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"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

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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

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

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CONTENTS.

	PAGE
A Prayer	1
A Promise	1
A.D. 1930. By the Rev. W. Pascoe Goard	1
New Year Messages	4
"Israel in Prophecy and History" (From "The South African National Message")	6
Israel's Scripture and Prayer Union. Balance-Sheet for 1929	8
Obituary. The late Rev. E. J. Wemyss-Whittaker, M.A., of Bath (with Portrait)	9
Annual Sale in Aid of the Funds of the B.-I.-W.F. (Illustrated)	11
Supremacy of the Sea. Britain's Hard Fight for its Dominion. Lecture at Exeter	12
Correspondence	12
British-Israel Facts *not* Fancies. Introduction.—Part II. By Major-General C. A. Hadfield	13
The Secretary-General's News and Notes	14

EDITORIAL.

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

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

A PRAYER.

Stir up, we beseech thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

A PROMISE.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His Name whereby He shall be called, The Lord our Righteousness. 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.

A.D. 1930.

By the Rev. W. Pascoe Goard.

Look well at the number of the year as we begin to write it to-day.

The "twenties" have gone. The "thirties" are here.

When we think of a New Year, it is a matter of interest, and generally, because of maturing tasks and of work accomplished, it is a matter of cheer. The time which has passed away from the sum total of our lives is not of sufficient note to cause unease for those who look upon the passing of the years as a matter *for* unease. The accomplishments outweigh the time taken to bring them to pass.

But a decade . . . It brings the babe to boyhood. It brings the boy to the threshold of manhood. It brings the young man to the beginning of middle life. It brings the middle-aged to the beginning of age. It brings the aged to the threshold of eternity.

Seven decades go to the life of man: One to childhood; one to youth and school; one to apprenticeship to the task; perhaps two to full employ of physical and mental powers fully trained to the work of life; one to mastership in the chosen walk for the successful man; one to retirement; and one to the eventide of life.

What a decade means in the life of a nation as it is guided onward according to the ideals of a generation! What changes on the map of the world are brought about! What nations rise! What Empires pass! What nations fall! What pages are written in the book of the world's history! The record of the last two decades furnish a graphic illustration of all that.

The consideration of the decade leads us to think of *the century in which it occurs.*

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This century has already been marked with the red, red years of international conflict. It has seen the passing of the Empires of the Babylon succession, plus the ancient Empire of China. At the beginning of this century, which is only thirty years old, the Empires continued to stand as they had stood for ages: China, Turkey, Russia, Austria, Germany; they were all there. There seemed no reason to expect, outside the fateful word of prophecy, that they would not continue to stand indefinitely. But the Word had gone forth. The time appointed for their continuance had all been expended, and they passed like shadows of the night.

The great system of Mohammedan administration, which centred in the Sultan and the Caliph, has also passed away.

The great national Russian Greek Church is no more.

The Papacy has at once lost much of its spiritual power in Europe, and has regained at the hands of one man, Mussolini, the temporal power.

Great institutions have passed away, and their places have been filled with provisional organizations. Through the instrumentality of these the nations are able to carry on after a fashion. But every observer of all these matters knows, and well knows, that the end is not yet.

In the Anglo-Saxon world there has been a day, not of the declaration of independence it is true, but of *self-government* and *autonomy* by the Overseas Dominions. It was a day which will be marked in history more clearly, and with more hopeful colours, than was the day of the declaration of independence by the United States. The Anglo-Saxon world is interdependent after all. That is the fact, and no declarations to the contrary, should any ever be made, will alter the interdependent circumstances in which they find that God has led and placed them.

The League of Nations is an unique thing. It is not primarily a League whose object is more effective war. It is a League for the maintenance of peace. It is a man-made affair. But its declared objects are good, and some good work has already been accomplished by it. On other occasions we have pointed out a danger to Britain. There is the danger that her hands will be tied in the dispositions necessary for her life and mission among the nations. There is also the greater danger that she will be induced to sign binding agreements which will be backed by her own honour, and by the higher Law *which makes God Himself a party to every treaty Britain signs.* On the other hand, we have had too many examples of the estimate other nations put on treaties when their own interests are at stake. For instance, Germany and the treaty with Belgium, which to us was an inviolable covenant, but to Germany was "a scrap of paper."

It is constantly set forth that Britain is in an unique position as to the sea. Her boundaries are so widely flung, and her trade routes are so extended, that she requires a greater Navy than any other Power. This seems to be an incontrovertible position.

Other Powers, such as America, may desire to build a Navy greater than they need in order to match that of Great Britain. That is not at all to the point. It will be a waste of money as far as the United States is concerned. But she is rich enough to waste it. There does not seem to be any more fear that an American Navy would be used to the detriment of the world's peace than that the British Navy should.

The above matter may illustrate that *Great Britain has an unique task placed in her hands by Almighty God.* To fulfil that task she may have to do things which would be objectionable to the League of Nations. In such a case as that, the Divinely-appointed task should have the first consideration. It is placed in Britain's hands as a sacred trust. In it the other nations cannot share. The danger is that, in the entanglement in the League of Nations, Britain's hands may be tied in pursuit of her task.

Anglo-Saxon union is to the fore. There is a spirit abroad which should foster that. The preaching of the Gospel of the Kingdom, and that the place of the Anglo-Saxon nations in it is that of God's Kingdom of Priests, a nation wholly set aside to the service of the Kingdom alone, should help to bring about that great union of the Israel-Saxon peoples. All the nations of the Anglo-Saxon Commonwealth of Nations are in that great Kingdom organization.

In the self-consciousness of Israel, in her right relationship to Jehovah the God and King of Israel, in her administration of the Common Law among the peoples under the flags of the Celto-Saxon nations, is wrapped up the world's peace and safety, nay, even the world's salvation.

Therefore Britain, as America does, must keep her hands and her honour free for the task to which God has appointed her.

With this proviso, then co-operation with all nations for the preservation of peace is the manifest duty of Britain and of all nations.

The present century is the last century of the second millennium of the Christian dispensation.

It is a pity that there is not a better report to show after two thousand years of Christian activity. But there is the record. Take a map and draw on it the chart of the peoples of the earth. Colour white those who are really Christianized, and colour, shaded white, those which are nominally Christian. Leave the rest of the world dark. How widely does the shadow of darkness rest upon the nations still. Surely the Church has failed lamentably to catch up with her task.

Wherein has she failed?

The Church has been proceeding along two lines. *One section of the Church has been built upon the pure Word of God,* read by each generation for itself, directly from the pages of the Bible. Wherever such has been the case, the chart shows white. There the Spirit of God has been most in evidence in the workings of the Christian Church.

Another, and larger section of the Church, has been founded upon tradition. Theirs has been the authority of the "Fathers." Their final appeal has been the voice of the Church.

Wherever such has been the case, the darkness has rested heavily on the charted ground.

The Apostles of our Lord reached an exalted stage of light and truth. They wrote upon the highest plane of intellectual and spiritual light ever reached in human experience. There is nothing to equal the Bible in human literature. There is nothing in the Bible to equal the writings of the New Testament authors. They stand out first and foremost as the exponents of the Word of God. Nay, they stand out as expressing in plain language the Word of God.

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The Fathers who immediately followed them, as eminent scholars are now pointing out, produced *a pitiful imitation.*

Those who build upon the sayings of Moses and the Prophets, of Jesus and the Apostles, build upon the highest and firmest foundation known to man.

Those who build upon tradition build upon a pitiful imitation, and their structure is that of the man who built his house upon the sand. When the rains descended, and the floods came, and the winds blew, and beat upon that house, it fell, and great was the fall of it.

This building on tradition, and looking to tradition for the motive power of the Church and of the Gospel it preaches, is the cause of the weakness and of the failure of the Church in the two thousand years of opportunity God gave to her.

Remember He has given to the Christian Church a longer period of trial than He gave to the Mosaic Priesthood. That Priesthood failed and was swept away. This Ministry has failed, and it is now too late to fully remedy the matter. So there are those who will live to see the ecclesiastical system which has held the field for two thousand years swept away, as an unwieldy encumbrance, by the Lord when He comes.

Self-seeking on the part of those who have exalted themselves to be "lords over God's heritage" is very largely to blame in this matter. But in that blame all are involved and none of us may pass his or her share of the blame on to another.

There are yet some seventy years of the century left in which it is possible for us to do our best to catch up with the task. Let us go straight to God, and straight to His Word; let us seek the baptism of His Spirit and power, and let us do all that may be done, with His help and leading, to win the world for God. *He will use His miracle power* to that end if we will make the opportunity.

The present century ends a millennium of world history. It is the end of the sixth millennium from the Garden story of the commencement of the Adamic family. We are not touching upon the period of human occupation of the earth. That is another matter which we leave untouched pro and con. We say that we are in the sixth millennium from the Garden of Eden, and are coming to the end of the sixth thousand-year working day in the history of the Adamic race. None may doubt that this is the case.

The Lord, working as He manifestly does in sevens, is handling our race on the basis of *a great week of millennia.* Well, *the last century of the sixth day* is now three-tenths spent. The end of that day is marked, as our Lord makes very, very clear, with *the reckoning time* concerning all the preceding period of the six thousand years. That reckoning time and activity cannot now be long delayed.

Our Lord devotes the last paragraph of the twenty-fourth chapter of St. Matthew, which deals with "the wise and faithful servant whom the Lord has set over His household," to this reckoning theme. He also devotes all the twenty-fifth chapter to the same. In it He reviews His Coming at midnight *as the Bridegroom,* when the illumination which should have welcomed him, and which did so in part, was only half strength because of the five foolish virgins who had neglected to bring oil in their vessels with their lamps.

Then He reviews His Coming *as Lord of those servants,* to the ten servants to whom He had committed His money and His goods, saying to them "Occupy till I come."

He enters into reckoning with them "to see how much every man had gained by trading."

Then in more majestic terms He presents *His official public Coming in His glory with all the holy angels,* when He shall sit upon the throne of His glory, and enter into judgment with all nations.

Then the solemn entrance into the Kingdom prepared from the foundation of the earth.

This all seems to come within the century in which we are now living and moving. That these things all point to national and international matters on the largest scale who can doubt? That the Church and the State, the King, Lords and Commons, will find themselves taken up in the great movement, and brought to give an account of their stewardship, each in his own sphere of influence and labour, seems to be as matter of fact as that there will in due time be another Government elected, or the same one re-elected, in Great Britain. It is an event to be expected, and we shall be all in it when it comes.

Further, *the present century ends a dispensation.* It ends the greatest of the dispensations: namely, the Christian dispensation.

That is not to say that the saving Grace of God will come to an end. Dispensation has followed dispensation in world history, and the saving Grace of God has gone on, and has increased in manifestation and glory. The saving Grace of God will go on, but the dispensation will be changed at the end of the present millennium, which marks the end of the Christian dispensation.

The present century will inevitably see the end of the great non-Christian systems of religion, and of the organizations which have supported them, and been supported by them. The greater glory of the coming dispensation will lead all men to the knowledge of the truth of God as it is in Jesus Christ our Lord.

Already the disintegration of these things is manifest before us throughout the world. When these fall, as fall they will right speedily, it will make a great shaking of all things in the world. It will bring down non-Christian things, and it will bring to the ground, in the Christian world, all those things which have been built up which are not Christian. There will be a crash of systems outside the Israel peoples, and a crash of accretions to the Christian Biblical system in the Israel world. We shall see lively times in this regard soon. Many of these movements will show themselves during the "thirties" of this century.

The present century will see the passing of all the kingdoms and national organizations which are not, by the judgment of our Lord, incorporated into His Kingdom.

That this will be by the easy process of the adoption by them of the Common Law, and the election to be under the rule of the House of David, seems to be indicated by the course matters are taking in that regard as far as the nations of kindred blood and faith are concerned. That this has already been the case among the many peoples of India and so forth through the extension of the rule of the House of David and the establishment of the Law we see. How much further that movement will go before our Lord shall come we do not know.

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Within our nation, as we have seen in other articles, this is the period of the cleansing and resurrection of Israel according to the teachings of Ezekiel the Prophet in chapters xxxvi and xxxvii.

The end of all these matters will be one of further disorder, but the Lord Himself has undertaken in His great kindness to fight the battles of Israel Himself. In fact, this is the day of the battle of the Lord God Almighty.

Let us strengthen our hearts for the task He has set us to do. Let us wait on Him for the outpouring of His Spirit upon us, and the manifestation of His Spirit through us; let us be obedient to His Word, and practise that faith which is the victory over the world, as the Apostle has declared:—"This is the victory which overcometh the world, even your faith."

NEW YEAR MESSAGES.

MAJOR J. KNOWLES, President, B.-I.-W.F.

I FEEL I cannot pass from the Old Year to the New without some expression of gratitude to the Almighty for the blessings which He has bestowed on the work of the B.-I.-W.F. during 1929. It has been a strenuous year for all those who are engaged at Headquarters; all have devoted themselves wholeheartedly to the work, which is steadily increasing. We look forward to 1930 with hope and confidence.

While thanking all our friends and supporters for the help they have given in the past, we ask them to continue to help us by every means in their power. This can best be done by organizing meetings in those parts of the country where hitherto no meetings have been held; by introducing our journals and literature to all those who are willing to read them, and by subscribing to our funds.

In conclusion, let me say that all of us in London wish all our friends throughout the Empire a happy and prosperous New Year.

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

I cannot express the comfort and support I have received from the very early impression I had formed that the Bible was to be read through from Genesis to Revelation as God's own message to the human race.

Its individual theme God in Christ, and Israel as His Witness, grew as a natural result of reading it for myself and believing every word.

It made me consecrate my life to His service and to determine I would be a witness where others were so few. That we were Israel never presented a doubt in my mind. This made me look into the original languages as far as was necessary to hold these views against all who spiritualize the prophecies.

For close on eighty years God has never left me or forsaken me. My first witness was as a schoolboy at the time of the Crimean War, and I may say it has never ceased, nor will till He comes.

THE REV. HECTOR MACTURK, M.A.

A brief personal message of witness and encouragement to the readers of THE NATIONAL MESSAGE at this season.

I realize how dull and unhelpful my ministry would be, at this "time of the end," without the light of the Gospel of the Kingdom, for which our Federation stands; and I thank God that I am able to see and bear witness to His faithfulness to His Promises and His People; and though I deplore the blindness, and even obstinacy, of many of my fellow-ministers who will not give up that pernicious habit of spiritualizing the Scriptures, I rejoice in the increasing success of our Message in all parts of the Commonwealth of Israel. With best wishes and good fellowship.

THE REV. WM. BROWN POLLOCK, M.A.

It is a happy privilege to send a line of New Year greeting to THE NATIONAL MESSAGE AND BANNER; to its promoters, contributors, readers, and all British-Israelites throughout the wide world, especially to the hard-working staff at Headquarters. May the New Year be full of the very best things for every one of them. May it be the bright harbinger of further, fuller tidings of the unfailing faithfulness of our Covenant-keeping God, and of the King of kings in the outworking of His great purposes for Israel, and with all the force of that appeal of a genuine repentance towards God and faith in our Coming Lord. It might be well for us to reconsider the meaning of the Mission of the Son of God to this sin-ridden and trouble-worn world so that in some sort we might all give ourselves more thoroughly to the hastening of the Kingdom in its fuller glory. Why did Christ come? For what was He sent? St. Matthew, chapter nine, after the calling of the twelve disciples, seems to give that meaning in no uncertain terms. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the House of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand." Then follows a detailed account of what their experiences were to be, and some admonitions which were vital to the success of their Mission as an extension of that of their Master. This is closed in these remarkable words:—verse 23: "But when they persecute you in this city, flee ye into another: for VERILY I say unto you, Ye shall not have gone over the cities of Israel TILL THE SON OF MAN BE COME." The cities of Israel can hardly mean the cities of Judea, for either geographical or chronological reasons, or both. They must mean therefore the cities whither God had placed His people. But the main message seems to be that the work of finding them, and bringing them home to the flock of God, is urgent upon us, since we have arrived at a time when the signs are appearing which indicate the not very far distance when the King is to return in His Glory. Remember that HE is the GLORY OF HIS PEOPLE ISRAEL, inwardly in spirit now, and outwardly and fully when He comes. "Now are we the sons of God . . . but we know that when He shall appear, we shall be like Him; for we shall see HIM as He is." What greater destiny could British-Israelites conceive or desire? The Kingdom of the Heavens now and the Kingdom of Glory so soon to be come.

MR. W. H. HESKETH, J.P., President of the Manchester Association of the B.-I.-W.F.

One of the great blessings which I have received from the knowledge of the British-Israel Truth, as revealed through

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its interpretation of prophecy, is the deep consciousness which I have of the very near approach of our Lord's Second Advent, and the necessity for prayer and watchfulness, that I may not only be accounted worthy to stand in His Presence, but to lead others to a participation of the same blessing.

COLONEL EDWARD F. GOSSET.

In the year 1876, when I was at the Royal Military College at Sandhurst, before joining my regiment, an elder sister gave me one of Edward Hine's early pamphlets (47 Identifications). I at once accepted the truth of our origin, and have followed the study of this most absorbing question with ever-increasing interest. For many years world politics and racial problems have all been looked on by me in the light of British-Israel interests; and the wonders of the Great Pyramid, as expounded in those days by Piazzi Smythe (whose original book I still have), always appealed to me.

With all the new light that has been thrown on our history and destiny, it is a standing marvel to me how anyone can fail to believe in British-Israel Truth. I hope the time is not far distant when we shall *all* know it from the least to the greatest, and shall acclaim the wisdom and goodness of Israel's God and Saviour.

THE REV. T. H. WHITEHOUSE.

Pious students of the prophetical Word are finding the events of the day tremendously provocative; either to paralysing fear, bewildering perplexity, or crushing pessimism; or, on the other hand, to watchers in Zion, lifted head and eyes expectantly radiating the advancing glory of promised racial redemption, because the KING is at hand. Cannot we read in world events to-day, especially the Palestine situation, the DIVINE CHALLENGE to test God's faithfulness to the ancient Word of promise? Still that Word stands and awaits our acceptance, "I will yet for this be enquired of by the House of Israel, to do it for them." In this respect 1930 will also be *our* year of testing.

MR. H. D. HOUGHTON.

Another year of successful work is completed, and another year of great opportunity comes. May the glorious news of God's unfaltering faithfulness, which it is your place to make known and prove, be carried into thousands of fresh homes during this year of privilege, which I sincerely hope may prove to be a year of great blessing to all your readers.

THE REV. P. HUSBAND DAVIES.

To the leaders and fellow-workers in and of this great Movement—B.-I.-W.F.—congratulations and sincere thanks. Through them, to the Father of Lights, praise for more light breaking upon and out of His most Holy Word.

For the past—Gratitude, *vide* I Samuel vii, 12.
For the present—Consecration, *vide* Acts xx, 21.
For the future—The Assurance of Hope, *vide* Titus ii, 13.

LADY PRIESTLEY.

I count it a privilege to be able to send to all who are believers in B.-I. Truth, and to all who are so earnestly working on its behalf, a New Year's message. The longer I live the greater faith I have in prayer. It is one of the greatest factors which has made B.-I. Truth the great success it is. Prayer permeates into every branch of its work. What B.-I. Truth has brought into many lives it is impossible to say in a short message. To sum it up in a few words, it has brought one into such close touch with the Great Father of us all, and by bringing Him so closely in touch with our daily life, we are helped to fulfil duties with much more patience, courage and good will. God bless our B.-I. Federation in the future as He has done in the past.

THE REV. HUGH B. SIMEON, M.A.

I send you my heartfelt wishes for the year 1930, that your splendid work may be more and more successful in teaching the people of our Empire and the U.S.A. to "read, mark, learn, and inwardly digest" the Holy Scriptures, and grasp the meaning and value of them.

I regard every number of THE NATIONAL MESSAGE as a shovelling away of another spadeful of the earth of ignorance and prejudice which hides from the sight of many people the treasure hidden in the field of the Bible. You are doing a splendid work in thus helping many to prepare for the Second Coming of our Lord Jesus Christ to sit on the throne of David and rule the world in righteousness.

THE REV. W. C. BATTISCOMBE.

I will summarize, as shortly as possible, how I at first became interested in B.-I. Truth. Fifty-six years ago I was in Iowa, U.S.A., getting an insight into farming (an outdoor life being medically advised, on account of an accident, causing concussion of the brain) in a hamlet, sixteen miles from a railway, and with one mail a week. One afternoon, mail-day, I walked up to the village in the hope of receiving letters and brought back some pamphlets sent me by the lady who afterwards became my wife. These pamphlets were by Edward Hine. I set to work reading these pamphlets, together with my Bible to compare references. So interesting did I find the study that I continued reading till one or two in the morning, although I had to rise early. The *pons asinorum* with me was the same as it has been with others, viz., to differentiate between *Israel* and *Judah*, and it took some time to achieve this feat. At last the light filtered in. I can truly say that since accepting this great enlightenment, the Bible has become a new Book to me; and although I have read many so-called "answers" and repudiations, my belief in this Truth has not only not been disturbed, but has become strengthened and more confirmed.

Many of these attempts to discredit one's faith in it have had the opposite effect, and have exposed the ignorance of the opposer and his failure to grasp the subject. My close study of the Scriptures necessitated searching into the subject for several years, and proved afterwards to be of great service to me when passing my examination in Holy Scripture for Holy Orders.

The comment made afterwards (to my wife) by the Dean who examined me—who considered a general knowledge of the Scriptures essential—was, "He certainly knows his Bible."

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MR. JOHN J. MOREY.

Wherever I go I hear sincere and grateful testimonies to the unspeakable value of THE NATIONAL MESSAGE and our general literature. Many thousands are rejoicing in the new light which shines upon the old Truth, and I meet everywhere glorious indications of the great national awakening which is rapidly proceeding.

DR. W. GORNOLD.

"Because ye have kept the patience of My Word, I will exempt you from that tribulation that is coming upon ALL THE WORLD, to test it." (Rev. iii, 10.)

Those of us who are alive to the abounding dangers, both spiritual and material, of this year of Peril, have heart to thank God for everything that has conspired to our national and individual safety and welfare; and in this New Year of Testing we can but put our whole trust in the merits of our Blessed Redeemer, the Lord God of Israel, by Whose saving Grace we shall not be found wanting. Let all of Israel thank Him for the increasing acceptance of the Gospel of the Kingdom and the Gospel of Grace whereby He has opened the eyes of His people to the great obligations and unique privileges of their glorious destiny, and let our thanks be shown forth in willing aid, to the measure of our means and powers, to all of His messengers and servants, honouring His Word and glorifying His Holy Name. "And all the people shall say, Amen." (Deut. xxvii, 15.)

LT.-COL. AND MRS. H. M. MAXWELL.

"A Happy New Year" to the Editor, contributors to, and staff of, our wonderful journal. Its arrival on Fridays marks our weeks, as our Congress marks our years. It helps us to "be strong and of a good courage," for it has taught us to know our Protector is Jehovah, the God and King of Israel.

"ISRAEL IN PROPHECY AND HISTORY."

(From "The South African National Message.")

"THE chief work of Israel, the Elected Race, is to spread abroad in the whole world the triumphs of Redeeming Grace; Israel at its highest is the missionary and Bible-spreading Israel, an Israel baptized with the Holy Spirit and using the sword of the Spirit, which is the Word of God, for the evangelizing of all nations, and for the exaltation of our God and Saviour, Jesus Christ, everywhere throughout the globe on which we stand, and on which He once stood."

This is the text of Mr. P. W. Thompson's work bearing the title of "Israel in Prophecy and History," and right well does he bear out his intention of showing how Israel was set apart by God to do special things, and in what way in her history God has seen to it that those things should be performed by a blind and frequently disobedient people.

Not everyone will have associated in the work of evangelization the Lollards and the Puritans, along with the Anglican Church and the Methodists, as fulfilments of the promise of God to the world of what He would accomplish through His people Israel; yet the writer shows how each in its own way contributed just that element to the religious life of the world which the Destiny of Israel required, and that each gave its quota exactly at the right time for the perfect carrying out of the Everlasting Promises of God. With the consequent problems of Predestination and Freewill Mr. Thompson deals openly and courageously, and may we say not only to his own conviction but to that of most of his readers.

Commencing from a survey of the history and economics of the Theocratic State of Israel, with which he deals in such a way as to make a modern critic wish it had been our privilege to be ruled under such free and equitable laws, Mr. Thompson leads to the great question of the Seven Times of Israel's Punishment. In this vexed question he avoids three pitfalls into which too often students of prophecy easily fall. These errors are, in turn, Narrowness of View, Slavish Adherence to Fixed Dates, and Fanciful Interpretation of the Fulfilment of Prophecy.

In the first place we are left in no doubt as to which school of prophecy has Mr. Thompson's whole-hearted support. Speaking of the Praeterists, the Futurists, and the Historicists, he says—

"If we are to choose between these three modes of thought, then we are bound to affirm that the Historicist argument has been completely made out. They have proved their case. If it is only mentally permissible to belong to one prophetic school at one time, then the Historicist school is the one that claims our allegiance on the ground of sheer reason and proven fact."

That is clear enough, is it not? There can be no doubt in any reader's mind as to where the author stands; yet he goes on to say, with a spirit for which we look too often in vain among professing Christian students—

"But if we have greater intellectual liberty than this, then . . . the Historicists are absolutely right, while the Praeterists and the Futurists are not wholly wrong."

The dates for the working out of the Seven Times' Punishment of Israel are reached on the usual basis, well argued out, that a "time" is 360 years, lunar, solar or prophetic; and consequently we are led from the Commencement of Israel Punishment in 741 B.C. and 676 B.C. to a series of dates, lunar, solar and prophetic, ranging between A.D. 1702 and A.D. 1845. The concluding dates of Judah's Punishment, as distinct from Israel's—and that distinction is very fully shown—are given as 1917, 1923 and 1934.

On this point of the different conclusions of punishment for Israel and Judah we have a characteristic statement as to what happens to the mentality of those people who still insist that Israel returned with Judah from Babylon.

"Suppose for the sake of argument that Israel and Judah returned from Palestine together at the end of the seventy years' captivity. Now where are we? The punishment of Israel, taking 721 B.C. as a central and convenient date, terminated in A.D. 1800. But the punishment of Judah, with whom Israel has, on the theory we are now considering, been hopelessly intermingled, so hopelessly that you can't tell one from the other, terminates in 1934. Therefore, when God said 2,520 years, He really meant for the greater part of the nation 2,654 years, but did not succeed in expressing His purpose clearly. Which, in the case of anyone possessed of

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the slightest reverence for God and for Holy Writ, sounds like scurrilous and abominable blasphemy."

With regard to the supposed "GAP" in prophecy, the position is made equally, almost cruelly clear.

"If Israel's punishment lasted only for, say, 750 years before the prophetical clock was stopped, and there is, on your theory, to be a further three and a half years of resumption of prophetic time at the end of the present age, and then the Millennium, then, on your own showing, Israel will have to face 1,766½ years of chastisement during a period of perfect bliss lasting for 1,000 years only."

One is tempted to turn aside to quote further examples of Mr. Thompson's almost mischievously logical attacks on certain schools of thought, but enough has been said to show something of the sheer fascination of these earlier chapters; and we have not yet begun the cream of the book.

We are now led, through a very clear résumé of the Promises made to the nation Israel, through Abraham, Isaac, Jacob, Balaam, Moses, Nathan, and the prophets generally, through the wanderings of Israel from the cities of the Medes, by way of the history of the Scythians and Getae, to the settlement of the various sections of the race in the British Isles. Quoting Freeman, we have "Tribe after Tribe, Angles, Saxons, Jutes, Frisians, poured across the sea to make new homes in the Isles of Britain. Thus grew up the English nation—a nation formed by the union of various tribes OF THE SAME STOCK. The Dane hardly needed assimilation; he was another KINDRED tribe, coming later than the others. Even the Norman was a kinsman." To which categorical statement of the distinguished author of the "Origin of the English Nation," our author adds—

"We are inclined to venture the remark that the whole of Israel, rather obviously, did not take up its residence in Britain, and that it is incumbent upon us to cultivate the warm friendship of the Swedish, Norwegian, Danish and Dutch peoples. The Germans, as shown in chapter 2, are not of our kin. Comparing history with prophecy, we are driven to the conclusion that in Britain itself Ephraim must be the predominant tribe."

We here conclude with Canon Kingsley, whom none has ever accused of being tinged with British-Israel views, but who pertinently asks—

"Was there no one to lead these innumerable armies, on whose success depended the future of the whole human race? Did no one marshal them in that impregnable convex front, from the Black Sea to the North Sea? Did no one guide them to the two great strategic centres of the Black Forest and Trieste? No one cause them, blind barbarians without maps of science, to follow those rules of war without which victory in a protracted struggle is impossible? And by the pressure of the Huns behind force on their flagging myriads to an enterprise which their simplicity fancies at first beyond the powers of mortal man?"

And Mr. Thompson concludes his survey of early history with the remark, which should be emphasized in letters of gold as the greatest vindication of the honour of Jehovah as a Covenant-keeping God—

"FOR A SECOND TIME HE HAD BROUGHT HIS PEOPLE INTO A PROMISED LAND, INTO THE POSSESSION OF THE APPOINTED PLACE."

Having thus successfully settled the tribes in the place promised to them by the Almighty, our guide next takes us to the "Third Day" of Israel's history, on the text of Hosea vi, 2: "On the third day he will raise us up." Two "days" of 1,000 years each ("A thousand years is as a day") having passed since the commencement of Israel's punishment, we may expect something of revival in Israel as from the period commencing 1198 and running on to the final passing out of punishment. Whereupon our writer leads us gently through historic movements, all of which tend to prove his point.

The Historical treatment itself is too lengthy for us to be able to give any adequate account of its course, but it must be said that never have we read a more illuminative, more facile or even more humorous (if the word will not be misunderstood) history than this which covers the periods already mentioned. One or two phrases which spring up and catch the eye we cannot resist giving, if only to whet the appetite for more; but it must not be supposed that humour is the main attraction of this portion of the book. It is the freshness, the insight, and the inevitability of the rendering of the cold facts which attracts the attention most of all.

Here are one or two gems, the elucidation of which can only be obtained by reading the book itself.

"Stephen's reign was not so much a reign as a nightmare."

Does this not sum up Thomas à Becket, Archdeacon of Canterbury, who later became Archbishop? "The Archdeacon had a head; the Archbishop a swollen head. Hence the trouble."

On the Armada—

"In 1587 it was definitely known that Spain was preparing to attack. By way of lending a helping hand, Sir Francis Drake courteously sailed to Cadiz and destroyed a large part of the Spanish stores and transport. The consequent delay gave the then Spanish High Admiral time to die, and to be replaced by a fool."

"Cromwell was a Welshman called Williams."

"James the First would have made a respectable pedagogue in a village school, or he might have earned a just reputation at ruridecanal meetings as a learned and highly eccentric curate."

But it is on his more serious side that the real values are apparent, manifesting such a deep insight into root causes as will give food for thought for long periods of meditation. Take this priceless summing up of a fact not generally realized.

"A man is only useful as the expression of a fact. Henry VIII was the concentrated essence of 'no Popish dominion in these realms.' That is one fact. Cromwell is Puritanism; another fact. Wesley is Evangelism; another fact. Queen Elizabeth is Anglicanism. The greatest forces in our later history are Anglicanism and Puritanism, and their compound, Methodism."

And immediately we are launched on one of those clever parallelisms which his soul loves, when he compares Anglicanism and Puritanism with the Temple and Synagogue worship of the later Jewish Church. Similar parallelisms are worked out with equal fascination in other places between Wesley and Wycliff, between the reigns of John and of James II, and between Rome Papal and Rome Imperial.

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For South African readers, the chapter on the reign of William of Orange, entitled "THE DELIVERER," will be of vital interest. Mr. Thompson sums up the advantages of that wonderful period under three heads: (1) a sound currency; (2) an excellent banking system; and (3) security for a man's old age. Strange as it may sound, it is proved that the best security for a man's old age is the National Debt, a paradox which would delight G. K. Chesterton, but which there is no gainsaying.

"Under such circumstances, England, after 1702, had nothing to do but to go on going on. It did."

And we conclude this section of the book with another strange, but fully provable statement.

"William of Orange had to die in 1702, that John Benjamin Wesley might be born in 1703."

Mr. Thompson's review of Wesley's work is as clear and unbiassed as any we have seen. He recognizes the impossibility of writing in the length of two chapters any true impression of what that work meant for England, but he sums it up with astonishing clearness.

"In John Wesley, all that was best in Anglicanism and all that was best in Puritanism met and had their full fruition, to the immeasurable benefit of our nation in all its varied spheres of responsibility. For there was a profound and prophetic truth in Wesley's exclamation: "I look upon all the world as my parish."

So we come, by pleasant pathways, to "The End of Chastisement; the Promises Fulfilled." After all, what other logical conclusion to the wondrous history of our nation can any man come to who believes in God's wisdom, power, and faithfulness to His word? Without such a perfected design, "our island story" is a mere meaningless hotch-potch of fantastic, almost impossible, coincidences.

Fixing the beginning of the "end of chastisement" at 1702, Mr. Thompson, out of an embarrassment of riches, chooses merely to name the ways in which there has come to modern Britain every detail of what was promised in the Bible to ancient Israel. In his own words: "Increase in wealth and population, naval pre-eminence, military prowess, possession of the gates of her enemies, colonial expansion . . . they ALL occurred in the experience of the British people ONLY, and at exactly the dates enumerated."

"UNDER THESE CIRCUMSTANCES, IT IS FOR OUR OPPONENTS DEFINITELY TO SHOW THAT THE BRITISH ARE NOT ISRAEL BY PROVING THE TOTAL IMPOSSIBILITY OF A WESTERN MIGRATION FOR ISRAEL. This they cannot do."

"These opportunities of increased usefulness . . . have been partly realized by the nation, but we have been sore let and hindered by our impenitent and stiff-necked selves."

"Has He to chastise us again, or will we yet repent before the Divine wrath once more falls upon Israel? The chastisement would not be to the destruction of Israel, but it might be to the destruction of all the wicked in Israel. And slackness is itself a wickedness. What if judgment began at the House of God?"

Such is the conclusion of the whole matter, and it is to be noticed throughout that the real force of this wonderful book is not so much in what is said—brilliant though that be—but in what is left unsaid and is inevitably SUGGESTED to the mind. No one who has brought mental effort to the digestion of this history of Israel can any longer ask "What does it matter, this question of the origin of the British?" Our author rightly claims that "this mode of thought is one most deeply and most wickedly dishonouring to Almighty God. It is the concentrated essence of don't-careism, parading under the guise of spiritual religion."

"British-Israel Truth means a greatly deepened sense of responsibility."

Of the last two pages of the book, one would like to quote the whole as being perhaps the most vitally practical of all. Like all "good" letter-writers (!) Mr. Thompson keeps his greatest interest for his P.S. We shall not here even mention the subject on which he here quotes so great an authority as the late Rev. Dr. Alexander Whyte. Those who know our author will guess what it is: the rest may look it up. We believe it to be vital to the individual, the Church, and the nation.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

BALANCE-SHEET FOR 1929.

EXPENDITURE.

	£	s.	d.
Covenant Publishing Co., for free distribution of "N.M. and B."	3	10	0
Covenant Publishing Co., as free gift	3	3	0
	1	1	0
S.U. Sec., "Early British Church" from C.P. Coy., to free dist. Also Book on Flags	1	0	0
		2	6
Church Missions to Jews	2	10	0
Surplus divided between—			
Church Missions to Jews	1	1	0
Hebrew Christian Alliance	1	1	0
British Soc. for P. Gospel to Jews	1	1	0
Barbican Mission to Jews	1	1	0
Mildmay Mission to Jews	1	1	0
Postage of Cards, etc.	2	15	5½
Cornish-Hobart for printing cards, leaflets, etc.	5	0	0
Balance on to 1930		1	6
	£24	8	5½

RECEIPTS.

	£	s.	d.
Brought forward from 1928		18	11
Sale of Cards	20	14	1
Postage	2	15	5½
	£24	8	5½

L. G. A. ROBERTS, Commander R.N., Hon. Sec.,
Madeley, Upper Hermosa Road, Teignmouth.

Examined with cash book and receipts and found correct.
19.11.29. F. W. GABY.

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P.S.—A Meeting was held in the Town Hall, Teignmouth, on June 10th to hear Sir Leon Levison on the "Hebrew Christian Alliance," and a cheque has been forwarded to him for £4 1s. as result after payment of expenses.

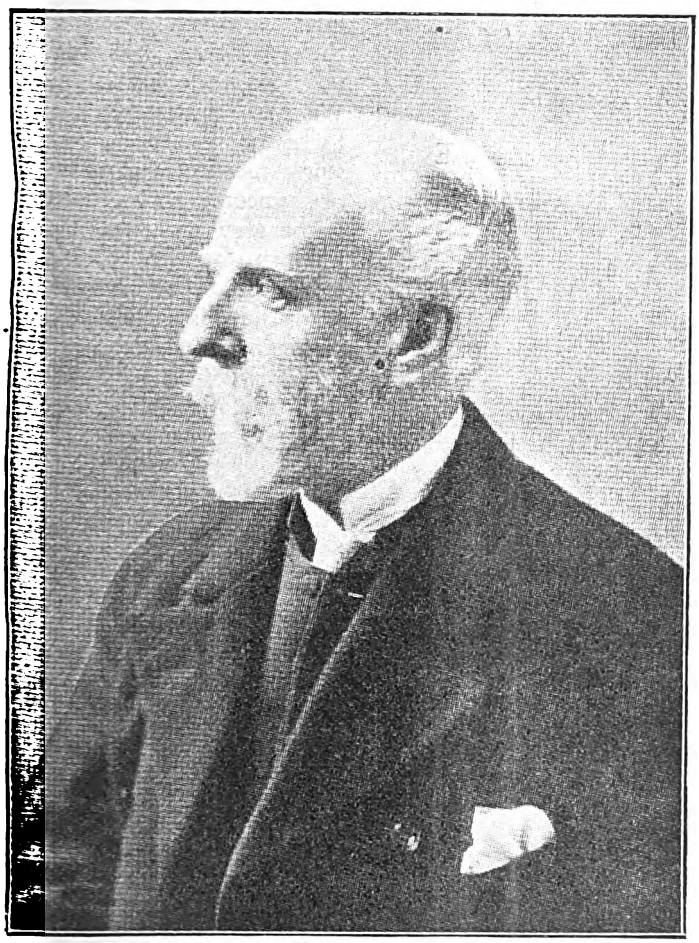
November 28th, 1929.—We have 112 new members since October 26th, and I have sent 248 to members renewing. 360 as yet all told.—L. G. A. R.

OBITUARY.

THE LATE REV. E. J. WEMYSS-WHITTAKER, M.A., OF BATH.

A FEW days ago there passed away the revered "father" of the Bath British-Israelites, the Rev. E. J. Wemyss-Whittaker, at the advanced age of 92, at the home of his son-in-law, Admiral Sir Richard Peirse, in Bath.

Mr. Wemyss-Whittaker was one of the founders of the old Bath Anglo-Israel Association, and for many years worked in co-operation with the late "Philo-Israel," for so long the Editor



The late Rev. E. J. Wemyss-Whittaker, M.A.

of the BANNER OF ISRAEL. He was a great authority on our subject, and for a long time a regular contributor to the pages of the BANNER.

A most persuasive speaker and of a most gentle and lovable spirit, his winning manner won many adherents to the Cause.

We tender our sympathy to his daughter, Lady Peirse, and her husband in their bereavement.

Copy of Resolution passed at a Meeting of British-Israelites in Bath.

"This Meeting of the Bath Branch of the British-Israel-World Federation desires to express to Lady Peirse and the other members of the family of the Rev. E. J. Wemyss-Whittaker its sympathy in the loss they have sustained by his death at the ripe old age of 92.

Mr. Wemyss-Whittaker was connected with the Bath Association since its inception in 1881, and, first as President and afterwards as ex-President, took a keen interest in the progress of the Movement in Bath as well as throughout the Country and Empire.

By voice and pen he was always ready to advocate the Cause, and his kindliness of spirit did much to commend his Message to those who might otherwise have opposed.

He maintained his deep interest in our belief until the last, and the infirmities of age alone caused him to withdraw from active participation in the work he loved.

His memory will long remain with Bath British-Israelites."

* * *

The following is taken from "The Biographer and Review":

"EDMUND JUXON WEMYSS-WHITTAKER, who was born on the 6th of August, 1837, at the Vicarage, Blackburn, Lancashire, is the sixth son of the late eminent scholar, John William Whittaker, D.D., Professor of Hebrew at, and Fellow of, St. John's College, Cambridge; Examining Chaplain to the late Archbishop Howley of Canterbury; Hon. Canon of Manchester Cathedral; and for thirty-two years Vicar of Blackburn, where he died in 1854.

The family of Whittaker, or Whiteacre, is of very ancient Saxon origin, supposed originally to have sprung from Witgar, nephew of the Saxon King Cerdic, to whom this latter gave the Isle of Wight in possession. The present village and castle of Carrisbrook was originally Witgarisburg, or the Castle of Witgaris. They have as their crest the white horse, standard of the Saxon kings.

On the maternal side, Mr. Wemyss-Whittaker traces his descent in an unbroken line from Edward the Third. His mother was the eldest daughter of the late Sir William Fielden, Bart., of Feniscowles, Lancashire.

His father, having an estate in the Lake district, many of his young days were spent there, and he attended the Grammar School at Hawkshead, where he sat at the desk on which Wordsworth as a boy had carved his name, the poet having been a pupil at this same school. On leaving Hawkshead he was sent for a time to a private tutor at Devizes, and afterwards was at St. Peter's College, York.

In 1856 he was articled to the late well-known civil engineer, Samuel C. Homersham, of Buckingham Street, London, under whom he was employed on the water works at Caterham, and other places, and some years later was engaged on railway work in Wales, in which the present Sir Alexander Binnie, Engineer to the London City Council, took part.

In 1861, at Streatham, Surrey, Mr. Wemyss-Whittaker became acquainted with the late Sir Arthur Blackwood, and the late Rev. Stenton Eardley, Vicar of Immanuel Church. This double acquaintanceship ripened into friendship, which had a lasting influence over him, and from this time may be

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dated those deep religious convictions, which at a later period of his life resulted in his taking Holy Orders. Through the rousing manly advocacy of the Rev. Stenton Eardley, and seeing the great need of temperance amongst the navvies working under him in Wales, he became a total abstainer, and carried on a most interesting and practical work amongst his men in Builth, Radnorshire, many of them following his example.

In 1865, he acquired a colliery in Nottinghamshire, where he did much evangelistic and temperance work amongst the colliers.

In 1869, he went to St. Mary Hall, Oxford, where he and the late Bishop Hannington, of Equatorial Africa, met and



became fast friends (almost, if not the last sermon preached by the Bishop before leaving for Africa was in Mr. Wemyss-Whittaker's church in Bath).

In 1871, he was ordained deacon, and subsequently priest, by the late Bishop Fraser of Manchester, and was for two years curate to the late Thomas Daniels, M.A., of St. Paul's Church, Hulme, Manchester.

In 1873, he became curate to his old and valued friend, the late Hon. and Rev. John Venables Vernon, Rector of Nuttall, Nottinghamshire; and 1875 saw him private Chaplain at Newstead Abbey, interesting as the home of Byron.

In 1876, the Rectory of Falfield, Gloucestershire, was presented to him by the late Sir George Jenkinson, Bart, M.P. Here he remained for five years, until appointed by the Simeon Trustees to the important living of Lyncombe, Bath. For fifteen years Mr. Wemyss-Whittaker laboured incessantly in this large and difficult parish. During his Vicariate, he succeeded in restoring the Parish Church of St. Mark's, in starting two Mission Churches, a Parish Room, a Workmen's Rest, and was the first of the Clergy in Bath to suggest raising a Boys' Brigade, and one of the first to carry his suggestion into effect.

A work very dear to him was that amongst the young men and lads of his parish. During the whole of the many years he was Vicar, he had a regular and large attendance of these at his Sunday Afternoon Bible Class.

In Bath and other towns and villages of England he is well known as an ardent temperance advocate, and during the Bath Blue Ribbon Mission of 1883, which should have been presided over by the American total abstinence champion, Richard Booth, but who was taken so seriously ill, in Mr. Wemyss-Whittaker's house, as to be unable to appear at a single meeting, the then Vicar of Lyncombe was constantly to be seen and heard on the platform in the Grand Assembly Room, which was filled to overflowing. In this Gospel Temperance Mission work he was ably helped by many well-known total abstainers, notably by Charles Hathaway, M.D., who, by his eloquent pleading and practical knowledge as a medical man of the evils of intemperance, did much to further the cause. After a fortnight of crowded meetings, the result gained was 7,000 pledges!

In 1889, Mr. Wemyss-Whittaker had the honour of being elected President of the Western Temperance League, succeeding Mr. Stafford Howard, of Thornbury Castle, Gloucestershire.

In 1895 he broke down from the strain of overwork, and resigned the living of Lyncombe. His parishioners and friends showed their appreciation of his work in their midst by presenting him and Mrs. Wemyss-Whittaker with a most beautifully leather-bound and illuminated address, also a purse of £250.

Mr. Wemyss-Whittaker married, in 1863, his cousin, Frances Maria Caroline, second daughter of the late Sir William Henry Fielden, Bart., of Feniscowles, Lancashire (authoress and temperance advocate). He has an only child, Blanche Melville, married in 1889 to Commander Richard Peirse, R.N., gunnery expert, now Admiral Sir Richard Peirse.",

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ANNUAL SALE IN AID OF THE FUNDS OF THE B.-I.-W.F.

THE Annual Sale at Headquarters last month was an unqualified success, and the proceeds were over £100 beyond those of last year. We give three pictures showing portions of the Stalls and the Christmas Tree. The picture on previous page shows the President, Major Knowles. On his right is Mrs. Knowles, and next to her are the Rev. Pascoe Goard, Deputy-President, and Mr. Herbert Garrison, Secretary-General. Mrs. Garrison can just be seen on the extreme left inside the stall. On the President's left are Mrs. Van der Kiste (Mrs. Knowles' sister), and in front of him is Miss Ursula Van der Kiste. In the two other pictures are some of the stallholders and their helpers. It was unfortunately not possible to photograph the whole of the stalls. The one in the picture on previous page was in charge of Mrs. Knowles, Mrs. Garrison and Miss Gertrude Smith. Other stallholders were Mrs. Barrow-Doo, Miss E. C. Bird, Mrs. Robinson, Mrs. Fletcher Stevenson, Mrs. Freund, Miss Van der Kiste, Mrs. Cameron, Mrs. de Courcy Hamilton, Mrs. Vincent Wright, Mrs. A. Carter, Mrs. Ewing, Miss Eglin, Mrs. Hamilton Short, Mrs. Vickery, Mrs. Edward Jones, Mrs. Roberts, Mrs. Jackson, Mrs. Edward Jones, Miss Jones-Parry, Miss Truss. A feature this year was the Crusaders' Stall, in charge of which were Misses Modin and Willmott. The whole scene was picturesque, attractive and animated. Opening speeches were made by Major Knowles and the Rev. Pascoe Goard. Musical items were rendered by Miss Morey





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and Miss Lyne and Mr. Harrison Hill. The teas were under the direction of Mrs. de Courcy Hamilton, Mrs. Edward Jones, Mrs. L. W. Nock and their assistants. To all who sent gifts, and to all who contributed to the great success of the Sale, we tender our warmest thanks.

SUPREMACY OF THE SEA.

BRITAIN'S HARD FIGHT FOR ITS DOMINION.

LECTURE AT EXETER.

MR. HALL presided at the weekly meeting of the Exeter Branch of the British-Israel-World Federation held in the King's Lodge Y.M.C.A., and the lecturer was the Rev. L. G. A. Roberts, R.N., who gave an interesting address on "The Supremacy of the Sea."

The Gate of Empire to Israel, he said, was God's gift to Abraham, and the ships of Tarshish were the original of the British Navy. A great difficulty with many people was the distinction between the Phocæans and the Phœnicians. These two great maritime powers were not the same by any means, whereas the Phocæans were mostly composed of Hebrews, and the Phœnicians were Hebrews and a very large mixture of Canaanites. Herodotus, in Book I, states: "Now the Phocæans were the first Greeks who performed long voyages, and it was they who first came to Spain. These Greeks, students of ethnology will tell you, descended from the Hebrews. The vessels used on their voyages were not the round-built merchant ship, but the long penteconter. The Phœnicians originally came from the Persian Gulf, settling down in Syria, and intermarried with the Hebrews. We must not confuse the Philistines with the Phœnicians. The Philistines came from Caphtor (Amos ix, 7). The *Jewish Chronicle* of May 28th, 1875, reports a lecture by Rev. A. L. Green, who stated: "Our forefathers in their happiest times, in the golden age of the nation's glory, were indeed the public carriers of their day. The ships of Solomon rivalled the Phœnician Navy. The ports of Elath and Eziongeber were filled with ships of Tarshish. Their ships sailed the Indian Ocean, and through the Pillars of Hercules, bringing tin from Spain and, possibly, Cornwall, to be used with the copper of Cyprus." Amongst the earliest inhabitants of Greece were the Pelasgi. The word has its root in Peleg, and this man, we are told in Genesis x, 25, derived his name from the fact the earth was divided in his days. His father's name Eber is the root word of Hebrew, so we recognize that those first Greeks sprung from the Hebrews.

Continuing, the speaker said the Phocæans from Phocis, situated to the north of Corinth, in Greece, established many colonies, Massalia, or the modern Marseilles, being one. With respect to the language, we know the ancient Greek is derived from the Hebrew, as instanced by their alphabet; the Greek colonization of Spain, Iberia; the very word is Hebrew. Then Gades, beyond the Pillars of Hercules, was one of the first Hebrew colonies. The westward tendency was all within the keeping of God's Word.

Britain: whence its name? The very Latin word Brittiam used by Prorcopius in reference to Angles is used in the Hebrew texts by Isaiah xlii, 6, and Isaiah xlix, 8. Step by step Israel came to Britain. Villalpando gives several instances proving the Sagontiaci to be descendants of the Children of Israel.

Concluding, Commander Roberts said: The history of the world was taking definite form at the close of the fifteenth century, and up to the eighteenth century we had to fight hard for the supremacy of the sea. In A.D. 1805, however, the war with Dutch, Spanish and French fleets ended in the great battle at Trafalgar, which gave Britain the dominion of the seas and the possession of the gate of her enemies only promised to Israel. In these latter days we find a great conspiracy. Under the cover of disarmament, the nations of the earth are endeavouring to put Britain's sea power in jeopardy. God forbid! The dominion of the seas was God's gift, and although there were men who would, not knowing the Scriptures, attempt to upset the Divine law, it would be found in the end that all Israel's enemies would be defeated.

The Chairman cordially announced at the close of the meeting that greetings from British-Israel members in Canada were sent to the Exeter Branch by Mrs. Painter, delegate to the London Congress.—*The Express and Echo*, Friday, November 29th, 1929.

CORRESPONDENCE.

To the Editor.

THE TITHE.

DEAR SIR,—As the Honorary Secretary of the Christian Stewardship Movement, and as one who is therefore in the closest touch with that Movement, I desire to place on record two or three facts for the encouragement of those who are interested, or are becoming interested, in the great question of tithing.

1. A generation ago a speech on tithing at the Keswick Convention proved a complete fiasco. Four years ago a similar speech led to over one thousand persons pledging themselves to the practice.

2. A generation ago an attempt to arouse correspondence on tithing in a religious journal had to be abandoned. Now the mention of the word produces more commendatory letters than can be utilized.

3. Pamphlets upon the subject are being called for. The distribution of one of these has run to over 175,000 copies. They are eagerly accepted by University Students' Christian Unions, to mention one channel only.

4. For the first time, as we believe, in literary history, a book on systematic giving has got into a second edition. We allude to the "popular" edition of *The Whole Tithe*, sold by the Covenant Publishing Co. at the reduced price of five shillings.

5. Our experience of the Christian public leads us to the conclusion that more and more believers are coming to see that until the expenses of the Kingdom are met, the Kingdom cannot come. The only method of carrying on the financial side of government is by a regular annual proportionate levy on the incomes of the subjects. This fact is universal, and does not pertain to purely earthly kingdoms only.

Yours faithfully,

J. WHITEHEAD CLEGG.

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BRITISH-ISRAEL FACTS *NOT* FANCIES.

By MAJOR-GENERAL C. A. HADFIELD.

INTRODUCTION.—PART II.

OUR knowledge of early British history is limited, and many are too apt to be satisfied by commencing with the Cæsars. Why commence so late? Why imagine our National history only started from Rome? Green's *History of the English People* says: "For the fatherland of the English race we must look far away from England itself"—and the historian goes on to locate it in Northern Europe, but he does not go back beyond the fifth century, where he finds them as Angles, Jutes, Saxons, etc. The Israelites, as has been shown, when they left their Assyrian Captivity, made their way to the Southern shore of the Caspian Sea and thence on into Central and Northern Europe.

Is it not safe to accept the Bible as being, not only our Manual of Religion, but our Manual of History? That it gives us the foretold history of an ever-living Israel—"the Everlasting Nation"? Why, for instance, were the Romans unable to remain in the British Isles? Because, centuries before, the everlasting throne of David had, for its safety and security, been transferred from Palestine to the British Isles, and no weapon which was formed was to destroy it or to prosper. Our National archives denote, from the recorded charts, how our Royal House is directly descended from the House of David.

Thus it was God's plan of preserving Israel in safety—and *unrecognized*.

The utterances of some of our public men, made probably in ignorance or unbelief of any connection in their minds of Israel being existent in the British race, are of themselves remarkable. The late Mr. Joseph Chamberlain, for example, once publicly said: "The British race are a race specially chosen for a specific purpose in the world with great responsibilities."

Then again the Archbishop of Canterbury in a sermon remarked: "Do we constantly realize that we alone to-day are those whom God hath chosen in the world's history as a people to whom is to be given incomparably the greatest trust and decision for the world's safety that has ever been laid upon a great company of people?"

Our learned men are profoundly ignorant of the early history of our race. More knowledge of the history of the Saxons, Goths, Dacians, and Asiatic Scythians is needed. But in consequence of this "ignorance" it has been possible for Israel to exist and without the envy of other races to rise to the preordained greatness which was destined so long ago for "Israel" to possess in the "last days."

God's plan was to sow and scatter Israel through the "seven times" period of punishment. It was not until after the Reformation that Israel was allowed to "settle down" and make their influence felt in distant lands. Their "Mission" was then to commence their task, which was to build up the Empire—of "The Stone Kingdom"—to its future greatness as a Nation and a Company of Nations, *i.e.*, as a Commonwealth of "free," not "subject" States, free to stay in, or leave the Empire as they willed.

That they will remain as a part thereof is a foregone conclusion! Our National history is a history which we may say our modern historians have failed to satisfactorily solve, arranged probably again, in order to complete God's plan of concealment of Israel *until* "*the appointed time*" when their existence shall be made generally known. Sharon Turner went so far as to locate the Saxons in Central Asia, from whence he traces them to the British Isles. If, as he says, they lived to the east of Araxe, we get to the very locality to which Israel had been carried captive, which is significant.

Where the Historian pauses let us now refer to the Old Testament giving us the history of Israel and may we say the early history foretold of the Anglo-Saxons. See 2 Kings xvii, 6: "In the ninth year of Hoshea, the King of Assyria took Samaria and carried Israel away into Assyria and placed them in Halah and in Habor by the river of Gozan and in the Cities of the Medes." (This was about 725 B.C.)

Why should we resent what seems to be so reasonably clear proof of our ancestry? Why should we resent the idea of our race springing directly from Abraham? It was through Isaac, *i.e.*, "by faith" that God brought Abraham into the land of Canaan from the other side of the River Euphrates. See Joshua xxiv, 3: "And I took your father Abraham from the other side of the flood . . ." The Hebrew word here for "flood" is NAHAR, which means "a river" (doubtless the Euphrates in this reference). From Abraham came *three* distinct races: (1) The Ishmaelites from Hagar, *i.e.*, The Ishmaelites—or Arabs; (2) the race from Keturah—or the Indians and Japanese; (3) the race from Isaac and Jacob, or the Israelites and the Jews. With this third distinct race we read in Gen. xxvii, 21: "But my Covenant will I establish with Isaac." *Not with the other of Abraham's sons*—but with Isaac's Sons—Saxons with the I changed! These, *only*, are the children and heirs of the Covenants and promises to Abraham. We are told much about Abraham, his name signifies, Ab—father, Ra—great, Ham—multitude. God sent away the sons of the concubines of Abraham. They went eastward. Where are their descendants? They must be among the living races of the world, just as much as are the Jews from the son Judah.

Anyone who desires to study this subject is referred to the writings of the Rev. Joseph Wild, D.D., which are most interesting.

It is amusing to hear educated persons talking of Abraham being "a Jew," and of God bringing "the Jews" out of Egypt, and so on!

Abraham was a Hebrew—but how could he possibly be "a Jew"? The first mention of the Jews was centuries after Abraham's day. (See 2 Kings xvi, 6.)

* * *

To arrive at the origin of the word BRITISH. It began as BRITH, or Covenant, made between GOD and Abraham and his Wife Sarah. The Hebrew word BRITH (Covenant) and ISH (man) makes up our word BRITISH; and the entry into the "Isles of the West," or the "United Kingdom," in the early days B.C., constitute the origin of the British Colony.

These notes go on to show how Zedekiah was the last of the line of David to occupy the Throne of David in Judah. That the King's daughter went thenceforth to Egypt in charge of the Prophet Jeremiah, and from there to Ireland, where the throne was established over the House of Israel—*to this day*.

Remember always that although the Old Testament does

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not disclose the final movements of Zedekiah's daughter and the Prophet Jeremiah, it emphatically records :

(1) The Throne of David shall be " everlasting."

(2) There shall be an " appointed place " (*i.e.*, other than Palestine) for " My people Israel " (*i.e.*, other than the Jews).

(3) The reunion of the twelve tribes.

(4) Israel to possess all its heritages " from the River in Egypt to the Great River Euphrates."

So we may well consider those words : " If ye believe not the prophets, neither will ye believe though one rose from the dead."

Have we all realized that if—as God's Word tells us—The " Sceptre should not depart from Judah " . . . " until Shiloh came " . . . that if " a sceptre " means a King—there must be " a Kingdom "? Therefore if Shiloh refers to Christ, " the Kingdom " (of Israel) must exist until our Saviour's " Second Coming "; and " Israel " holds that Kingdom and performs Christ's Missionary work *Now* (to the extent of nearly ninety per cent. of the world). Therefore Israel is a great, powerful, and wealthy Nation. The " Chief of Nations," in fact, for none other could accomplish the work! Where then is Israel?

The human race is composed of Israel, and Gentiles ; but to reckon the English-speaking races as " Gentiles " is to confuse the whole of the prophetical writings forecasting the world destiny of God's Israelitish people whose kingdom was to be an everlasting one. There is as much confusion over the term Gentile as there is in distinguishing Israel from the race known as " The Jews."

As regards the fallacy that " Israel " became " The Church." It is pointed out in the Reference Bible by the Rev. C. I Scofield, D.D., that " Israel in the Land is never called 'a Church.' In the Wilderness Israel was a true Church but not in any sense the N.T. Church " (see Acts vii, 38 ; Heb. xii, 23 ; Matt. xvi, 18). Both were " called out " by the same God, but this is the only similarity.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE deeply regret to say that Dr. W. Gornold passed away last week. We had not known that he was ill, and the sad announcement of his death came as a great shock. Some particulars shall be given in a future issue.

* * *

It is with great sorrow and sincere sympathy with Mrs. A. Macdonald, a member of the Council and the Executive of the B.-I.-W.F., that we have to report that her husband, Dr. C. R. Macdonald, was knocked down by a motor in Kensington on December 24th, and died on Christmas Day in a hospital near by to which he had been conveyed by ambulance. Dr. Macdonald was for many years Medical Officer of Health for Ayrshire. He attended many of our Congresses and other meetings with his wife. All who know Mrs. Macdonald, and who appreciate her generous support of our Cause and her devoted labour, will therefore deeply sympathize with her in her great bereavement.

* * *

Mr. John Leech, K.C., has been laid up with a severe cold. He wishes us to say that he will begin his series of lectures on January 15th instead of 8th inst. The speaker in his place on Wednesday afternoon next at Headquarters will be the Rev. T. Sparshott Johnson, M.A., and on Thursday evening next the address will be given by the Rev. Kenneth Dodds.

* * *

We have many letters from U.S.A. expressing great pleasure at the decision to hold an All-American Convention in April next. Various centres are suggested ; so far the weight of opinion seems to favour a place in the neighbourhood of Chicago or Detroit. We shall welcome further correspondence from our American readers on this matter, addressed to Herbert Garrison, Secretary-General, B.-I.-W. Federation, 6, Buckingham Gate, London, S.W.1.

Erratum.—The printer's devil seems to be a very real personality at times. There appeared in the address of Major Knowles given at the Central Hall Protest Meeting, and reported in the last issue, as *written* by him the following words : " The Rev. Pascoe Goard . . . *who took part in a campaign against the 'Reds' in Vancouver during the war, and was instrumental in bringing about a complete victory against them.*" The error is simple. It consisted of the use of the word " and " for the word " which." As the matter stands it seems to indicate that Rev. Pascoe Goard was instrumental in winning a victory over the Reds. What the President meant was that the campaign organized and carried out by the Vancouver people was instrumental in winning a victory over the Reds. It was apropos of the campaign upon which we have entered and are waging in London and elsewhere now.

The Editor corrected this in the *galley sheets* when they came for proof-reading, but the printer missed the correction. The error was again corrected in the *proof sheets* when they came for final correction, and again the compositor missed the correction. Finally, to the annoyance of the Editor, the finished paper came to hand with the offending sentence as it was. Please take your last week's issue and make the correction. This is the last recourse of the Editor in the case.

* * *

Erratum.—In the Christmas article, " The Scholars' Quest of the Christ," the statement is made that the course of the wise men was first from the East to the West ; then the course was changed from the South to the North. It should have been reversed, from the North—Jerusalem—to the South—Bethlehem ; for Bethlehem, of course, is South from Jerusalem.

* * *

Miss Hamilton Hunter gave two excellent lectures at Dover on December 12th. All present thoroughly appreciated these well-thought-out lectures, going away with much to think over and study. Lieut.-Colonel G. F. A. Smythe was in the chair.

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At the afternoon meeting a resolution was proposed by Colonel Smythe and seconded by Mr. F. Ayres, congratulating Headquarters on their splendid stand in regard to the *Morning Post* Christian Protest against Bolshevism. It was unanimously carried at both meetings.

* * *

Paignton recently greatly enjoyed Miss Hunter's convincing lecture on "The Stone Symbol," in which she revealed deep spirituality and vision.

* * *

The Barrow Branch held their bi-weekly meeting on Friday, December 13th, at which Mr. Taggart was appointed Assistant-Secretary. The President addressed the gathering on the subject "Is the Bible the Word of God or a Collection of Literature?"

* * *

BRITISH-ISRAEL FEDERATION OF CANADA.

Mr. A. A. Robeson, General Secretary, writes:—"It is with profound thanks to God we can report an entirely new spirit permeating the Canadian Federation since the Convention last Spring in Winnipeg. The fullest co-operation is now being received from every Province. The Financial Secretary reports that over seven hundred dollars has been received for the Commissioner's Fund and money is coming in daily. Our objective is $10,000.00, and when one realizes that nearly all of the Branches have been closed for the Summer months this is a splendid showing. One Branch here in Toronto has contributed over $200.00.

"The Rev. E. J. Springett reports a most successful trip through Western Canada. We here in the East are looking forward to his visit to us. Hamilton, Peterborough and Montreal are all hoping that his itinerary will include visits to them.

"Our Representative at the London Congress, Mrs. E. W. Painter, of Regina, has written a long enthusiastic letter. We wish that space permitted the printing of all of it. We copy one item: 'There were large audiences at each meeting, and the greatest theme running through it all was *Christ*.' Mrs. Painter has promised to write a report, and copies will be forwarded to each Branch.

"One of our prayers here in Toronto has been that we should have a Headquarters of our own. God has answered our prayers in a way never dreamed of. A fine residence, in Sherbourne Street, overlooking the beautiful Allan Gardens, has been acquired through the generosity of one of our members. The house was officially opened on the 14th of December. This was a great day for British-Israel in Toronto. The first official act was the passing of a resolution inviting the Canadian Federation to make its Headquarters there.

"Mr. Howard B. Rand, the Commissioner for the Eastern States of America, reports that headway is being made in the spreading of the Gospel of the Kingdom, and it is hoped that an All-American Conference can be held this Winter. We are co-operating in every way possible.

"Wonderful work has been done, and is being done, by Mr. R. J. Lymer, Chairman of the Publicity Committee. Over three thousand copies of the 'Special Message and Banner' have been mailed out. Copies have been placed in Public Libraries, Lodges, etc., and have been sent as far away as China and India. The wonderful results have proved the value of such propaganda. We would suggest that the ladies of each Branch form Committees to carry on this work. Names of enquirers, after local action has been taken, should be forwarded to Headquarters so that these enquiries can be systematically followed up. A quantity of literature is kept on hand for this purpose."

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 195, Lavender Hill, Tuesday, 7th, at 8. Rev. T. Sparshott Johnson, M.A.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 6th, at 8.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, 7th, at 8.
BOLTON, Spinners Hall, Thursday, 9th. Mr. J. H. Brenchley.
CARDIFF, Y.M.C.A., Tuesday, 7th, at 7.30. Rev. W. T. Medhurst.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 10th, at 3 and 8. Miss Hamilton Hunter.
DARLINGTON, Mechanics' Institute, Wednesday, 8th, at 7.30. Rev. T. H. Whitehouse.
DOVER, Soldiers' Home, Thursday, 9th, at 3. Rev. Joseph Gay, A.T.S.
DURHAM, Windsor Cafe, Thursday, 9th, at 7.30. Rev. T. H. Whitehouse.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 6th, at 8.15. Rev. T. Sparshott Johnson, M.A.
EXETER, Y.M.C.A. Lounge (King's Lodge), Monday, 6th, at 3 and 7.30. Mr. G. R. Gair.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 9th, at 8. Mr. John Scott.
GLASGOW, Christian Institute, Sunday, 12th, at 6.30. Bailie Thomson.
GRAVESEND, Christ Church Hall, Tuesday, 7th, at 8. Mr. J. J. Morey.
GUILDFORD, Friends' Meeting House, Thursday, 9th, at 3.15. Rev. Joseph Gay, A.T.S.
HASTINGS AND ST. LEONARDS, Masonic Hall, Thursday, 9th, at 6. (for young people). Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 8th, at 3. Rev. T. Sparshott Johnson, M.A. Thursday, 9th, at 7.30. Rev. Kenneth Dodds.
HIGHGATE, 223, Archway Road, Tuesday, 7th, at 8. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 6th, at 8. Rev. E. A. Couldrey.
HULL, Church Institute, Albion Street, Tuesday, 7th, at 7.30. Bible Study.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 7th, at 7.45. Rev. R. G. F. Waddington, M.A.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 9th, at 7.30. Mr. Corrin.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 9th, at 7.30. Mr. G. R. Gair.
PLUMSTEAD, Mission Hall, Crescent Road, Thursday, 9th, Mr. J. J. Morey.
PORTSMOUTH, Marie-La-Bonne Hall, Swan Street, Monday, 6th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, 7th, at 7.
SCARBOROUGH, Friday, 10th, at 7.30. Mr. G. R. Gair.
SHEFFIELD, Victoria Hall, Wednesday, 8th, at 7.30. Mr. J. Foster Beaver.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 8th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
SOUTHSEA, Monaco Cafe, 85, Palmerston Road, Tuesday, 7th, at 3 and 7.45. Rev. Joseph Gay, A.T.S.
STOKE-ON-TRENT, Town Hall, Wednesday, 8th, at 7.30. Mr. G. R. Gair.
SYDENHAM, Park Hall, Sydenham Park Road, Friday, 10th, at 8. Mr. J. J. Morey.
TEIGNMOUTH, Temperance Hall, Monday, 6th. Bible Study. Rev. Com. Roberts.
WALSALL, Temperance Hall, The Square, Tuesday, 7th, at 7.30. Mr. G. R. Gair.
WANDSWORTH (Earlsfield), 120, Earlsfield Road, Wednesday, 8th, at 2.45. Mr. J. J. Morey.
WELWYN, Tuesday, 7th. Rev. E. A. Couldrey.
WORTHING, B.-I. Book Depot, 71, Rowlands Road, Wednesday, 8th, at 3. Mrs. M. Bloxam.

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J.J. HALL 1921

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

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CONTENTS.

	PAGE
CROSSING OF THE RED SEA AND JORDAN. By the Rev. W. Pascoe Goard, F.R.G.S.	17
NEW YEAR MESSAGES	20
OPENING AND DEDICATION OF BRITISH-ISRAEL HOUSE, TORONTO, CANADA (Illustrated)	23
ADDRESS BY MR. W. H. BLACKALLER (President, British-Israel Federation of Canada)	24
BRITISH-ISRAEL FACTS *not* FANCIES.—Part III. By Major-General C. A. Hadfield	25
THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—II. By A. M. Hodgkin	27
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	29
THE SECRETARY-GENERAL'S NEWS AND NOTES	30

EDITORIAL.

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

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

CROSSING OF THE RED SEA AND JORDAN.

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

"What ailed thee, O thou sea, that thou fleddest,
And thou Jordan, that thou wast driven back?"

Thus a most interesting question is raised for us in the Bible. It is an interesting question in itself. Being raised for us in the Bible, there is double reason for our undertaking a study of what the Bible tells us in regard to the matter.

As we follow the progress of the narrative of the Holy Scriptures, we are again and again brought into contact with miracle, concerning the details of which there is no information given, such as the resurrection of Lazarus from the dead. Perhaps the information given in regard to that miracle, however, lies in the revelation of the Personality of Jesus Christ, Who is Lord of life and death. But as to the manner of His procedure beyond His word of command, "Lazarus come forth," there is no information given.

Other miracles are presented to us, and at the same time information is given as to the agencies used to produce the results desired. Such is Israel's miracle of the crossing of the Red Sea, and also Israel's later crossing of the Jordan river while in full flood.

That we may inform ourselves of these things, the question is set for us in the Bible, and we are in duty bound to seek the answer. When we have found the agencies used to bring about these results the minds of men are relieved and satisfied, and we are inclined to tell ourselves, "This is a true statement, for we can understand how the results were obtained."

There has been much discussion of the matter. Practical scientists have advanced many possible explanations, especially regarding the crossing of the Red Sea. For instance, one such writer has of late suggested that Moses used the man-power of Israel to dam or fill in the inlet, or whatever stretch of water it was which occurred on the route of the Israel migration. He suggests that it was an irrigation canal. But this would have transformed it into a crossing of a branch of the Nile. This writer speaks in the highest terms of Moses as a practical leader of men. We agree so far. Any man who could organize such a mob of refugees into an organized army, and a still further organized nation, and could preserve and develop such a nation during a forty years' residence in the wilderness, deserves all the praise which may be expressed concerning him. It was an unparalleled feat of leadership and of organization.

To those who know how to read them, the Books of Exodus, Leviticus, Numbers and Deuteronomy are the most fascinating of matter-of-fact histories. These literary productions bear upon every page the assurance that they are veritable history. The facts which they record were established by actual experience of a major people who suddenly became a nation, and a powerful one. This we know from the history and national experience which lies back of the written record. Such was the later history of the people that, had the books named not been written, the great outline of the facts would have been established by succeeding history. Modern scholars hope even that it has been so. Such are the accidental features found in the Mosaic writings, which could not be later produced, that none but ill-equipped scholars and writers could possibly consign such literature to the realm of folklore and fable.

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Nor could they assign them to a later age as to original production. This may seem a harsh judgment of those which are doing that very thing. It may even seem to be presumptuous considering the claims to exalted scholarship made by the "Modernist" who is guilty of this supreme absurdity. But there is an appeal to more than academic scholarship. There is the appeal to *the developed experience* of the practical man of affairs. The man of affairs reading the statements of these books, and then reading the unquestioned facts of later Israel history, will say that the later facts of Israel history would have been impossible without such antecedent facts as are recorded in the Pentateuch. *The facts* of Israel's sudden appearance among the nations, manifesting a higher form of civilization than is elsewhere to be discovered, would remain even though the record of them were destroyed. The facts vouch for the record. When practical experience is allied to practical scholarship and these two agree against the unpractical academic scholarship of the type exhibited by the "Modernist" who denies the historicity of these books, the latter will find himself relegated to his true position as an unpractical man and an unsound scholar.

In reading all these matters the *practical mind* must be brought to collaborate with the *scholarly mind*.

The old acceptance of the Book at its face value was a great demonstration of faith. To that very faith unimpaired we would add knowledge. The *unfaith* of the "modern" scholar is not to be compared with the *faith* of the earlier generation of scholars. The earlier scholars took the Bible as a working hypothesis, and, testing it by the touchstone of experience, found it to be true. We add to that test the acid test of history as fulfilment of prophecy, the accuracy of scientific reference and so on, and thus demonstrate its Divine source. We find that Moses did carry through his great mission, but he could never have carried through his task, his manifold task of which the crossing of the Red Sea was but an item, unless he had been backed by *the miracle power of Jehovah*, which was his to command in times of need and at all times.

Joshua also carried through his task. It was such a task as had never been set for men before. But he did it in a workmanlike and manly way. Yet the practical mind can see that he never could have carried through the task as he did had he not been aided by Divine direction and miracle power. Such aid was usually given apparently by accident through meteorological or other natural agencies. The agencies which were used to aid him in crossing the Red Sea were *earthquake, hurricane wind, electric condition of the atmosphere*, which resulted in freezing cold, and so forth.

The agency which was used in crossing the Jordan was *earthquake* and the overturning of the rock into the Jordan Valley, across the river bed, the result of which was "standing water."

The agency which was used for the weakening of the walls of Jericho was also the same earthquake.

So we shall study these things and find the answer to the question the Bible has set for us as it is supplied in the Word of God itself.

What does the Bible give to us in the way of information regarding the crossing of the Red Sea?

I.—"And the Lord caused the sea to go back

BY A STRONG EAST WIND

all that night, and made the sea dry land, and the waters were divided.

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."—Exodus xiv, 21, 22.

II.—"With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap.

"And the depths were congealed in the heart of the sea. . .

"Thou didst blow with thy wind, the sea covered them:

"Thou stretchedst out thy right hand, the earth swallowed them."—Exodus xv, 8-12.

III.—"The waters saw thee, O God, the waters saw thee;
They were afraid:
The depths also were troubled.
The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the heaven:
The lightnings lightened the world:
The earth trembled and shook.
Thy way is in the sea,
And thy path in the great waters,
And thy footsteps are not known.
Thou leddest thy people like a flock by the hand of Moses and Aaron."—Psalm lxxvii, 16-20.

IV.—"The mountains skipped like rams,
The little hills like lambs.
Tremble, thou earth, at the presence of the Lord."—Psalm cxiv.

Thus the Bible pours light upon that terrible day when the Israelites fled from before the armies of Egypt by a way that had suddenly and miraculously opened before them. The way had opened miraculously, and yet through natural agencies.

Moses stretched out his rod over the sea. That is the human side of it. What was the answering phenomenon?

All night long a cyclonic east wind blew, driving back the waters of the Red Sea. Not the deep broad body of the waters, of course, but the shallow and narrow waters of an inlet of the Red Sea.

This is a phenomenon not at all unusual. For instance, out of Lake Erie, which lies between Canada and the United States, there flows the mighty Niagara river, the sole natural drainage channel of the Great Lakes watershed. The rapids of that river above the falls, and the falls themselves, form one of the best known and most sublime river scenes in the world. Yet there have been times when a fierce east wind, of hurricane violence, blowing for days in succession, has so sent back the waters of Lake Erie, and has so piled them up at the west end of the lake that but a trickle of water has fallen over the falls during the continuance of the wind. Thus the waters "stood up as an heap" or were "heaped up"—that is to say, raised above the usual "water level" on the west—consequently in the eastern end of the lake the shallows were dry. If the writer's memory is right, a time was known when at least one venturesome person walked across on the river bed above the falls during such a

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period. Now a dry crossing of Niagara river would be equal, as a natural phenomenon, to the dry crossing of the Red Sea.

Other phenomena of this kind can be recalled on river, lake, sea and ocean. When we visualize the character of the inlet of the Red Sea we can understand that the phenomenon itself is not elsewhere unknown to meteorologists.

Electrical energy pervading the atmosphere so reduced the temperature as to congeal the floor of the sea laid bare by the wind, so that it hardened the floor of the sea, either by drying the crust, or freezing "the depths" . . . "in the heart of the sea." This also is a phenomenon not at all unusual. Bitter storms, with cold so penetrating as to destroy the life of man and beast, are known in many regions. Such storms produce hail, the stones of which are heavy enough to destroy the life of men and cattle. Such hail had been known disastrously in Egypt at that very period, and constituted one of the plagues of Egypt.

"The clouds poured out water." Torrential rains fell.

"The skies sent out a sound." Those who have had experience of storms of hurricane violence know that at such times there are sounds in the skies which are not caused by the wind in the ordinary way; neither are they thunder. Just how that sound is caused it is hard to say. Yet the explanation might be simple if one had space to pursue the subject.

"Thine arrows also went abroad." This seems to be not lightning of the ordinary type, but sharper and more deadly electric discharges. Forked lightning of an accentuated character perhaps is intended.

"The voice of thy thunder was in the heaven."

"The lightnings lightened the world." Ordinary lightning.

"The earth trembled and shook." Earthquake shaking the surface.

"The depths also were troubled." Subterranean seismic disturbances disturbed the depths below the Red Sea.

The path of the storm was narrow. It ran like a ribbon across the waters. Those who have experience of hurricanes, of irresistible power, which raze cities and forests in their path, will know that they are frequently narrow, and leave a clearly-defined lane of desolation behind them.

Thus the waters were swept to the right and to the left. The ooze of the sea bottom was congealed. The people marched on firmly frozen or dried up and temporarily solid ground.

"And the waters were a wall unto them on the right hand and on the left." The Hebrew word for "wall" is "chomah"—meaning a defensive barrier. One such use of the word we will give as follows:—

"But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

They were a wall unto us both by night and day, all the while we were with them keeping the sheep."—1 Sam. xxv, 14-16.

Thus the "walls" of water saved them from being surrounded by Pharaoh's horse.

Here was a day rich in phenomena. We should be glad if one of our trained meteorologists would write the matter up for us, and give definite illustrations from observed occasions where such phenomena have been recorded elsewhere.

Is it any wonder that the Psalmist sets the question, "What ailed thee, O thou sea, that thou fleddest?" as a riddle, to be answered by God's people, in order that they might keep in remembrance the great day.

CROSSING THE JORDAN.

"*What ailed thee, O Jordan, that thou wast driven back?*"

The answer comes like an antiphonal chorus:—

"The mountains skipped like rams, and the little hills like lambs. Tremble, thou earth, at the presence of the God of Jacob."

What ailed Jordan when its waters stood up as an heap far above, and the undammed waters failed? Jordan was driven back by a *terrific earthquake*.

How would this affect Jordan? It would, and evidently did, throw down one or more of the cliffs which overhang the Jordan, and thus made a temporary dam of the waters above the crossing-place of the Israelites. Thus the Lord turned—or, as the Hebrew word equally means, "overturned the rock . . . a standing water, the flint into a fountain of waters." The Hebrew word is "haphak," and the dictionary definition "to turn, be turned, overturn." Thus we are told "He overturned the rock—a standing water." The word "into" is not in the text as is indicated by its being in italics. The standing water resulted from the overturning of the rock.

Psalm cxiv says that Jordan was driven back *by the skipping of the mountains and hills, by the trembling of the earth, and by the overturning of the rock*.

This is sufficient for the engineer. He will know that it was a phenomenon similar to that which blocked up the Buller Valley in New Zealand in the late earthquake, and similar to that which buried the village of Frank in the Crow's Nest Pass in the Canadian Rockies some years ago, which threw a barrier of rock across the valley miles in extent and hundreds of feet deep. So the Jordan was dammed at the time of Joshua's crossing.

Someone will doubtless raise the cry of "modernism" in thus trying to explain a miracle by natural causes. Hold, my friend. There is a difference between *accepting the statement of the Bible itself in explanation* of the matter on the one hand, and in *rejecting the statement of the Bible* and *substituting an hypothesis* which would take the miracle element away on the other.

God used the earthquake in both instances. He used the earthquake in the crossing of the Red Sea, and in the crossing of the Jordan.

Seeing that "the mountains skipped like rams, and the little hills like lambs," and that the earth trembled generally, we know that we are reading of seismic activity on the largest scale, both as to the Red Sea crossing, and as to the Jordan crossing.

The mountains of Judah and the mountains of Moab, which rise over three thousand feet above the Valley of the Jordan, were shaken. How much more the bottom of the Valley itself would be shaken. The Jordan Valley is the product of

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seismic activity on the largest scale, and is subject to earthquakes at any time.

The earthquake came at the appointed time to allow the Israelites to cross. That time was when "Jordan overflows all his banks." The dam formed was therefore on the largest scale. The waters above accumulated in a temporary reservoir, taking time to fill up to the top of the obstruction. The waters below ran away. The way was thus open for Israel's crossing.

The Jordan was dammed during the present generation in the same locality, and in the same manner. The record of this can be found without difficulty, although it is not at the writer's hand at the moment. The writer read an engineer's report on the matter some two or three years ago.

THE FALL OF JERICHO.

What effect had this terrible earthquake on the walls of Jericho? Here at hand is an explanation of the shaken state of the walls of that city so that the vibration, the rhythmic vibration of the marching hosts of Israel, continued for seven days, not only threw them down, but caused them to fall in such ruin that every soldier of the Israel army was able to march over the debris straight before him into the city.

The mortar had been pulverized, the stones shaken loose from each other, the walls cracked and thrown out of alignment —it only wanted the rhythmic vibration of Israel's army marching around to bring the walls to ruinous collapse.

How wonderful is the might and the majesty of Jehovah, the God and King of Israel! How time and again do the sacred Scriptures ascribe to Him miraculous deliverance for Israel! But at the same time they show that *in working out that deliverance again and again He uses the forces of nature.*

Thus by way of giving glory to Him for our deliverance from the Spanish Armada, there is inscribed on Admiral Drake's monument on Plymouth Hoe :—

"He blew with His wind, and they were scattered."

Later we shall see the Lord followed this course in Joshua's unique day—usually called "Joshua's long day." That it was unique we know. As to its *length* we have no means of knowing. But that God set in motion well-known meteorological forces to accomplish His will we know. That, however, is a subject for a later study.

NEW YEAR MESSAGES.

THE REV. C. J. HOLLIS, M.A.

"ONLY the Eternal is important," so says the inscription on the gates of the cathedral at Milan. "The things which are unseen are Eternal," says the inspired Word.

Through acquaintance and identification with British-Israel Truth, with its presentation of the two sides of the Gospel, that of Salvation and that of the Kingdom, I have come to read my Bible in a new light. "The Eternal" claims my faith, my hope, my love, as I see how the Eternal God has been and is working among the nations all along, and especially with that chosen seed of Anglo-Saxon origin who are His witnesses to their brethren in the world; witnesses to that "Eternal Gospel" with its "good news" that God reigneth over all, that God is faithful to His promises, that God will gain the victory, and that His Son will shortly come to reign on and over the earth.

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

We are gradually drawing nearer and nearer to one of the most momentous periods in the history of the Lord's people, which will far and away eclipse and transcend in importance this closing epoch of three decades which has elapsed since the South African War, and which has included the Great War.

The wheels of prophecy are still revolving, and the Coming of the Lord draweth nigh. Before very long Israel's redemption will be finally recognized, and "all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." It therefore behoves us all to cling to that righteousness which alone "exalteth a nation," and to seek that personal holiness which Christ wishes to instil into the lives of His servants, that we may be "like Him" now, even before that day cometh when "we shall see Him as He is."

So with the passing of the paradoxical year of 1929, a year which has given us the greatest heat and the extremest cold, the mildest weather and the severest gales, let us enter into the responsibilities of 1930 with a greater trust in Jehovah, and with a higher sense of our redemptive privileges. We are Christ's children, the family of His love, the people of His choice. What a privilege! What a responsibility! What an opportunity! Let us take up the joy of our inheritance, and in so doing help to make 1930 a year of blessing to all nations, as we let the Love of God shine in our hearts, "to give the light of knowledge of the glory of God in the face of Jesus Christ," that all may see "Whose we are and Whom we serve." *Deus Vobiscum.*

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FROM MR. J. A. FORD, Manchester.

With 1929 behind us and with our faces turned expectantly towards the eventful thirties stretching right out in front of us, we of the North Country send greetings of cheer and good hope to our B.-I. brethren everywhere. And, withal, we would look for a moment towards London while we praise God for splendid leadership and unfailing inspiration. The Lord of Hosts is with us! Surely the most obstinate and wilful opposition must give way before the strong and steady pressure of powerful and lucid articles such as those we have the joy to read week by week. Here and now for the first time men who know experimentally the blessedness of the Gospel of Personal Salvation are preaching in a new convincing way in the power of the Holy Ghost the companion Gospel of the Kingdom! Certainly "those that walked in darkness have seen a great light!" May all we privileged members of our great Federation walk worthy of our Cause.

* * *

THE REV. CHAS. W. COOPER, F.G.S.

In sending my prayerful wishes for a prosperous New Year to the work of the British-Israel-World Federation, I should like to add my testimony to the immense help I have received in understanding the Old Testament since I came to listen to British-Israel Truths. To me the Bible has increased in wonder and joy a hundred times. Over and over again I take some modern commentary into the pulpit and show to our people how sadly misleading, inconsistent, and manifestly untrue many of their interpretations are.

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MRS. ALICE CRAVEN JONES.

Dear Fellow Israelites,—My message comes in the words of Suckling: "What the New Year will bring to us we mercifully know not, but one thing *is* certain, that if we ask humbly, He Who has blessed us in the past and present, will not leave us in the future." God's peace abide in you.

* * *

COLONEL J. C. TYLER.

I gladly avail myself of your permission and would add a word of congratulation on your successful year's work.

Reading all the articles each week in THE NATIONAL MESSAGE, one gets familiar with the writers, and unconsciously groups them by their calling in life:—The clergy, discerned by the Scriptural and flowery language of their pulpit training. The lawyer with his each important point logically worked out. The civil engineer with his exact calculations. The military writer terse and pointed. And a lady most fascinating in her subject and language, and many others well known.

These all have the one object in view—the glory of God and the truth of the Bible—matters which they approach by entirely different channels and thus hold the interest of the reader.

* * *

MRS. A. MACDONALD.

I should like to tell how this Truth came to me through the printed word. A "Banner of Israel" came to me by post before the war, by whom sent I do not know. What a comfort this Truth was to me during those dreadful years I cannot express! I agree with others that the Bible becomes a new Book to those who accept this teaching. One's faith and love becomes brighter and stronger as the years pass. Therefore I am in great sympathy with the Movement to get our literature widely distributed and the seed sown far and wide.

* * *

THE REV. JOSEPH GAY, A.T.S.

Another year is added to the sum of recollection, and in many respects it has been a very wonderful year. Our witness to the truth of God's Holy Word has been steady and persistent. By voice and pen we have successfully sought to spread the good news of the Kingdom.

THE NATIONAL MESSAGE AND BANNER has continued in the van of our great witness, and its living word will ever abide in the hearts and minds of the thousands who read its illuminating pages week by week. As one of the Federation Commissioners, exercising my ministry in every part of the country, I have had an unique opportunity of judging the effect of our many labours. In THE NATIONAL MESSAGE you continue to place a most effective instrument in our hands, and we shall do well to use it more and more during the year 1930.

The material you provide is most sound and consequently most valuable. I would throw out this hint to our readers that, in using the material thus provided, we should do well to commend our journal to all our friends. This should enhance the sale thereof which, great though it is, ought in my judgment to be very much greater. All good wishes for the New Year.

DR. J. RUTHERFORD, Harrogate Branch.

"Peace on earth, and good will toward men" was sung by the angels, and it has pealed out year by year down the centuries; but never such a Peace as is now ringing in the hearts of men and women throughout the world.

Is this the unconscious welcome for the Prince of Peace? Hosanna to the God of Israel!

* * *

THE REV. W. F. G. CLATWORTHY.

The value of B.-I Truth, as an inspiration to "Have Faith in God" (Mark xi, 22), cannot be over-estimated. It adduces the clearest positive evidence that God is faithful to His Word, and thereby encourages that *complete confidence in God* which assures to the believer the "peace which passeth understanding," whatever the circumstances of life may be. May the readers of the "N.M. and B." experience the blessedness of this Truth throughout the New Year.

* * *

MR. DANIEL FARMER.

I have for long years sought to study Holy Scripture in a broad and comprehensive sense, and I do not hesitate to say that what is known as "British-Israel Teaching" has thrown more light upon God's Word than any other form of exposition. Intelligently understood, it emphasizes and enhances all the great fundamentals of Holy Writ, opens up a rational and reasonable account of the Israel people in its major part, saves us from looking out of the window upon the Jews—one twelfth part of this race—and not being able to see the Israelitish House in which we stand. Enables us to avoid contradicting Euclid when he tells us "the lesser is contained in the greater." Deepens our interest in our brethren of Judah; incites to an endeavour to better understand God's great purposes for the Church and the world. Deepens our reverence for our Lord, not only as the Saviour, but as God's Great Statesman. Teaches a true Imperialism, and supplies a high note of optimism as this age closes.

* * *

LT.-COLONEL G. F. A. SMYTHE, President, Dover Branch.

As each year draws to its end, it is useful to look back upon the past, and, after noting our gains as well as our losses, to go forward prayerfully into the New Year with renewed hope, and a determination to do our utmost for the Cause of Christ's Kingdom, following the road so ably traced out by THE NATIONAL MESSAGE for our guidance.

We are indeed thankful for the courage with which it has raised the Banner of the Cross, in conflict with that of "the sickle," when so many of our spiritual leaders have timidly held back.

Truly has it been said that the love of money is the root of all evil, for the one great argument, that seems uppermost in the minds of most of those who are advocating closer relations with the anti-Deists, with the prospect of possible gain. We can understand that argument being advanced in financial circles, but not amongst religious leaders. Does it not rather look like crucifying Christ afresh? When we hold out the hand to welcome His enemies, we must not forget Christ's own words: "Forasmuch as ye have done it unto the least

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of these My brethren, ye have done it unto Me." Truly the cry has again been raised of :

Who is on "the Lord's" side? and we are indeed rejoiced to see "the Banner of the B.-I.-W.F." leading well in the van.

* * *

MR. L. W. NOCK, President of the Barking Branch.

The unique position of the Anglo-Saxon race was long ago evident to me, but "orthodox" teaching as to our national future satisfied me not: nay more, I could not reconcile it with the righteousness of God. My dear wife often tried to point out why we were so blessed, but yet I could not see, and began to drift towards rationalism. Then one day I bought a little book entitled, "The Israelites Found in the Anglo-Saxons" (published in 1874). I read it Bible in hand, and how great was my joy when I found I had at last *the* key! No more doubts and perplexities, but a new and living Bible, a new and glorious vision of God, and of His plans and purposes! Glory be to God! Since then it has been a joy to help in spreading this light, and my prayer is that we may go forward to yet greater efforts in His strength and unto His glory and honour. A glorious privilege is ours. May God enable us to be worthy of it.

* * *

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

As we watch with an understanding eye the rising tide of evil in the social, political and, so-called, religious world, we know that its sweep is against, and that its purpose is directed to the destruction of the British Empire, and the Faith of God for which that Empire stands.

We gratefully recognize that among the many Royal Titles and Dignities to which our Beloved King succeeded, when he ascended the Throne of David, that of "Defender of the Faith" is the most glorious of them all, and conveys an irresistible invitation to his loyal subjects to marshal themselves to meet the foe.

Much may be done individually, but an organized attack calls for an organized defence, and this we have in the magnificent work of enlightenment being carried on from day to day by the British-Israel-World Federation in all parts of the world.

As the year 1930 slips away, we must help with material contributions; but let us also, in our prayers, invoke the blessing of God upon the Leaders, and the hard-working staff at Headquarters, who are labouring for the spread of the Truth, and for the hastening of the time when the door shall be flung wide open to welcome the Light of the World into every home.

* * *

MR. ANDREW B. BUCHANAN.

Those who had not the privilege of attending the last Congress of the British-Israel-World Federation have their compensation in the official organ, THE NATIONAL MESSAGE AND BANNER.

In it we had the reports of addresses which were diverse in ramification, uplifting in character, brimful of hope, and an inspiration to go forward in our work. The troublous times in which we are living were directed to us as stern realities and which must be faced, yet withal, the speakers held out the prognostication of a great spiritual Revival—a real message of hope. One of the messages of hope to the readers of THE NATIONAL MESSAGE AND BANNER at this time is metallurgical in its import and breathes the spirit of Revival.

"And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin."—Isa. i, 25.

The Removal of the Tin.	*The Spirit of Revival.*
Now we know that something must be put into the molten metal (ISRAEL)	A new heart also will I give you, and a new spirit will I put within you :
to take away	and I will take away
the tin (the hardness of Israel's heart).	the stony heart out of your flesh, and I will give you an heart of flesh.—Ezek. xxxvi, 26.

To Editors, contributors and readers, a most bright and happy New Year.

In a letter to the Editor, Mr. Buchanan says:—"I wish you to notice particularly the form of the message I have sent to your readers. If you will refer back to my articles of last spring you will observe that No. VI was entitled TIN. As a matter of fact the previous five articles were all leading up to this No. VI. Now before a constituent can be removed from any metal something must be put into the molten metal to take away the unwanted constituent. *This is a fundamental law of the Chemistry of Metallurgy.* You will observe, in the passage which I have quoted, that the TIN (the hardness of Israel's heart) is to be removed, but this can only be done by putting something in to remove the TIN.

"Please observe the Ezekiel passage and you will see that it follows the strict law mentioned above. You will notice that the new heart is given first and the stony heart (the TIN) taken away afterwards. The man in the street would first take away the stony heart and then give the new heart. This, however, would be against the laws of metallurgy, and the strict order and form of Ezek. xxxvi, 26, points me to a further proof of the inspiration of the Scriptures."

* * *

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

Hearty New Year's greetings to the British-Israel Federation, and thank God for B.-I. testimony and protest against Soviet persecution of believers in God, and open and blasphemous warfare even against the Person and Name of God Himself.

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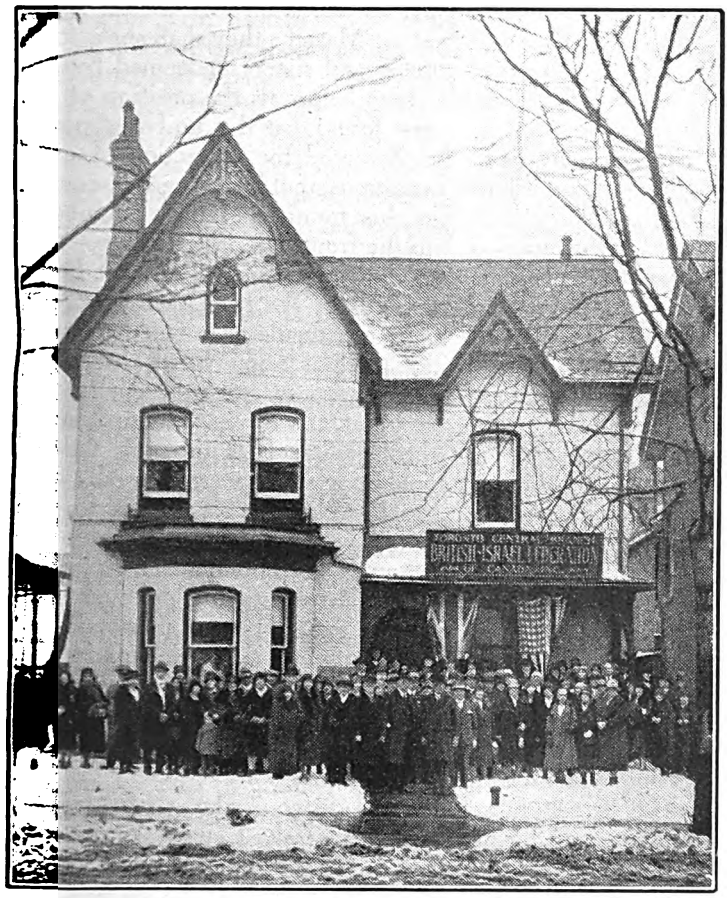
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OPENING AND DEDICATION OF BRITISH-ISRAEL HOUSE, TORONTO, CANADA.

ON Saturday afternoon, December 14th, at 3 o'clock, Mr. W. H. Blackaller, President of the British-Israel Federation of Canada, turned the key in the front door of "British-Israel House" to officially open the new home of the Toronto Central Branch. Following the opening of the door by the Canadian President the large gathering present entered the building and a beautiful service of dedication was held in the auditorium.

During the opening ceremony the chair was taken by Mr. S. J. Frame, of Toronto, who is a Vice-President of the Canadian



Federation and President of the Ontario Provincial Executive. Mr. Blackaller conducted the service of dedication and addressed the meeting. In retrospect he took the gathering back over the past years of the work in Toronto, concluding with the statement that in his opinion we are now entering "into the front line trenches" of the work locally. He pointed to what he considered the tremendous significance of the number of our new Branch home—313, and exhorted us to take courage in the knowledge that we are working with God. Then with great fervour he struck a note of service saying, "How sadly the reproach of Israel's Redeemer comes down through the ages—'Hear, O heavens, and give ear, O earth; for Jehovah hath spoken'; 'I have nourished and brought up children and they have rebelled against Me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know, My people doth not consider.'"

The meeting reached a peak of enthusiasm when those present rose to their feet in a body when a standing vote was called for by the President of the Branch, Mr. C. O. Lucas, on a motion that a resolution of loyalty be sent from the gathering to Their Majesties King George and Queen Mary. A resolution of loyalty was also cabled from the meeting to "Headquarters" in London.

A beautiful Bible was presented to the Branch by its Secretary, Mr. D. M. Duncan, and was fittingly inscribed with the names of those who took part in the opening service.

The meeting closed with the pronouncement of the Benediction by the Chaplain, Rev. S. L. Gorbell, and the singing of the National Anthem, following which the members and guests of the Association took advantage of the opportunity to more closely inspect the interior of the Branch's new home while the young ladies of the Association served tea.

"British-Israel House" is situated at 313, Sherbourne Street, in the heart of the City of Toronto, with its population of some 750,000 souls, and overlooks the beautiful Allan Gardens.

For very many years the work of propagating our great Truth has been carried on in this "Queen City" of Canada under the great disadvantage of the lack of a hall belonging to the Association, and the resultant moving from place to place as year by year quarters had to be found in which the Branch's regular meetings might be held. Now that interest in B.-I. Truth is growing with such rapidity in this part of our land, the Toronto Central Branch has found that it is imperative that this forward step be taken and that the Central Branch of the work in Toronto be settled definitely in a home of its own.

Under the spell of the inspiration which filled the hearts of all our people as they listened to the words of our Secretary-General Garrison when he visited us last summer on his trip across Canada, while he told us of God's mighty workings in the procuring for our Headquarters in London, England, of No. 6, Buckingham Gate, our people here have risen nobly to the occasion when God has also given us an opportunity of procuring a "home in the heart of things." As God's Hand was most clearly seen working in connection with the purchase of our Headquarters in the heart of the Empire, so has it also been most clearly apparent in every move that has been made or attempted by His servants here in the purchasing of our new Headquarters in the heart of our fair Dominion.

The Toronto Central Branch has extended an invitation to the Dominion Federation to make full use of the newly-purchased building, and the directors of the Federation have been pleased to accept the kind offer and to designate British-Israel House, Toronto, as the Headquarters of the Movement in Canada, since the General Secretary, Mr. A. A. Robeson, resides in this city. The Ontario Provincial Executive will also consider this their Headquarters, and the building will undoubtedly be made much use of.

"British-Israel House" is superbly located, as it is in the centre of Toronto, which is the hub of Ontario, which in turn is one of the most central and most populous of the Provinces of Canada. It is hoped that from this central location will go forth a flood of Truth and Inspiration that will result in an

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ever greater awakening throughout this whole Dominion of the peculiar responsibilities which are the lot of our people Israel in the sight of our God. A. A. R.

* * *

ADDRESS BY MR. W. H. BLACKALLER.

PRESIDENT, BRITISH-ISRAEL FEDERATION OF CANADA, AT OPENING OF BRITISH-ISRAEL HOUSE, 313, SHERBOURNE STREET, TORONTO, THE PROPERTY OF THE TORONTO CENTRAL BRANCH, BRITISH-ISRAEL FEDERATION OF CANADA (INCORPORATED), AND HEADQUARTERS OF BRITISH-ISRAEL FEDERATION OF CANADA (INCORPORATED), SATURDAY AFTERNOON, DECEMBER 14TH, 1929.

WE are meeting this afternoon to inaugurate a very decided forward movement in the presentation of the Gospel of the Kingdom in this city and district. If I may be permitted to use a metaphor that one often hears since the Great War, the British-Israel forces in this city have moved forward into the front line trenches. The possession of this fine building in which we are gathered, made possible by the generous financial assistance and business acumen of the Vice-President of the British-Israel Federation of Canada, Mr. S. J. Frame, situated as it is on one of the main arteries of traffic and facing one of the beautiful public gardens of Toronto, will meet the eye of thousands. Your nest has surely been stirred up to some advantage. I know your frequent removals, brought about by circumstances over which you had no control, have been a cause of anxiety and a burden of much labour to the faithful workers in the Central Branch, but your zeal for the Cause has not wavered and you are now realizing some measure of satisfaction that your labour has not been in vain, and that God has crowned your effort by giving an opportunity in a larger sphere to spread abroad the good news of His Kingdom. On such an occasion it seems natural for one to take a retrospective view of the work leading up to the present advantageous position. My personal contact with the Movement in Toronto is only the experience of a decade, but in that short space of time it has been my privilege to enjoy the fellowship of many earnest Christian workers that has been most helpful. Some have passed on to their reward, others have joined with us and, through the united co-operation of all, God has enabled us to enter into this wider sphere of service. Will you allow me to point out what seems to me to be a significant fact in connection with our new home? It is a well-known point of interest that numbers have a meaning in Biblical teaching; for instance, 7 is the perfect number, 3 has reference to the Trinity, and so forth. Is it by chance or mere coincidence that the street number of our new Headquarters is 313? Let our approach to our new home remind us by its double reference to the Trinity that our work to be effective must ever be begun and ended in God; and in our appreciation of God's blessing in providing such a desirable meeting-place let us remember "I do not this for your sakes, O House of Israel, but for Mine Holy Name's sake," and may our hearts' response be—Yea, Lord, to Thy Name give glory. Then note our position by the combination of the figure 1; what feelings of gratitude should it engender in our hearts that He should call us to His service, co-workers together with God! The honour thus conferred should ever keep us in humble dependence on the strength of His grace, so that we may never bring any cause of reproach on His great Name. How sadly the reproach of Israel's Redeemer comes down through the ages. "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken." "I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know, My people doth not consider." As we shall continually have our position placed before us as resting between the number of the Triune God, may we be led to indite our prayer to Him for guidance that our walk and conversation may never merit such reproach at His hands. Then consider the value that our position implies—Can it be possible that Israel can be "My Glory"? The figure 1 adds its value to the full number—Think of the gracious words of our Saviour King, "This people have I formed for Myself; they shall show forth My praise." Oh, my brothers and sisters, redeemed by His precious Blood, let us ever keep before us the position of our high calling of God in Christ Jesus, that the unifying power of His love may never be disrupted by any action of ours. Another thought is borne in upon us, that is the Eternal security of our position implied in this number—I have previously referred to our advance into the front line of activity, we may rest assured that the powers arrayed against us will not fail to push their opposition to the truth. We have seen how that, having realized that the shafts of ridicule have failed to move us from the foundation of the truth of God's Word, the enemy has not hesitated to bear false witness against British-Israel teaching, and we may expect that, as we press forward in the work, efforts to destroy the benefits of its teaching will be increased. As this may come upon us let us give heed to the promise of the King of Israel, "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 Jehovah, and their righteousness is of Me, saith Jehovah." Let us enter into the possession of this glorious heritage; like the Psalmist let our exclamation be, "O, how I love Thy law, it is my meditation all the day; Thou through Thy commandments hast made me wiser than mine enemies; for they are ever with me. Through Thy precepts I get understanding; therefore, I hate every false way." The citadel of Israel is absolutely safe; listen, "Thus saith Jehovah, your Redeemer, the Holy One of Israel—I am Jehovah, your Holy One, the Creator of Israel, your King." Let us render to Him our loyal service and follow our King to assured and eternal victory, for hath He not said none can pluck us from His Hand? Yes, beloved, our safety is for ever sure. Our life being hid with Christ in God—the Triune God on either side 313. Many other helpful thoughts might be deduced from this parable, but time will not permit. I will ask you to allow me to mention one other that comes to my mind. The figure 1 is just one removed from a cipher, and its value is increased or diminished by its relation to other numbers; on which side of the cipher do we desire to appear? In this connection let us consider the Lord's parable of the talents. When He shall come to reckon with His servants, shall we with joy meet Him to present the increase of faithful service, or shall we be found among those who hid their talent in the earth, busy among our earthly possessions with no thought

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of the things pertaining to His Kingdom, placing ourselves on the wrong side of the cipher and thereby miss the "Well done" which, falling from His gracious lips, shall more than compensate for any sacrifice made or misrepresentation endured in making our contribution toward the extension of the Majesty of His Kingdom?

BRITISH-ISRAEL FACTS *NOT* FANCIES.—III.

By MAJOR-GENERAL C. A. HADFIELD.

DISTINCTION BETWEEN ISRAEL AND THE JEWS.

THERE are many people who seem quite unable to distinguish between the term "Israel" and the term "The Jews." They seem to imagine that the terms are synonymous; but the races are distinct and separate. The Jews are only descended from *one* of Jacob's twelve sons, and therefore can only comprise one-twelfth part of Israel. The Jews, or "The House of Judah," were originally known as the "Southern Kingdom." The Israelites are the descendants of ten of Jacob's sons, called "The House of Israel," and were originally known as the "Northern Kingdom." In stating this, we exclude the "House of Levi," for they had no inheritance, and were reserved for priestly offices, so do not count as a tribe. (Num. xxvi, 62; Deut. x, 9; xviii, 2.)

The Northern Kingdom are spoken of as "The lost Ten Tribes." This is because they were (in consequence of their evil ways) carried away into captivity by Shalmaneser, King of Assyria, as related in 2 Kings xvii. The Old Testament does not further record the history of these ten tribes; but the Old Testament contains many "signs" by which we can be sure, that although the "Northern Kingdom" was to disappear under the *name* of Israel, they were to reappear under a *new* name, and speaking a *changed* language. Do we not read: "For with stammering lips and another tongue will he speak to this people"? (Isa. xxviii, 11.) The preceding verse 10 is another "sign" to us of the change of language. And then we read: "And thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lxii, 2); " . . . And call His Servants by another name." (Isa. lxv, 15). Thus we have God's Word as a warning that it is useless for us to look for Israel as a nation under that name, or speaking a Hebrew tongue. Both name and language, we are told in Holy Scripture, were to be *changed*. (See Chap. xv.)

From the time of exile the name Israel disappears as a nation, not so the Jews. Some 133 years after the exile of Israel (which took place as regards the main body 721 B.C.) the House of Judah, accompanied by the tribe of Benjamin (temporarily detached from the Northern Kingdom) were also deported but by King Nebuchadnezzar to Babylon for a named period of seventy years (Jer. xxv, 11). At the end of that period the House of Judah (called the Jews), accompanied by the tribe of Benjamin (as representatives of the "House of Israel"), returned to Palestine (see Ezra ii). These tribes *alone* were in Palestine during our Lord's time on earth. And, with the exception of Judas Iscariot, who was a Jew (of Kerioth, in Judea), we can safely assume the Apostles were of the tribe of Benjamin, and therefore "Israelites," in contradistinction to "Jews." But in regard to "the Race" of the Disciples see the further remarks in Ch. xvi.

"Israel" was the name given to Jacob, and to his twelve sons. It embraces the name: "The House of Israel," and "The House of Judah." It was, however, the name *especially reserved* for the "Northern Kingdom."

Thus the "House of Judah" is "of" Israel, from being descended from Jacob's Son Judah; but cannot be styled "Israel."

There is absolutely no doubt about the *distinction* between Jew and Israelite; the Bible is clear and definite on this point, and if there be any confusion, it is solely in man's mind. There is no confusion in the Bible, as any readers can see for themselves by reference to the following passages, amongst others: 1 Sam. xi, 8; 2 Kings xxii, 27; 1 Chron. xxviii, 4-5; 2 Chron. xiii, 15-16; xv, 9; xxxi, 1; Isa. vii, 1-8, 17; viii, 14; x, 12-13; xlviii, 1; Jer. iii, 8-18; vii, 2-15; xi, 10-17; xiii, 11; xxxi, 31; xxxii, 30-32; xxxiii, 14; l, 4-33; Ezek. xxiii, 4; xxxvii, 16-19; Dan. ix, 7; Hos. i, 11; iv, 15; v, 9, 15; vi, 10-11; viii, 14; xi, 12; Amos i, 1; Micah i, 5; Zech. viii, 13; x, 6; Heb. viii, 8, etc.

THE CAPTIVITIES OF ISRAEL AND JUDAH.

To enable students to readily and clearly follow the separate histories of the Israelites and of the Jews they must carefully study 2 Kings xvii, 6-23, and 1 Chron. v, 26, relating to Israel's exile to Assyria, at which time the tribe of Benjamin was (temporarily) attached, although belonging to Ten-Tribed Israel, to the House of Judah. They did *not accompany* "*Israel*" *into exile* to Assyria.

During the seventy years of exile and intercourse and social contact with another race, they naturally lost touch with their Hebrew language, and it is not surprising that in order to be understood on their return to Palestine it was necessary to employ interpreters. (Neh. viii, 4-9.)

This fact is an object lesson for many of us to-day who so constantly ask if Israel exists would they not speak Hebrew? And would they not follow Hebraic customs?

If seventy years caused the Jews to change their language so as to need interpreters, it follows that Israel, after nearly 2,700 years, would not speak Hebrew. Moreover, the Scriptures tell us that Israel would speak in another tongue. Naturally all customs would equally change.

The Benjamites were never, *racially*, Jews. When they all returned to Palestine, they became socially known as, and locally termed "Jews." (See Ezra iv, 12.) For example, in the Book of Esther ii, 5, we read of—"a certain Jew whose name was Mordecai . . . a Benjamite." He was a Jew locally by "custom," but certainly not by "race." It is precisely the same as regards St. Paul, who calls himself "a Jew of Tarsus"; but who explains that he is "an Israelite of the tribe of Benjamin." (Rom. xi, 1; Phil. iii, 5.) Thus we have Scriptural evidence to support the distinction which does not seem to be generally understood, and hence so much confusion.

The Rev. J. H. Allen, the prominent American writer upon this subject, says: "The fallacy which Biblical interpreters have fallen into is, because they failed to understand the genealogy of the two Kingdoms, two Houses of Israel, a

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Northern and a Southern Kingdom, a ten-tribed Kingdom, and a Kingdom which was eventually composed of *three* tribes, *who are the only* Israelites in Biblical *history called Jews.*" The two families which "the Lord has chosen—Israel and Judah, the birthright family, of which Joseph, Rachel's Son, is racial head, and Judah—the Sceptre family, of which Judah, Leah's Son, is the racial head. One House, Kingdom, or Nation, was ruled over by the Leah-Judah family, and the other Commonwealth was ruled over by the Rachel-Joseph family. So the House of Israel and the House of Judah were not the posterity of the same mother, and the law of heredity would most naturally leave its impress.

"Then, when we remember that Joseph married an Egyptian woman, and that his posterity were half Egyptian, we understand that the 'House of Joseph' would be still further removed in form and features from the Jewish people. Yet in hunting for the lost 'tribes'—the Birthright House—the common mistake is made of looking for Jewish form and features, as well as for a people who observe the rite of circumcision. But the facts are that the House of Israel, of Samaria, had ceased the practice of circumcision two centuries before they left Samaria. They were cast out of Samaria because of their idolatry and worship of the two Golden Calves which Jeroboam set up."

* * * * *

It may not be inappropriate to repeat here the words of Professor Totten, of Yale University. "I cannot" (he writes) "state too strongly that the man who has not seen that Israel of the Scriptures is totally different from the Jewish people is yet in the very infancy, the mere alphabet, of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding."

We are told clearly (1 Kings xi, xii) that the Hebrews were finally divided into two nations (about 974 B.C.).

David had joined Judah and Israel and ruled over them, yet in 2 Samuel v, 4, 5, Israel is mentioned as *separate* from Judah. "In Hebron he (David) reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over 'All Israel and Judah.'

"The Rev. L. G. A. Roberts remarks anent the ignorance of the term 'Jews'—in comparison with Israel:

"'I am sorry so many people seem to read their Bibles with prejudiced eyes or biassed minds: they should be given to understand that the House of Israel went into Captivity to Assyria in 721 B.C. About seven or eight years after this Sennacherib came up against all the fenced Cities of Judah and took them. (2 Kings xviii, 13.) On his tablets he states he took 200,150 Captives from 46 Strong Cities: these he took to Assyria. Now Judah was not *begun* to be taken away until about 108 years after, to BABYLON, which is some considerable distance South of Assyria.

"'The return from Babylon under Cyrus is stated in Ezra i, 5, to be Judah and Benjamin (ii, 1). The term *all Israel* is simply that Benjamin *belonged* to ALL ISRAEL (a *designation of the Northern Kingdom*), for Benjamin was a tribe lent out of the Kingdom (of Israel) to David that he might have a light always in Jerusalem, since Jerusalem belonged to the tribe of Benjamin.

"'The tribe of Benjamin remained faithful to Judah until the Crucifixion (Zech. xi, 14), when, as they had been forewarned by our Lord to His Disciples, and previously by Jeremiah the Prophet (vi, 1), they escaped out of Jerusalem, as also did our Lord to His Disciples. Some few Israelites may have come to Babylon, but Ezek. xi, 15, 16, gives us to understand that the Captivity of Jechoniah mainly joined the Ten Tribes. *This tribe of Judah has, ever since, been separated from Israel* (Deut. xxxiii, 7) *and will remain so as far as the Jew is concerned until they are united, as stated in* Ezek. xxxvii, 15-22. *Which has not yet been effected.*'"

God said, "Ephraim is My First-born." (See Jer. xxxi, 9.) In the original the same word expresses "first-born" and "birthright." Ephraim was the son of Joseph, and in 1 Chron. v. 1, 2, we are told "the birthright was Joseph's"—and again we read that this birthright devolved upon Ephraim and Manasseh.

This is the race predestined of God to be for everlasting, and *quite* distinct and apart from "the Jews." God said: "How shall I give thee up Ephraim?" Is it then likely He would have cast them off?

Ephraim's descendants were destined by God, as we read in the Bible, to become a "multitude" or "fulness" of Nations (or fulness of the Gentiles for it is equally translated).

As God's "promises" were to "Ephraim-Israel" it is impossible to reconcile them as now being inherited by "the Jews" of the House of Judah. It is arguing that God has "failed," thus breaking down the very foundations of our faith, which is a despairing thought for those who either have not, or cannot see by modern history how exactly God has guarded and guided "Ephraim-Israel" from the wilds of Assyrian Captivity to "the appointed place."

The people of the British Empire and of the United States of America are not likely to realize nationally that they are Ephraim-Israel until Armageddon proves it.

ISRAEL TO BE CONCEALED AND UNRECOGNIZED.

The Jews, although sent into exile for a term of *seventy years*, were predestined to be always known and recognized; they had their part to play in the Crucifixion of Christ. They returned to Palestine to carry out the prophecies. The death of our Lord rests with the Jews, and not with the Ten-Tribed House of Israel, for the latter, although exiled to Assyria, and "lost," as regards their name, language, and connection with the Northern Kingdom of Israel, were destined to play a great part in the future of the world's history. To perform this destiny it was God's Will that they should pass through the world "hidden," *i.e.*, *unidentified* in any way as Israel, until the time of the end.

We are permitted to know in Esdras II, Book xiii, 40-46, that the Ten Tribes *escaped* from Assyrian captivity, as the last two verses of Jer. xlvi imply they should do.

Many good Bible students seem to imagine that because the Old Testament ceases to record an historical sequence of Israel's doings—as with the Jews—that Israel became practically extinct; or, if not extinct, of so little importance as to be swallowed up among the nations, leaving only the Jews as representatives of Israel's race in the world's future. Such a view as this is entirely against Holy Scriptures; and, more-

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over, it immediately throws a doubt upon the ability of God to fulfil the promises which He so emphatically, upon oath, swore would be fulfilled "in the latter days." It is a very serious misinterpretation of Holy Scriptures, for where can any Bible student point to any passage which admits of changing a *literal* Israel into "the Church," or a "Spiritual Israel"?

Some years ago the late Dr. Ryle, Bishop of Liverpool, warned the clergy of daring to "spiritualize" Israel, saying he could find no authority for changing from a *literal* rendering of the Prophetical Books of the Old Testament! What a pity that more of our clergy cannot see *their* errors. Later will be shown what is probably the reason for this "confusion" in their minds over the term Israel and Judah.

We know that if Israel (of the Ten Tribes) has failed to exist, the Holy Scriptures cannot be fulfilled! Such an argument is *impossible*; "Scripture is given by the inspiration of God" (2 Tim. iii, 16). See also 2 Peter i, 21; and St. Luke i, 70; and 1 Thess. v, 20; and St. John x, 35. These passages must satisfy the greatest sceptic, if he believes in the Bible at all!

Let us here quote the words of the writer of the Book of Esdras, for although the Apocrypha is not one of the inspired books, it must be accepted as the best of ancient history; and in tracing "Israel" it is incumbent upon us to study the Bible together with history. These are the words of Ezra:

> "Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the King, whom Salmanasar, the king of Assyria, led away captive; and he carried them over the waters, and so came they into another land. But they took this counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt; that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river, for the Most High then shewed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth."

This is surely definite and clear proof that the Ten Tribes did escape from Assyria, and after wandering for one and a half years found their way to Arsareth, which locality may be identified with South Russia as we know it to-day.

Thus we are permitted to know the place of locating the Israelite captives, and we find the modern historian tracing the British back to the same place, which is significant of the latter being the descendants of the former, *i.e.*, one and the same people. It is surely remarkable proof and worthy of consideration.

But we have the writings of the Jewish Historian, Josephus (A.D. 70-90) to help us, he records that the Ten Tribes never returned to Palestine. This is borne out by Jerome, and also by the Greek historian, Herodotus, and others writing later; moreover, we have ample Scriptural proof that the Ten Tribes never, as "tribes," returned to Palestine, though possibly some individuals may have done so.

We have some Scriptural proof in support of this belief, for we read in 2 Chron. xxx, 6: "And he will return to the *remnant* of you that *are escaped* out of the hand of the Kings of Assyria." (1 Chron. v, 26.)

Thus a "remnant" returned to Palestine (*i.e.*, a remnant of ten-tribed Israel); probably this was fore-ordained in order that their descendants should become "the men of Galilee" of our Lord's day, and from whom, with the Benjamites, Christ selected His Disciples (with the exception of Judas Iscariot the Jew).

These Galileans, although *locally* looked upon, and classed as "Jews," were in fact of quite a distinct race (of Israel). We read in the New Testament that Peter's Speech (as a Galilean) betrayed him—and again: "Are not all these which speak Galileans?" While in connection with the Ascension: "Ye men of Galilee."

The speech and other peculiarities here denote the differences between the races, although *all* probably were termed as Jews in the days of Christ on earth.

Through the providence of God, "the men of Galilee" were doubtless specially located in Palestine for a Divine purpose so that Christ's command to "the lost sheep of the House of Israel" could be fulfilled. This was not to be carried out by the Jews. St. Paul was sent to *the Children of Israel*: Commencing the missionizing efforts which were to convey the Gospel to all parts of the world. Did not St. Paul preach through all the Coasts of Judea, and in Galatia, addressing them as "Men and Brethren, Children of the stock of Abraham"?

THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—II.

By A. M. HODGKIN.

(By kind permission of the Council of the Victoria Institute.)

THE WITNESS OF ANCIENT BABYLONIA.

"IT would be difficult," writes Dr. Orr, "to exaggerate the brilliance and importance of the marvellous discoveries in Babylonia. The point which concerns us chiefly is the extraordinary light thrown on the high culture of early Babylonia. Here, long before the time of Abraham, we find ourselves in the midst of cities, arts, letters, books, libraries; and Abraham's own age—that of Hammurabi—was the bloom tide of this civilization. Instead of Israel being a people emerging from the dim dawn of barbarism, we find in the light of these discoveries that it was a people on whom from its own standpoint the ends of the earth had come. . . . I read sometimes with astonishment of the statement that Babylonian discovery has done little or nothing for the confirmation of these old parts of Genesis.

"Take that old tenth chapter of Genesis, the 'Table of Nations.' Professor Kautzsch, of Halle, a critic of note, says of that old table, 'The so-called Table of Nations remains, according to all results of monumental exploration, an ethnographic original document of the first rank which nothing can replace.' In this tenth chapter of Genesis, verses 8-10, we have certain statements about the origin of Babylonian civilization. We learn (1) that Babylonia is the

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oldest of civilizations; (2) that Assyrian civilization was derived from Babylonia; and (3) strangest of all, that the founders of Babylonian civilization were not Semites, but Hamites—descendants of Cush. Each of these statements was in contradiction to old classical notices and to what was currently believed till recently about those ancient people. Yet it will not be disputed that exploration has justified the Bible on each of these points. Assyria, undoubtedly, was younger than Babylonia; it derived its civilization, arts, religion, institutions, all that it had, from Babylonia. Strangest of all, the originators of Babylonian civilization, the Accadians or Sumerians, were a people, not of Semitic, but apparently of Turanian or what the Bible would call Hamitic stock."[7]

"The transformation of opinion is revolutionary. The effect has been most marked on archæologists themselves. Sayce, Hommel, Halévy, all formerly advocates of the critical view, have abandoned it."[8]

The cuneiform script of the Babylonians was not only the language of diplomacy and commerce, but the vast correspondence which has come down to us on the clay tablets shows that letters passed to and fro among the common people on the most trivial subjects. Evidence has been found of the establishment of a postal system in Babylonia extending to its Palestine province in the days of Naram-Sin, many centuries before the time of Abraham.[9]

"The Babylonia of the age of Abraham was a more highly educated country than the England of George III." "From one end of the civilized ancient world to the other men and women were reading and writing and corresponding with one another; schools abounded and great libraries were formed, in an age which the 'critic' only a few years ago dogmatically declared was almost wholly illiterate."[10]

From the Tel-el-Amarna tablets we find that even the Egyptian court had to use this language when corresponding with its Asiatic province. If Dr. Naville is right in his very interesting paper for the Victoria Institute,[11] in believing that Moses wrote the Pentateuch in cuneiform script on clay tablets, it will prove a very awkward fact for the critics. The idea, as he says, had already been put forward by Col. Conder and Professor Sayce. The latter gives several instances to show that "behind the present Hebrew text of certain portions of the Old Testament lies an earlier text in the language of the Tel-el-Amarna tablets."[12]

The discovery of the Code of Hammurabi, a contemporary of Abraham, proves that such a code as that of Moses was more than possible. "That Babylonian law should have been already codified in the age of Abraham deprives the 'critical' theory, which makes the Mosaic Law posterior to the Prophets, of one of its two main supports. The theory was based on two denials—that writing was used for literary purposes in the time of Moses, and that a legal code was possible before the period of the Jewish kings. The discovery of the Tel-el-Amarna tablets disproves the first assumption; the discovery of the Code of Hammurabi has disproved the second. Centuries before Moses the law had already been codified, and the Semitic populations had long been familiar with the conceptions of a code."[13]

The Assyrian tablets containing the legends of Creation and of the Deluge show a debased polytheism. Comparing the Creation tablets with the first chapter of Genesis, Prof. Pinches writes, "The important point is, that there is very little in all this that implies borrowing, as has been stated, on the part of the writer of the book of Genesis. In the opinion of the Babylonians the heavens and the earth came into existence and were not created . . . there is no appearance of the Deity as the first and only cause of the existence of things. . . . The simple theology which appears in the book of Genesis did not, therefore, exist with the Babylonians and Assyrians, but gave place to a clever and attractive cosmological theory. . . . Notwithstanding all that Freethinkers and others may say, *it was not the source of the Creation story in Genesis which remains on a pinnacle all its own.*"[14]

In a discussion in the Victoria Institute in 1912, Mrs. Maunder, who is an authority on Babylonia, made the following statement:—"To speak of these writings as being influenced by Babylonian conceptions, when there is no trace of Babylonian sorcery in them, is to speak in ignorance of what Babylonian conceptions really were. The whole Bible is clean as driven snow from the Babylonian imprint."

The account of the Deluge in the book of Genesis is cited by the critics as being perhaps the strongest instance of a composite narrative, in which the stories of the two hypothetical writers, the "Jehovist," and the "Elohist," who wrote, according to Dr. Driver, in the "early centuries of the monarchy," are combined together. Here the Babylonian Story of the Flood steps in as a witness. It goes back in its present form to the age of Abraham, and when we compare it with the account in Genesis we find that it agrees with both the so-called Jehovistic and Elohistic writers. As therefore the Babylonian account of the Deluge agrees with the Biblical version as a whole, and as it goes back to an age long anterior to Moses, it proves that even the narrative in which the marks of composite authorship are supposed to be clearest is not really composite. "In the 'critical' theory of the origin of the Biblical narrative of the great catastrophe, archæology thus compels us to see only a philological mirage."[15]

The history of the campaign of Chedorlaomer against Sodom, in the fourteenth chapter of Genesis, has been questioned as historically impossible. But the very names of the kings mentioned in that chapter have been identified, the Amraphel of Genesis proving to be the Hammurabi who was reigning in Babylon at the time. Prof. Sayce says, "It is one more illustration of the fact that 'critical' difficulties and objections commonly turn out to be the result of the imperfection of our own knowledge. Archæological research is

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[7] "The Fundamentals," Vol. VI, p. 90.
[8] Dr. Orr, "The Problem of the Old Testament," p. 397.
[9] "The Deciding Voice of the Monuments," p. 84.
[10] Prof. Sayce in "Monument Facts and Higher Critical Fancies," pp. 35, 42.
[11] "V.I," Vol. XLVII, p. 337.
[12] "Homiletic Review," 1910.
[13] Prof. Sayce, "Monument Facts," p. 69.
[14] Prof. Pinches, "The Babylonian Creation Stories" in *Friends' Witness*, Vol. II, p. 5.
[15] "Monument Facts," Prof. Sayce, pp. 20, 49, 53.

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constantly demonstrating how dangerous it is to question or deny the veracity of tradition or of an ancient record until we know all the facts." "There is only one admissible test of the authenticity and trustworthiness of an ancient record, and that is an archæological test"—in other words, the test of "contemporaneous evidence." "Wherever archæology has been able to test the negative conclusions of criticism, they have dissolved like a bubble in the air."[16]

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you tell me whether you believe in the League of Nations? For it seems to me that the very words of God, "Make no league with the inhabitants" (Judg. ii, 2; also Ezek. xxx, 5; Dan. xi, 23) warn us against such a League. Are we not a special nation, whom God has made to govern (righteously) all nations? Why the "League" with nations? I have been a believer in British-Israel Truth for over fifty years.—A. B. I.

ANSWER.—The League of Nations which the Bible upholds is the League of British and Anglo-Saxon peoples. This League already exists spiritually, but not politically. That is to say that whereas the Anglo-American Amity—or even Unity—exists in the friendship between us and "the States," it must not be confused with the political League of Nations, of which America is not a member.

We cannot here go into a discussion regarding the constitution and covenant of the League of Nations nor can we discuss the utility of the present League, *i.e.*, as to what real power or right it would possess in the case of any international crisis to avert war. On this subject there is room for more opinions than one perhaps. But it may be stated that the League could not or did not stop the war between Greece and Turkey in 1921 and 1922. Nor did it prevent the recent riots and bloodshed in Palestine. Should therefore any European, Near Eastern or Far Eastern crisis suddenly arise, anxious minds would at once ask, "Can the League prevent war from breaking out again?"

The League of Nations, as at present constituted, cannot pretend to be the real League of Nations so long as America refrains from joining it, for how can you have a weighty and international League when the greatest democracy in the world is not a member of it?

On the other hand it may be asked, "Why should America join the League?" The answer is perhaps a difficult one to give!

Yet it must be confessed that the original intention of the founders of the League of Nations was to prevent further wars, and thus to enable arbitration to settle matters of grave issue or dispute. Such an ideal is a noble one in the cause of humanity and the peace of the world. But the foundation should have been God's foundation, and that is the recognized union of the British and the American peoples, without whom in combination of ideals there can be no real or lasting League.

It is not God's Will for Great Britain to be in league with non-Protestant countries, nor is it God's Will for His Israel to seek advice from or to be in committee with other nations, since we are to be "the head and not the tail," and the leader in Divine, national and international righteousness. (See also Num. xxiii, 9.)

One great and outstanding difficulty lies in our friendly attitude towards Rome. There are 220,000,000 Roman Catholics in Europe, and a very large number who are subjects of His Majesty in Britain and the British Empire, nearly one million and a half being in Australia alone. Surely God would wonderfully bless us if we were to recall our Minister-Plenipotentiary from the Vatican!

Another important fact not to be overlooked is that whereas 54 nations, or three-quarters of the whole world, belong to the membership of the League, Russia holds aloof as well as does America. What power therefore can the League of Nations exercise in seeking to prevent the present relentless war which Soviet Russia is waging against Christianity in particular, and all religion in general?

By all means let us contribute in thought, prayer and influence towards the development of God's League of Anglo-Saxon and English-speaking Nations, for He has given us a task to perform in the world by His grace, and to His glory.

In conclusion, I may refer our readers back to an article which I wrote in the BANNER OF ISRAEL, December 7th, 1921, in which was reported the substance of an interview which the Earl of Dysart and I had with Lord Robert Cecil (as he then was) on the subject of the League of Nations (p. 427 428).

[16] Prof. Sayce, "Monument Facts," pp. 60, 14, 11, 25.

MANITOBA NOTES.

The Rev. E. J. Springett is doing excellent work for the British-Israel Association in Winnipeg. At two addresses recently his Chairmen were Mr. G. W. Jones and Dr. H. W. Wadge, B.A., M.D., M.C., respectively. Keen interest was manifested, especially in the subject of "The Coming King of Israel."

Mr. B. Stewart writes:—"With reference to the two paragraphs in your 'News and Notes' pages (November 30th), referring to the (so-called) submarine earthquake in the North Atlantic on November 18th, I would like to point out that all the reported phenomena attending this event are in accordance with the meteoric impact theory described in my article in the MESSAGE of March 9th last, particularly the gales and heavy rainfall immediately following it, and which reached us—as I expected they would, after reading the report in the newspaper the next day—early Tuesday morning. The resultant tidal wave caused enormous damage on the south coast of Newfoundland and considerable loss of life.

"In March last was issued the B.O.T. report on the loss of the s.s. *Cartagena*, which sailed on January 15th, 1928, and has never been heard of since. The only clue was a lifeboat and drum of oil washed up later on the Welsh coast. The report stated: 'The condition of the lifeboat pointed to the fact that the disaster must have been *sudden and overwhelming*.' 'Struck by a meteor' is doubtless the explanation. The ship was a new one on its maiden voyage."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE second London Mass Meeting in connection with the protest against religious persecution in Russia is to be held in the Kingsway Hall on Monday evening next, January 13th, at 7.30.

Our readers will be interested to know that the Rev. Pascoe Goard will be one of the speakers. Addresses will also be given by the Rev. Prebendary Gough ; the Rev. S. W. Hughes, D.D., of Westbourne Park Chapel, for so many years associated with the late Rev. Dr. Clifford ; Mrs. Alison Nairn, and Sir Arthur Keysall Yapp, K.B.E. The Chairman will be the Rt. Hon. Sir Willoughby Dickinson, K.B.E., P.C., J.P.

Admission is free, but by ticket only. We have at our Headquarters a number of tickets for reserved and numbered seats, quite free. Immediate application should be made for these.

* * *

At a recent Meeting of the Christian Protest Committee, a resolution proposed by Mr. Garrison was unanimously adopted, which provided that in future it should be called the "Christian Protest Movement," and that the word "Council" should be substituted for "Committee," and that the former Finance Committee should be enlarged and called the "Executive and Finance Committee."

The Earl of Glasgow and Viscount Brentford are joint Presidents of the Movement.

There is a representative list of Vice-Presidents and a strong Council, of which the Rev. Prebendary Gough is President.

Major Knowles is Chairman, and Mr. Herbert Garrison Deputy Chairman, of the Executive and Finance Committee.

Public meetings are being arranged throughout the country. At the moment the following can be announced: Manchester, Free Trade Hall, January 24th ; Worthing, Picturedrome, February 5th ; Bristol, Colston Hall, February 6th.

We can supply free pamphlets on application.

* * *

Mr. John Leech, K.C., will begin his new series of addresses on "Prophecy" on Wednesday next, January 15th, at Headquarters, at 3 p.m.

A meeting will be held on the Thursday evening following, at 7.30. The speaker will be Mr. L. W. Nock.

The speakers last week were the Rev. T. Sparshott Johnson, M.A., and the Rev. Kenneth Dodds.

* * *

The Rev. Pascoe Goard addressed the Brotherhood at Brentwood, Essex, on Sunday afternoon last. His address was very keenly appreciated.

* * *

Owing to circumstances over which we have no control, the meetings which had been arranged for the Hove Town Hall for the 14th, 15th and 16th January have had to be postponed to later dates. These will be announced as soon as arrangements can be completed.

* * *

On January 21st, 22nd and 23rd the Rev. Pascoe Goard and Mr. Garrison are holding meetings at St. Peter's Hall, Hilton Road, Bournemouth, afternoons at 3, and evenings at 8 o'clock.

* * *

A series of meetings have been arranged for the Kensington Town Hall for January 29th, 30th and 31st, afternoons at 3, and evenings at 8 o'clock.

* * *

THE B.-I.-W.F. CLERICAL AND MINISTERIAL ASSOCIATION. QUARTERLY CONFERENCE.

The Clerical and Ministerial Conference will be held on Thursday, January 30th. The morning session will be held at Headquarters, commencing with a Prayer Meeting at 10.30. Adjournment for lunch at 12.45. Afternoon and evening sessions will be held at the Kensington Town Hall, at 2.45 and 8 o'clock, respectively. A business session will follow the afternoon meeting.

It will be desired to arrange for a Forward Campaign by the Clerical and Ministerial Association. Every Clergyman and Minister who is willing to bear a share in such a campaign is requested to bring a list of days which he could devote to the campaign for the general diary of work. Also each Clergyman and Minister is asked to prepare suggestions as to when and where such Forward Movement missions may be carried out during the approaching quarter. These missions may well take the form of evangelical meetings such as will be helpful to the general work of the Churches. It is sufficient in such cases that the Gospel should be presented with the Biblical background of Kingdom Truth. In this way both the Churches and the Forward Movement will be helped onward.

* * *

A. E. C. writes :—"As the old year passes I want to express the feeling of deep gratitude, shared, I am sure, with the whole Federation, for the strong action taken by you and the other leaders against the awful persecution of our fellow-Christians in Russia. The visible effect is already great. One hopes the Movement will grow and increase in force and volume until the whole Christian world is turned to action. The year has been marked by so many happenings of deeper significance than most people perhaps realize. We of the Federation have to thank you and all the Staff for your unwearied efforts to bring the lessons home to us all ; for the unfailing high standard set by THE NATIONAL MESSAGE, and the great refreshment of its weekly appearance, we are indeed more than grateful."

* * *

E. writes from Durban, South Africa, to one of our readers in Natal :—"Moving, as we mortals do, through a world of doubt and argument, I have felt impelled to translate to paper the plain thoughts of a plain citizen who, through studying British-Israel literature, has had the veil of doubt and unbelief torn aside, and at last made the wonderful discovery that Christ is real—that Christ is the Great Comrade, the ever-present Rock upon which a man may safely lay burdens too heavy for him to bear alone. I have listened to arguments between agnostic and Christian, between Jew and 'Gentile.' I have heard priests and parsons on occasion, and have come away feeling they were not able to put anything in their preaching to awaken in me a spark of belief in the reality of Christ. I have stood upon one of the many battlefields during the Great War and stared at a heap of dead. On that occasion I have said to myself: 'There can't be any God or else why does He allow this!'

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"Wherever I have gone I have found doubt, I have even seen clergymen bewildered with questions. I have heard from others of their belief and have listened to their arguments—each and everyone striving to show that their particular form of doctrine and ritual was *the* right one. But nobody had shown me how to find out about Christ—whether He was real or not.

"Up till a year ago I had a lukewarm interest in the Royal Family. I had no particular interest above the ordinary for the Union Jack. Real belief in God was practically nil. I had read the Bible in parts, but I could never make it out.

"In that state of mind a year ago you accosted me with the question, 'What religion are you?' 'Well, I am supposed to be C. of E.' said I. I did not like to offend you and tell you what I thought of it all. You informed me you were a British-Israelite. You got the usual retort: 'I didn't know you were Jewish!' said I. You explained and then asked me if I would read a book about it. To please you I said Yes, I would. I took the book home. I fully intended to glance through it and hand it back. But amongst some things I could not then understand I came across several passages that re-awakened my interest in the Bible. I turned up the Bible, and for the first time in my life received a glimmer of something that rang amazingly true. I had another book from you, and another and another. At last I got my feet upon solid ground. I carefully read B.-I. books and read about Christ. Gradually the sublime truth and reality of Christ dawned upon me. Christ has since proved my Great Comrade. I know He will never desert me. I am now happy. No doubts in my mind whatsoever! I now understand the death of my comrades in the Great War. I believe they passed on and answered a greater Roll Call for a greater service. I, like them, expect no rewards for any humble service I do here, I only hope to be good enough for greater service when I hope to join them.

"The great truths of British-Israel must become apparent to anyone who will conscientiously study them. I cannot help asking myself, 'If British-Israel Truth is wrong, how comes it that I, after hearing many arguments, was brought to Christ?' Of all the different forms of worship held out to a believer I have asked myself, 'Which is right?' They are all so many signposts. But I would certainly say that British-Israel is the greatest signpost. The main road is Christ. A daily consciousness of the nearness of the Great Comrade is mine. Christ said Himself: 'I am the Way ——' What better than to follow Christ." * * *

The Headquarters Staff and their friends were entertained by Mr. and Mrs. Herbert Garrison and the Rev. Pascoe Goard on the 3r inst. at 6, Buckingham Gate. Between 60 and 70 sat down to high tea, and after an ample repast the toast of the "King, Queen, Prince of Wales and all the Royal Family" was given by Mr. Garrison and heartily drunk by all, followed by a verse of the National Anthem.

Rev. Pascoe Goard gave the toast of the "British-Israel-World Federation." This was responded to briefly by Rev. Sparshott Johnson, M.A., and Rev. E. A. Couldrey. Mr. J. J. Morey proposed the health of our "Hosts and Hostess," not forgetting Mrs. Goard, to whom we sent kindly greetings. Mr. Garrison and Mr. Goard suitably replied.

After tea a very happy evening was spent. Songs were beautifully rendered by Mrs. Lumley Davies, Miss Davies, Miss Morey, Mr. Henderson, Rev. E. A. Couldrey, and Mr. Harrison Hill, who sang the first hymn written by the ancient Caedmon to music composed by the singer. Mr. Couldrey gave a most effective rendering of Edgar Allan Poe's famous poem, "The Raven," and Rev. Joseph Gay entertained in his own inimitable manner by selections from some of Charles Dickens' famous character sketches.

Mr. N. K. Vivian entertained the company by his clever conjuring tricks, and two most interesting competitions were organized by Mr. Morey and Miss Morey. Mr. Garrison told interesting stories, and gave a remarkable imitation of the kokoburra—the laughing bird of Australia.

A stirring incident of seafaring life was related by Captain Young, R.N., and Rev. Pascoe Goard concluded the proceedings by a few suitable remarks on the work of the Federation, and its far-reaching results in some of the outposts of our Empire.

The proceedings terminated with the singing of "Auld Lang Syne," the "National Anthem," "God Bless the Prince of Wales" and the Benediction, pronounced by Rev. Lumley Davies

Mr. J. J. Morey acted as M.C.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Street, Tuesday, 14th, at 7.30, Prayer Meeting. Thursday, 16th, at 3, Study Circle. Dr. Thurston. Sunday, 19th, at 3.
BEDFORD, Alexandra Hall, Harpur Street, Friday, 17th, at 3.15. Rev. T. Sparshott Johnson, M.A.
BELFAST, Clarence Place Hall, Monday, 13th, at 8. Mr. T. J. P. McKeown.
BELFAST WEST, Orange Hall, Shankhill Road, Tuesday, 14th, at 8.
BEXHILL-ON-SEA, Devonshire Hall, Devonshire Square, Wednesday, 15th, at 3 and 8. Mr. J. J. Morey.
CARDIFF, Y.M.C.A., Tuesday, 14th, at 7.30. Rev. W. T. Medhurst.
DOVER, Soldiers' Home, Thursday, 16th, at 3 and 8. Rev. Joseph Gay, A.T.S.
EALING and ACTON, Wesleyan Memorial Hall, Windsor Road, Monday, 13th, at 8.15. Mr. P. A. Bradbury.
EASTBOURNE, Saffrons Rooms, Tuesday, 14th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 15th, at 3. Rev. Com. Roberts.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 16th, at 7.30. Mr. J. Foster Beaver.
HAMPTON WICK, Church Hall, Friday, 17th, at 8. Mr. J. J. Morey.
HARROW, Gayton Rooms, Station Road, Thursday, 16th, at 8. Mr. J. J. Morey.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 15th, at 3. Mr. John Leech, M.A., K.C. Thursday, 16th, at 7.30. Mr. L. W. Nock.
HERNE BAY, Monday, 13th, at 3, Wesleyan School Room, High Street; Parochial Institute, Underdown Road, at 8. Rev. Joseph Gay, A.T.S.
HIGH WYCOMBE, Wednesday, 15th. Miss Hamilton Hunter.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, 13th, at 8. Miss Dickinson.
HORSHAM, Town Hall, Wednesday, 15th, at 3.15 and 7.15. Rev. Joseph Gay, A.T.S.
HULL, Church Institute, Albion Street, Tuesday, 14th, at 7.30. Mrs. Foxhall.
IPSWICH, Diocesan Hall, Wednesday, 15th, at 8. Rev. T. Sparshott Johnson, M.A.
OXFORD, U.M. Church, St. Michael's Street, Tuesday, 14th, at 7.45. Capt. Rev. T. Edward Grout.
RHYMNEY, British-Israel Hall, Tuesday, 14th, at 7.
RUSPER, SURREY, Church Hall, Tuesday, 14th, at 7.30. Mr. J. J. Morey.
ST. LEONARDS, Masonic Hall, Tuesday, 14th, at 3 and 7.30. Rev. G. H. Lancaster, M.A.
SEVENOAKS, Lime Tree Hotel, Friday, 17th, at 3 and 8. Rev. Joseph Gay, A.T.S.
SHEFFIELD, Victoria Hall, Wednesday, 15th, at 7.30.
SOUTHEND, Thursday, 16th, at 8. Rev. T. Sparshott Johnson, M.A.
SOUTHPORT, The Hall, 631, Lord Street, Monday, 13th, at 3, Prof. MacMahon; at 7.30, Mr. S. E. Steele.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 13th, at 8. Mr. John Leech, M.A., K.C.
TEIGNMOUTH, Temperance Hall, Monday, 13th. Bible Study. Rev. Com. Roberts.
WATFORD, 20, St. Albans Road, Monday, 13th, at 7.45. Mr. W. Clark Eddington.
WELWYN, Parkway Cafe, Tuesday, 14th. Rev. T. Sparshott Johnson, M.A.

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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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CANADA
AUSTRALIA
SOUTH AFRICA
NEW ZEALAND
NEWFOUNDLAND

UNITED STATES OF AMERICA
INDIA
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"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE"
WITH WHICH ARE INCORPORATED

THE THRONE OF THE HOUSE OF DAVID
1^st CHRON 29 v 23
JER. 33 17

MDCCLXXVI
"A SIGN AND A WITNESS IN ... EGYPT"
Is 19 v 19-20. JER 32 20

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

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" 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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CONTENTS.

	PAGE
THE SECOND COMING OF OUR LORD AND THE MILLENNIUM. By the Rev. W. Pascoe Goard	33
NEW YEAR MESSAGES	35
"PEACE: AND THERE IS NO PEACE."—I. By Herbert W. Wadge, B.A., M.D.	36
DANIEL IX, 26. By Professor Edward Odlum, M.A., B.Sc. ...	39
DESTINIES OF ISRAEL AND EGYPT. Lecture by Mr. Arthur Exley, J.P., President, Brisbane Branch	41
OBITUARY. The late Dr. W. R. Gornold, D.A., F.A.S., M.S.A. (with Portrait)	43
BRITISH-ISRAEL FACTS *not* FANCIES.—IV. By Major-General C. A. Hadfield	43
THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—III. By A. M. Hodgkin	45
THE SECRETARY-GENERAL'S NEWS AND NOTES...	46

EDITORIAL.

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

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

THE SECOND COMING OF OUR LORD AND THE MILLENNIUM.

BY THE REV. W. PASCOE GOARD.

IN the twenty-fourth chapter of St. Matthew our Lord is introduced to us, seated alone upon the Mount of Olives after He had finally withdrawn Himself from the Temple. To Him came His disciples with the following threefold question: First, as to the destruction of Jerusalem and the Temple; secondly, as to the signs of His Coming; and, thirdly, as to the end of the age.

The question was put as follows:—

"When shall these things be?"

"What shall be the sign of Thy Coming?"

"And of the end of the age?"

The first clause of the question was fulfilled in A.D. 70, when the City and the Temple were destroyed.

The second two clauses of the question are yet to find fulfilment.

It will be seen that in the mind of the disciples, who had been carefully taught by our Lord, the threefold question covered a process stretched out for nearly two thousand years.

We ask the question still as follows:—

What shall be the sign of Thy Coming, and of the end of the age? Or to put it in more familiar words: What shall be the sign of the Second Coming, and of the millennium being ushered in?

The question as it was asked of our Lord involved upwards of two thousand years in the process of its fulfilment. As we shall see later, measured by our Calendar, which is only approximately correct, the last phase of the question has only seventy years to run.

If the order of the question is any guide, which mentions the Lord's return prior to the end of the age, then the Second Coming would not have so long to run. Inasmuch as the first clause received fulfilment nearly two thousand years before the last clause of the question, it may be that the intermediate clause, referring to the Second Coming, will considerably precede the last.

The important thing for us, in this article, is to see that the disciples and our Lord carefully distinguished between His Coming and the end of the age.

In my late articles on the Second Coming I have pointed out that the Coming itself may be a process, unfolding step by step before the eyes of the wise who shall understand.

That process may be very rapid and short; or it may be extended over a period of years. Regarding that we have no information.

The heavens which declare the glory of God, and the firmament which sheweth His handiwork, may furnish us with a material illustration of a chronological series of events. Many of the stars which shine so brightly in the heavens as one unit of light, when observed by instruments of power and precision, are found to be a cluster of stars separated from each other by considerable distances, even judged by astronomical space.

So the Second Coming, as it has shone low down toward the horizon of the age, has appeared to us to be one event. But as we get closer and closer to the event itself, and examine it in the light of Holy Scripture, we find that the Second Coming embraces a series of events.

Those named are:—

Our Lord's Coming for His Church.

I have not found it possible, yet, to chronologically relate this to the remainder of the sequence of events, but probably,

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unnoticed by me, such time indication lies plainly in view on the sacred page ; but the remainder of the events are placed in sequence by our Lord Himself. They are as follows :—

(*a*) Coming as a thief to Armageddon.
(*b*) "His feet shall stand in that day upon the Mount of Olives."

The first of these is at the beginning of the battle of the great day of God Almighty ; the second is at the end. Then :—

(*c*) The midnight cry, "Behold, the bridegroom cometh."
(*d*) "Then the Lord of those servants cometh and reckoneth with them."
(*e*) "When the Son of Man shall come in His glory, and all the holy angels with Him, then . . . "

It is thus that our Lord Himself indicates the sequent events of His Own procedure when He comes.

It is in regard to this that the disciples asked "What shall be the sign of Thy Coming ? "

These things were dealt with in the articles published in last year's volume of THE NATIONAL MESSAGE AND BANNER.

We now proceed to consider the end of the age, and the ushering in of the millennium.

All that the Lord has to do in the way of cleansing and reconstruction, and the full establishment of His millennial reign, it would seem must be done in the remaining years of the present age ; for the "millennium" which is approaching is the Sabbath millennium in which no such work will be done.

This may serve to accentuate the probability of our Lord's presence and activity during the remaining period of the present millennium.

We shall understand this better when we consider what the word "millennium" means, and how it is applied to this great theme. The word means one thousand, and used in this connection it means one thousand years. It is a specific term indicating one specific space of time ; it can neither be advanced, nor postponed. Even the Coming of our Lord before that time begins would not hasten the millennium by a single hour. Six millennia—that is to say, six periods of one thousand years—from the zero date of Adamic history must pass away before the seventh millennium can begin. This is a matter of the Divine Calendar.

I do not know when God first created man in His Own image and likeness as recorded in the first chapter of Genesis. Some believe it to be many millennia ago ; some believe it to be less than six millennia ago. I am not concerned about that matter, for I find no data in the written Word of the first chapter of Genesis, or in reference to it in the later Scriptures, that will furnish me with the information. The important point is, God is dealing with the race to which we belong as descendants of Adam, who was formed and inbreathed with the breath of God, and placed in the Garden, according to a period of six one-thousand-years working days and one one-thousand-years rest day.

The one one-thousand-years rest day is called the millennium, and it cannot begin until the preceding six millennia have run their course to the very last day.

As of old, that rest day will be preceded by the "preparation for the Sabbath," and our Lord has clearly told us, in the twenty-fourth and twenty-fifth chapters of St. Matthew, that in that preparation He will have much to do.

By human means what He has outlined would take a long time to do ; but He does not work by human means, and the possibility is that the whole task will be hastened beyond our conception.

Now, as to the signs. Read the twenth-fourth chapter of St. Matthew, and see that He gave clear warning of the approaching destruction of the Temple and Jerusalem. Read again, and see that He gives a synopsis of history during the Christian dispensation, and then concerning the end, among other things, indicates this as the final sign :—

"THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME."

The preaching must be by the agency of the Lord's messengers, and it is a wonderful thing that we find ourselves engaged in this very task. Mark, it is not the preaching of the Gospel of Salvation, but it is the preaching of "This Gospel of the Kingdom."

As an Advent testimony, carrying with it the importance our Lord gave to it in the twenty-fourth chapter of St. Matthew (as above quoted), we say with awe that there has come, and is still coming, a stream of letters and of callers to our Headquarters, bearing the testimony that this Gospel of the Kingdom is in very deed being preached to-day as a witness to all nations. It is being preached by tens of thousands of voices whom no man has commissioned, nor sent, but who are impelled by the Holy Spirit to preach this Gospel to the ends of the earth.

Mark this again ; our Lord declared that when this took place, and had been accomplished, THEN the end should come.

It is therefore manifest that our Lord well understood that the Gospel of the Kingdom would not be preached to all nations in the interim period of the Christian dispensation. Here is a sign to quicken one's heart-beat in anticipation of greater events to come.

Again, in the sixteenth chapter of Revelation, in the brief account of the pouring out of the sixth vial, His Coming as a thief is bound up with the passing of the Turkish Empire, or the drying-up of Euphrates, and the unloosing of the three evil spirits like frogs, who, by their propaganda, carried on among the kings of the earth and of all the world, should gather them to the battle of the great day of God Almighty.

That the earth is now filled with the croaking of these frog-like propagandists none are permitted to doubt, for they are disturbing every nation.

Another sign, the last among four, is the gathering of the Hebrew forces to Armageddon. It has long been said by myself, and others, "Keep your eye upon Haifa and the Plain behind it." When Israel-Britain begins to develop a naval and military base there, the last of the four signs in the sixth vial will have begun to appear. Needless to say, our Government has been busily at work at that task for some time past.

Between the first two and the last of these signs our Lord says, "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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Thus it would appear from these and many other signs that the Coming of our Lord is imminent indeed.

Yet let it be remembered that the time between such Coming and the actual year A.D. 2001 must be a preparation time, for the seventh one-thousand-years day cannot begin one single day before the expiry of the sixth-thousand-years day.

NEW YEAR MESSAGES.

THE REV. GILBERT DAVIES, M.A.

I WRITE to express my profound thankfulness to the Editor and staff of THE NATIONAL MESSAGE AND BANNER for the extraordinary output of solid Bible Truth given from week to week, proclaiming not only the *Gospel of Salvation* through our Lord and Saviour, Jesus Christ, but also the *Gospel of the Kingdom*, showing the unfailing love and faithfulness of God Almighty to His chosen people Israel, destined to be the channel of Divine blessing throughout the world, through whom our Covenant-keeping God would work out His sovereign purposes for literal as well as for spiritual Israel—those grafted in. Without a firm grasp of British-Israel Truth, and keeping in the mind the fact that *Israel* is the *Key* of the Old Testament, and that the covenants and promises to Abraham were *unconditional*, and that there was a time of punishment (seven times) as recorded in Leviticus xxvi, *meted out for disobedience*, *it is absolutely impossible* to comprehend, in all their fullness, the meaning of the *Old Testament prophecies*, which, to those who have eyes to see and read under the guidance of the Holy Spirit, have been, and are being rapidly fulfilled; prophecy fulfilled in His-story.

The Bible is becoming a *new* and *living* Book—for the *first* time—to thousands and thousands of people, as it has become to myself in the light of a recognition of Israel's destiny being different to that of Judah; to adopting the *Historical* interpretation of prophecy, and to a recognition of the fact that all the signs and marks whereby Israel was to be known in the "latter days," prior to the Second Coming of our dear Lord, are to be found in the *British race*, who are actually carrying on the work marked out for Israel, which cannot by any stretch of fancy apply to the *Jews* or the *Church*, as so many of us were in the past erroneously taught to believe; which line of argument, and by spiritualizing away the prophecies, or placing them in the millennial period, did away with the harmony underlying the Holy Bible as a whole, and made it, alas! meaningless, thus playing into the hands of Modernists and higher critics, causing doubt and neglect of the Word in the lives of so many, which THE NATIONAL MESSAGE is doing such valiant work in exposing, and in giving a right and reasonable interpretation to what with eyes open, and the veil removed, seems so clear in pointing the method and order underlying the government of God in the affairs of men. Your articles inspire courage and give consolation in the coming years in the face of the troubles and pressure which are about to overtake the end of this age. Your assurance on the deliverance of Israel by the Coming of the Lord enables all believers to lift up their heads, for their redemption draweth nigh. Even so come, Lord Jesus! May each one of us be so filled with the light of God's Holy Spirit, and thankful to our Saviour for His redemptive work, that we may be prepared for a life of *service* and *sacrifice*, which was the role assigned to Israel-Britain among the nations, the *servant Nation*, loving God's Word.

How people can fail to accept British-Israel Truth is surprising to me. May God grant a rich blessing on your work for 1930, at home and in our world-wide Dominions.

* * *

FREDERICK H. CARTER, M.D., F.R.C.S. ENG.

May I, though a novice in the acceptance of the B.-I. Truth, add a word of thanks and gratitude for the splendid call which THE NATIONAL MESSAGE is sending forth to our people in support of this great Truth? What a debt we owe to the inspired writings and spoken words of its chief contributors! I first heard of the matter through a dear Scottish friend. As a member of the Church of England one deplores our sad divisions; the attempt to alter our Prayer Book—the extreme tendencies of the Anglo-Catholic party—the still more insidious and dangerous Modernist teaching, which undermines belief in the Holy Scriptures—these matters must cause tribulation. Apart from these serious divisions, it is quite clear to those who have realized the B.-I. Truths that the present failure of the Churches is due to the fact that as a body they have ignored, or failed to recognize, that we Anglo-Saxons are the literal descendants and continuation of the Israel nation. Our Prayer Book stands out, from beginning to end, as a perfect Israel Book of worship; compiled as it was in the purest and most classic period of the English language, it is impossible to conceive of a better form of Liturgy than it sets forth. But, surely, it is well for us to suffer tribulation. Our Blessed Lord knew little but this during His life on earth! But it will pass. Already we may see the rays of the approaching glory of our King and Saviour above the dark clouds of our present trials and difficulties. "*Magna est veritas et prævalebit.*"

* * *

MR. F. S. DOBBS.

To all those who participate in the production of THE NATIONAL MESSAGE week by week, greeting and my best wishes. May God bless your efforts during 1930 a hundredfold more than in the past. I look forward with the greatest pleasure to my Sunday's perusal, from cover to cover, of each issue as it comes to hand, and am never disappointed. I have studied this glorious subject for the past thirty years, and as I grow older, my absolute confidence in the God of Israel grows stronger and my conviction that no matter what national troubles and difficulties and even apparent misfortunes befall us, He that keepeth Israel never slumbers nor sleeps.

Wishing you a very happy and prosperous New Year.

* * *

BRITISH-ISRAEL FEDERATION OF CANADA.

AFFILIATED WITH BRITISH-ISRAEL-WORLD FEDERATION, BRITISH-ISRAEL HOUSE, TORONTO.

FROM THE PRESIDENT, MR. W. H. BLACKALLER.

The year 1929 will stand out as a beacon light in the history of British-Israel endeavour throughout Canada. We have abundant reason to thank God for the manifest token of His guidance of our efforts to make known to sons of men through-

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out our great Dominion the Glory and Majesty of His Kingdom, and their privilege and responsibilities in regard thereto.

Among the outstanding features in respect to our work stands recorded the very successful Convention which was held in the City of Winnipeg. This was the inaugural gathering of representative members of Branches extending from Montreal in the East to Victoria in the West, and was marked in an especial manner by the unanimity and enthusiasm of those present. The public meetings were well attended, the hall being filled to capacity on each occasion ; the various addresses were well received, and from the many enquiries it was felt that the interest was very widely extended, which has subsequently been confirmed. Mention should be made of the excellent manner in which the friends in Winnipeg arranged matters in regard to the gathering which ministered in no small degree to its success ; and their unbounded hospitality manifested towards the delegates, culminating in the splendid banquet at the Hudson Bay Store, will never fade from the memory of those who had the good fortune to partake of this good will.

On account of the central position of Winnipeg, and with the unanimous approval of the friends in that City, it was agreed that it would be advantageous to the Cause to hold our next Convention in June, 1930, in Winnipeg.

Another very helpful factor in the furtherance of our work was the visit to Canada of the Secretary-General of the B.-I.-World Federation, Mr. Herbert Garrison, and Mrs. Garrison.

The splendid presentation which the Secretary-General gave of British-Israel Truth before the many large enthusiastic and influential gatherings that greeted him throughout his journey from coast to coast of our Dominion could not fail to create a widespread enquiry into our teaching.

In the closing month of 1929 a very important move has been the acquisition of a property by the Central Branch in Toronto, situated in an outstanding position on one of the main arteries of traffic, facing one of the beautiful public gardens of the City which is visited by very large numbers of people throughout the year.

This British-Israel House, the House of the Central Branch, the Headquarters of the Provincial organization and that of the Canadian Federation, will become a busy hive of industry in the B.-I. Cause, and cannot fail to exert a very wide and beneficial influence on the work throughout the Dominion.

For the year before us, what shall we resolve? Shall it not be that with redoubled activity we will try and remove the reproach that Jehovah, through the prophet Isaiah, so forcefully laid against His children—see verses 2-4 of the first chapter—which, alas ! is as true to-day as when first declared. With all the encouragement of the past year, let us seek continually the aid of the Holy Spirit that thereby we may bring His people " to consider " their position before the King of Israel.

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"PEACE : AND THERE IS NO PEACE."—I.

By HERBERT W. WADGE, B.A., M.D.

" And from the prophet even unto the priest every one dealeth falsely, . . . saying, Peace, peace ; when there is no peace."—JER. vi, 13, 14 ; viii, 10, 11.

" Destruction cometh ; and they shall seek peace, and there shall be none."—EZEK. vii, 25.

" Peace ; and there was no peace."—EZEK. xiii, 10.

" Think not that I am come to send peace on earth ; I came not to send peace, but a sword."—MATT. x, 34.

" Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you."—JOHN xiv, 27.

WORLD-WIDE PEACE.

IN these days there is so much discussion of the League of Nations, of the international court of arbitration, of armies and of navies, and of disarmament and world-wide peace, it behoves us to study the Holy Scriptures carefully and endeavour to find what our Lord Jesus Christ and the Holy Spirit teach in reference to such problems. For the Bible is the Book of all times ; it will give us enlightenment on our present world conditions, just as it has helped the saints of God all down through the ages. To us, as British-Israelites, it is especially important that we take up this study carefully, for we have been carelessly, and at times maliciously, branded as believing in war and as preaching war. Of course such an allegation is not true. We worship God, trust in Jesus Christ His Son as our Saviour, and believe in the Holy Scriptures as being the in-breathed message of the Holy Spirit. Of all people we are the most willing and anxious to live at peace with all men. We will be glad to see the time of which Tennyson sang so beautifully :—

" For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be ; * * *

" Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue ; * * *

" Till the war-drums throbbed no longer, and the battle flags were furl'd
In the Parliament of man, the Federation of the world."
(*Locksley Hall.*)

We preach, not war, but the Gospel of the Kingdom and the Gospel of Grace. We look forward to the time when our Saviour shall return, and, as the Messiah, shall take the throne of His Kingdom upon the earth, and shall govern the world in righteousness. This blessed time, we hope and believe, is near, even at the door. Believing this then let us see what our Bible teaches about peace.

ENGLISH, HEBREW AND GREEK WORDS.

The English word " peace " is used in the Old Testament to represent the ideas expressed by two or three Hebrew words with somewhat different though similar meanings, and also a Greek word in the New Testament with a closely related meaning. Consequently, great confusion has arisen among

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the public at large, as so many appear to think that this English has exactly the same meaning all through the Bible. But actually it conveys several different ideas, though these ideas, however, can be gathered into two chief groups of thought, viz., *spiritual peace and worldly peace.* These two groups, moreover, are intimately related to each other, in that they are both based on righteousness.

SPIRITUAL PEACE.

Spiritual peace is obtained by the individual when he accepts the sacrifice which Jesus Christ made for him, and the salvation which He offers. Then by God's grace his filthy rags of unrighteousness are cast off, and he is clothed in the righteousness of his Saviour. Not before that cleansing can he have peace in his heart. This peace then follows the reconciliation of man to God through the death of our Lord Jesus Christ, as Paul says in Col. i, 20 (R.V.): "And through him to reconcile all things unto himself, *having made peace through the blood of his cross.*" It is this spiritual peace which Paul also refers to in such other passages as:—Rom. v, 1: "Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ." Rom. xv, 13: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost." Gal. v, 22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law." Col. iii, 15: "And let the peace of Christ rule in your hearts, to the which also ye were called in one body." This peace which Paul declares is the fruit of the Spirit, and which is the result of the reconciliation of the individual to God through the blood of Jesus Christ, is the same peace which Jesus Himself declares He gives unto His followers. John xiv, 27: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." And again, Christ, in addressing His Apostles after the Resurrection, gives them greeting (John xx, 19, 21, 26): "Peace be unto you." Note that this salutation was only to His own followers, and not to the public at large.

Peter also, in closing his first Epistle, gives the benediction (1 Peter v, 14): "Peace be unto you all that are in Christ," thus indicating that this peace is the spiritual peace obtained by all the followers of Christ.

EARTHLY PEACE AMONGST CHRIST'S FOLLOWERS.

Now it is this spiritual peace, which is the work of the Holy Spirit following reconciliation with God, which brings earthly peace or tranquillity amongst Christ's real followers. We say "real followers," because this peace is not seen amongst those who merely profess to follow Christ, but only amongst those who have received His salvation. Matt. vii, 16, 20: "By their fruits ye shall know them." And the fruits are the fruits which are born of the Spirit—"love, joy, peace," etc. So this peace amongst Christ's followers, which both He and the Apostles enjoin upon them, is closely allied to and is the result of spiritual peace. Our Master enjoins this peace on His disciples when He says (Mark ix, 50): "Have salt in yourselves, and be at peace one with another." Also the Holy Spirit instructs us in the Epistles in reference to this matter. Rom. xiv, 19: "So then let us follow after things which make for peace." 2 Cor. iii, 11: "Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace be with you." Take note that this peace is among the brethren, and that they are brethren because they have become partakers of the salvation of Jesus Christ. Further, our Lord Himself, in the Sermon on the Mount, in which He lays down the principles by which His Kingdom shall be governed, blesses this active manifestation of peace, for He says (Matt. v, 9): "Blessed are the peacemakers; for they shall be called sons of God."

TRIBULATIONS TO CHRIST'S FOLLOWERS.

But on the other hand we are definitely warned by Jesus, that though we have this spiritual peace which passeth all understanding, we are still subject to troubles and trials and adversity in this world. John xvi, 33: "These things have I spoken unto you, *that in me ye may have peace.* In the world ye have tribulation; but be of good cheer; I have overcome the world." Here we note two important points; first, that Jesus expressly declares that our peace is in Him; second, that though we have peace from Jesus, still we have tribulation in the world, that is, that during our life on earth we are subject to troubles, trials, tribulations (threshings). This, of course, indicates that there must be other people in this world that have not obtained this spiritual peace; for if not, then there would be no one to cause our tribulation. Therefore, there can be no real peace between those who follow Christ and those who do not. Even though we wish no evil to our fellow-citizens who do not follow Christ, we cannot be at real peace with them, because they themselves are not at peace with God.

NO PEACE TO THE WICKED.

But, again, we are definitely told that there is no peace to the wicked. Isaiah lvii, 15, 19-21: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. . . . I create the fruit of the lips; Peace, peace, to him that is far off and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. *There is no peace, saith my God, to the wicked.*" Who then are the wicked? Plainly, they are all those who have not a contrite and humble spirit. Evidently the word "wicked," as here used, is a comprehensive term, and includes all those who have not humbled themselves before Jesus in a spirit of repentance, and have not received in their hearts the peace that passeth all understanding resulting from reconciliation with God. Thus, not having this spiritual peace, they are in a state of mind and heart which leads to discord rather than to harmony and contentment and tranquillity. Having such a state of mind, how can they be at peace with their fellow-men, either individually or nationally?

WORLDLY PEACE.

This brings us then to the second class of peace referred to in the Bible, viz., worldly peace. This form of peace, which is simply quietness or calmness or security between or among nations as opposed to strife, contention and war, is referred

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to in the Bible in such passages as :—1 Kings iv, 24 : "For he (Solomon) had dominion over all the region on this side the river . . . . ; and he had peace on all sides round about him." 2 Kings xx, 19 : "Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, Is it not so, if peace and truth shall be in my days ?" Eccles. iii, 8 : ". . . . a time for war, and a time for peace." Luke xiv, 31, 32 : "Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand ? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace."

Christ did not bring Worldly Peace.

But Christ emphatically declared that He did not bring this kind of peace into the world. Matt. x, 34 : "Think not that I am come to send peace on earth : *I came not to send peace, but a sword.*" Luke xii, 49-52 : "I came to cast fire upon the earth ; *and what will I, if it is already kindled ?* But I have a baptism to be baptized with ; and how am I straitened till it be accomplished ! Think ye that I am come to give peace in the earth ? I tell you, Nay ; but rather division ; for there shall be from henceforth five in one house divided, three against two, and two against three." These statements of Christ's are pointed and emphatic. There is no getting away from them. They indicate that it is no part of His plan for the redemption of the world to bring this kind of peace into it.

But why did Christ take such a position, and why did He make such definite, positive statements as to the futility of worldly peace ? Here we come back to the relationship of spiritual peace to worldly peace. This relationship is found in the fact that they are both based on righteousness ; the former on the righteousness of man before God through the sacrifice of Jesus on his behalf ; and the latter on righteousness between man and man, and between nation and nation. No doubt Christ, in His knowledge of human nature, both from His earthly experiences and from His Divine attributes, could see that in the long vista of future ages there could be no permanent world peace, for as long as there existed lust for pomp and power, and greed and covetousness for the possessions of this world, might and not right would be the controlling factor in the affairs of this world.

Righteousness and Peace.

But if righteousness was not to be the mainstay of the relations of man to man, and nation to nation, then there could be no real peace in this world, for all peace is based on righteousness. Psalm lxxxv, 10 : "Mercy and truth are met together, righteousness and peace have kissed each other." Isaiah xxxii, 17 : "And the work of righteousness shall be peace ; and the effect of righteousness quietness and confidence for ever." And this teaching of the Old Testament, that peace depends upon and is the effect of righteousness, is confirmed also in the New Testament. The writer of the Epistle to the Hebrews shows (vii, 1, 2) that the Lord was a priest for ever after the order of Melchisedec ; and then he shows that Melchisedec was first king of righteousness and then king of peace. And the Apostle Paul shows that righteousness is of God. Ephes. iv, 23, 24 : ". . . and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth."

Some Results of Righteousness.

The result of the righteousness of God in the lives of individuals is peace ; and one of the results of the preaching of the Gospel of Christ is peace between large numbers of people. The more the preaching of this Gospel prevails in any community, and the more the people are brought to the salvation of Christ, the greater will be the actual conditions of peace in such community. And among large communities, such as our English-speaking nations, which have accepted and adopted the teachings of our Lord Jesus Christ, and in which a large proportion of the population worship Him in spirit and in truth, there is a natural inclination and longing and desire for peace to be more and more extended till it covers the whole world. But with the public at large the conception of peace is not of that condition of spiritual peace which is the basis of all real quietness and absence of strife ; rather is their conception simply that of the effect of peace, that is, the restraining of war between nations, and this again by mutual agreement.

Translations of Luke ii, 14.

A misconception of peace has been developed to a large extent by an unfortunate translation, in the King James' Version of the Bible, of the song of the angels at the birth of Jesus. This translation, which appears to follow the text of the Vulgate, is as follows :—Luke ii, 14 : "Glory to God in the highest, and on earth peace, good will toward men." If this translation means anything at all, it means that there was at Christ's birth, and is now, peace and good will among men on earth even as there was then, and is now, glory to the Great God on high. That this statement has not been and is not now true has been shown down through the centuries from Christ's time until now, during which ages there has been a constant succession of wars based on lust and covetousness for power and possession. Clearly, then, so far as the relations of nations to each other are concerned, the assertion, supposedly made, that there would be peace among men on the earth, was not correct. Now, this idea of peace among all men, whether they were true followers of God or not, has been proclaimed constantly, and there can be no doubt that as one result of such teaching, many people seeing the constant presence of bitterness and strife and war on earth in spite of the preaching of peace have rejected the whole message of the Saviour.

The Revised Translation of Luke ii, 14.

The translation of this glorious pæan of praise, as given in the English Revised and the American Standard Versions of the Bible, is (Luke ii, 14) :—

> "Glory to God in the highest,
> And on earth peace among men in whom he is well pleased."

In this rendering we find that peace is referred to as being among men in whom God is well pleased—men of good will—men of righteousness ; and thus we find the teaching of this song agrees with the teachings of the Lord Jesus Christ and

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of the Holy Spirit as to peace as found elsewhere in the Scriptures. It agrees also with historical records of world conditions from the time of its singing to the present day. That this translation is correct is further confirmed by the translations of this song as made by many individual modern translators, who all express the same idea as the Revised Version, though in different words and styles. Herewith are several notable translations :—

1. Douay Bible :
" Glory to God in the highest ;
And in earth peace to men of good will."
2. Twentieth Century New Testament :
" Glory to God on high,
And on earth peace among men in whom he delights."
3. Richard Francis Weymouth, University College, London :
" Glory to God in the highest heavens,
And on earth peace among men who please him."
4. Edgar J. Godspeed, University of Chicago :
" Glory to God in heaven and on earth,
Peace to the men he favours."
5. Ferrar Fenton :
" Honour among the highest to God,
And peace upon earth to men who accept."
6. James Moffatt :
" Glory to God in high heaven,
And peace on earth for men whom he favours."

These six translations thoroughly confirm the translation of the Revised Version as to the nature and extent of peace on earth, and thus enforce the real message, which indicates that the peace referred to by the angels in this song of jubilation is simply the peace found among the spiritual followers of God. It is not the peace so commonly referred to in our pulpits and on our platforms, viz., the quiescent condition of nations in the absence of war.

MEANS OF OBTAINING PEACE.

The aspiration of all people for this form of peace (abstention from war) is quite natural, but in view of the teachings of Christ on this subject, the present methods of the nations in seeking to obtain such are quite irrational, as they take no notice of the fact that until the individuals of our nation and of every other nation have, in large numbers, become reconciled to Christ, there can be no real reconciliation or peace between men or between nations. The desires and passions and lusts of man in his natural unregenerated state will ever cause him to be jealous and covetous of that which his brother man possesses, and such conditions will sooner or later, but inevitably, lead to war. The real means of obtaining peace is by the preaching of the Gospel of Grace to the individual that he might obtain the salvation of Jesus Christ, and so be blessed with the peace which passeth all understanding. The rapid spread of such salvation would equally rapidly bring general peace. But most of our religious leaders of the present day, both clerical and lay, of all denominations, appear to be following that alluring will-o'-the-wisp, peace by treaty, which has always been vanishing, instead of the enduring light of the world, Jesus Christ, Whose peace is satisfying and permanent.

NATURE OF PRESENT PEACE.

There is, of course, a certain amount of international agreement or peace in the world, but it is only really present among those nations who have adopted the law given on Sinai as their basis of government, and accepted the teachings of Jesus Christ as their standard of life. This peace is found among those nations whose governments are based essentially on righteousness. Also there is a certain amount of peace between these particular nations and those other nations who have been compelled by force to deal internationally in a righteous manner. This form of peace, being virtually the result of compulsion in one form or another, might better be called a forced truce. But compulsion leads to rebellion, and such peace cannot therefore be permanent, as nations which have not yet based their system of government on God's law will not agree for long periods to such forced conditions of peace. And, further, the lust of such nations for rank and control and wealth, for pomp and power and possession, will be abetted and aided by all the forces of " the prince of this world." In all such instances of forced peace obtained either by defeat, or conquest, or threats, or agreement through the force of circumstances, war will eventually break out. Such has been the history of the world down through the ages. Such agreement has virtually been considered as but " a scrap of paper." When such nations were strong enough they ignored such agreements, and sought satisfaction for their grievances or lusts in war. And so it will be in future. No agreement for peace that the League of Nations or other groups can make can prevent war unless each and every nation participating in such agreement is doing so in accordance with the ethics of government as laid down by Jesus Christ for His Kingdom.

DANIEL IX, 26.

BY PROFESSOR EDWARD ODLUM, M.A., B.SC.

OF this verse in Hebrew there are many translations to be had in the English language. Doubtless, the German, French and other interpreters have found similar difficulties.

This arises from the fact that the various translators fail to clearly find, or perceive, the context which, *if definitely known*, would be a safe guide. This, in fact, applies to the work of translating any language into any other language.

The King James' translation of the above verse is :—

" And after threescore and two weeks shall Messiah be cut off, but not for Himself : and the people of the prince that 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."

A marginal reading is given as follows :—

A.—" And they (the Jews) shall be no more His people."

This note is taken from " The Comprehensive Teachers' Bible," published by S. Bagster and Sons, Ltd., London.

There seems to be no good ground for such a statement.

A second marginal reading is given, same Bible :—

B.—" And shall have nothing."

This is given as an alternative to : " *But not for Himself*," as is given in the King James' translation.

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This, in like manner, seems to fall short of the intent of the Hebrew words *we ain lo :* and gives no real help.

We now give the Douay version of this verse :—

C.—"And after sixty-two weeks Christ shall be slain : and the people that deny Him shall not be His. And a people with their leader that shall come, shall destroy the city and the sanctuary : and the end thereof shall be waste, and after the end of the war the appointed desolation."

A marginal note on "a people with their leader" is this :—

"A people with their leader—the Romans under Titus."

D.—The Scofield Bible gives the same translation as the King James' version.

However, a marginal reference to the words, "but not for Himself," is :—

"Christ (First Advent)." Doubtless Scofield means the Crucifixion.

A second marginal note by Scofield is :—

"Shall have nothing. Nothing that is which rightly was His."

My note on this reference is that it does not seem to catch the basic idea. Moreover, it is scarcely an exact translation, even though he says "*literally.*"

A third marginal reference by Scofield is on the word *Prince.* He uses the word Beast, and gives Scripture references.

To the writer's mind, this is not the intention of the Hebrew word *Nagid.* Were we to use the word BEAST for the word Prince, as given in the several translations, then we would get for the two Hebrew words *Ain Nagid*, the people of the Beast, or the *Beast's people.*

This cannot be the intent of the writer Daniel, and seems to be grammatically and historically excluded.

A fourth marginal note by Scofield is :—

"Lit. Unto the end wars and desolations are determined."

Concerning this note, we would remark that *Milcham* cannot well be translated to mean "*wars.*" Moreover, it would seem to be better used as a determinative of the phrase *We ad katz*, thus meaning *to the end of the war*, or *at the end of the war.*

Further, it does not appear wise to say "*wars and desolations*," as if they were subject of a verb. Were this the purpose of the writer, he surely would have used the conjunction AND.

In a footnote, Scofield, translating, gives the following :—

"The prince that shall come."

This will scarcely do, for the words are "AIN NAGID HABBA," hence the word *ain* is left out in the translation. However, it is fair to say that Scofield translates these words in verse 26, thus :—

"And the people of the prince that shall come shall destroy the city and the sanctuary."

This translation gives precedence to the word PEOPLE rather than to the PRINCE, for it says the people shall destroy the city, etc. ; and not the prince.

Now, if the purpose be to say "*the people of the prince*," the Hebrew wording is not explicit.

The Douay says : "A people with their leader."

Here again we would say the grammatical construction requires a different wording to give such a translation. Hence, we object to the Douay, Scofield and the King James' versions ; as in the Hebrew, there is no prepositional prefix to give the translation *with.* Hence, we cannot say "the people with the prince," etc.

Ferrar Fenton translates thus :—

"And after the sixty-two weeks the Messiah will be slain—and none support Him. After that the city and the sanctuary will be desolated by a dominating people who are brought on—but its end will be with a torrent, and its abolition by war. The desolations are fixed."

When we compare this translation with that of the King James and the Douay versions, we wonder how such variances can arise among these first-class Bible scholars. We now make a few comments on Ferrar Fenton's conclusions, which were arrived at after much study and comparison.

A.—"After *the sixty-two* weeks." This "*the*" is grammatically correct, and suits the context as seen in verse 25, where 62 weeks are mentioned.

B.—"And none support Him." This is intended for a free, but not a literal translation. Perhaps a close rendering would be :—

AND NONE FOR HIM OR WITH HIM.

Fenton's "And none support Him" seems to be close to the meaning. If we recall the statement elsewhere in Scripture—"Of the people there was none to help Him," and "He trod the winepress alone," and His cry on the Cross, "Why hast Thou forsaken Me ?"—we get material help with these words of Daniel.

They all refer to Christ's great Sacrifice when all left Him. Hence, if we translate the words, "*and none for Him*" by "*and none to help Him*," or more freely, *forsaken by all*, we would get :—

"Messiah shall be cut off and He shall be left alone, forsaken by God and man,"

which we judge to be the full and exact meaning.

The ordinary translation, "*but not for Himself*," is not explicit, and fails to bring out the meaning.

C.—"After that the city," etc. There is no word in the Hebrew text to warrant the use of the words "*after that*," which might mean "after *that*," or "*after that the city*," etc.

Fenton has as good ground for a free translation as is used by myself and others. The exact connecting link is in the introductory conjunction seen in WEHAIR, *We*-ha-ir, giving literally "*and the city*," instead of *after that the city.*

D.—"By a dominating people." This seems a better translation than the King James' version—"*And the people of the prince* that shall come," etc.

"AM NAGID," *a ruling people*, rather than "the people of the prince"! The Romans were a ruling, dominating, masterful nation, or people. AM may be translated *nation.*

E.—"Who are brought on." Perhaps a better phrase would be "*having come*," or just the participle, "coming."

This, then, would give the following :—

"And a ruling people having come shall destroy," etc.

F.—1. "But its end will be with a torrent."—Fenton.

2. "And the end thereof shall be with a flood."—King James, Scofield.

3. "And the end thereof shall be waste."—Douay.

But the end, or *and the end !*

The exact translation seems to be *his end* or *its end.* What end ? Its end might mean the end of the sixty-two weeks ;

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or the end of the Roman war of A.D. 70 ; or the end of the terrible siege and destruction of the city of Jerusalem.

If we translate, using the words "*His end*," then so far as the verse context is concerned we would be forced to mean Messiah's end, *i.e.*, the end of His life on the Cross, as prophetically referred to by Daniel.

G.—Fenton uses "*its*" again, thus :—" Its end will be with a torrent and *its* abolition by war."

We venture the following, which is intended as a free translation based primarily upon the Hebrew wording of verse 26, guided by various other Scriptures which help to make a fairly safe context, and much aided by the above-quoted authorities :

1. "And after the sixty-two weeks, Christ will be sacrificed and there will be no one to help Him. A ruling people having come, will destroy the city and the temple. The end will be with destruction, and calamities will continue to the end of the war." (E. O.)

2. "And after the sixty-two weeks, Christ will be slain and no one by His side. A ruling people will come and destroy the city and the sanctuary. Its end will be with an overwhelming flood, and desolations will continue to the end of the war." (E. O.)

In all attempts at exact *word translation* and *meaning translation*, it becomes necessary to go carefully and not dogmatically. The above seems to be as near to the translated meaning as we can reach at present.

DESTINIES OF ISRAEL AND EGYPT.

LECTURE BY MR. ARTHUR EXLEY, J.P.,

TO OUR BRISBANE BRANCH, OF WHICH HE IS PRESIDENT.

MR. EXLEY said : Egypt is the best preserved of all the ancient civilizations. Babylon and Nineveh fell into heaps of ruins, and the very sites of these cities were forgotten for centuries, but Egypt with its ancient monuments and temples has always been a land of absorbing interests. The Hebrew name for Egypt is Misraim, and the first syllable Misr is the Arabic designation of the country to the present day. The total area of Egypt proper is 294,000 square miles, of which some 13,000 in the valley and delta of the Nile are cultivated, but these lands are so fertile that two most productive crops are taken from them yearly. Stretching from Cairo to the head of the Gulf of Suez is one of the few lateral valleys known as the valley of the wanderings of Israel.

A link connecting the destinies of Israel with those of Egypt occurs very early in the Bible. When Abram, obedient to the call of God, left Ur of the Chaldees and journeyed into the land of Canaan, he pitched his tent at Bethel. There was a grievous famine in the land and Abram went down into Egypt to sojourn there.

PROMISE TO ABRAHAM.

When Jehovah made covenant with Abram, and changed his name to Abraham, and Sarai's name to Sarah, He promised Abraham that all the land from the river of Egypt into the great river Euphrates should be for a possession to his end, who would become a multitude of nations. He also foretold that Abraham's descendants should suffer oppression in Egypt : " Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them ; and they shall afflict them 400 years ; and also that nation whom they shall serve will I judge " (Gen. xv, 13, 18). At this time Abraham was 100 years old and Sarah 90. Isaac was not yet born.

Egypt next comes into the history of Israel when Joseph was sold as a slave by his brethren and taken to Egypt, there to obtain advancement, to suffer imprisonment on a false charge, to be taken from thence to become second only to Pharaoh in the land of Egypt and to receive as guests and to succour those very brethren who had sold him into slavery, and finally to settle his father and his father's household in the land of Goshen.

A marked period of prosperity now came to the seed of Israel. The people multiplied exceedingly and grew rich in sheep and cattle. It was during this period that the Zarah branch of the tribe of Judah, together with adventurers from the tribe of Dan, left Egypt to found new settlements in Europe and Northern Africa.

During their sojourn in Egypt the two great obelisks before the temple of On at Heliopolis must have been familiar sights to the children of Israel, and it is worthy of note that one of these famous pillars is now set up on the Thames Embankment, a familiar sight to Ephraim's descendants in Britain, whilst the other is in the possession of Manasseh at his chief city, New York.

PERIOD OF SERVITUDE.

The prosperity of Israel in Egypt aroused the jealosuy of the Egyptians and a Pharaoh arose who knew not Joseph. Then commenced a period of long and cruel servitude under the lash of Egyptian taskmasters till the Lord raised a deliverer in Moses, who rescued his people from captivity and led them out of Egypt to the Land of Promise.

Egypt next appears in Israel history during the reign of Solomon, when the prophet Abijah met one of Solomon's mighty men of valour, and by the token of the rent garment foretold a division of Israel, ten tribes of which were to be rent from the House of David and given to Jeroboam the Ephraimite, who was chosen to be King over Israel.

Solomon sought therefore to slay Jeroboam, who fled to Shishak, King of Egypt, and remained in Egypt till after the death of Solomon. Doubtless the refugee told Shishak of the wonderful treasures of Solomon's Temple, for five years after, during the reign of Solomon's son, Rehoboam, over the Kingdom of Judah, Shishak invaded Southern Palestine, captured Jerusalem, and took away the treasures of the House of the Lord, and the shields of gold which Solomon had stored there, " for Judah did evil in the sight of the Lord."

As Palestine formed a buffer State between the mighty nations of Egypt and Babylon, invasions of the territories of Israel and Judah by the armies of these nations were frequent, and ended in the total removal of the Northern House of Israel into Assyria, and 120 years later, the captivity of Judah under Nebuchadnezzar, and the final flight of the remnant of Judah into Egypt, during the time of the prophet Jeremiah.

The final consequence of this flight was the subjection of Egypt by Babylon shortly after Jeremiah had escaped to the

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"appointed place" with the daughter of Jerusalem, to whom was given the Kingdom. "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 to the daughter of Jerusalem" (Micah iv, 8).

HEROD'S MASSACRE.

We next read of Egypt in the New Testament, when Joseph, warned by an angel, took the child Jesus into Egypt to escape Herod's massacre of the innocents. Matt. ii, 14-15: "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."

The prophet Hosea foretells that in the latter days after Israel has disappeared from the Assyrian captivity, Ephraim, although not yet able to dwell in the Lord's land, shall return to Egypt, and continues in spite of their iniquity:—"I will heal their backsliding, I will love them freely; for mine anger is turned away from him (Ephraim) . . . . 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; . . . . Ephraim shall say, What have I to do any more with idols? . . . . Who is wise, and he shall understand these things? Prudent, and he shall know them, for the ways of the Lord are right" (Hosea xiv).

BRITISH SUPREMACY.

Ephraim, the leading tribe of the House of Israel, holder of the birthright now vested in the British, or Covenant, people, returned to Egypt in A.D. 1798, when Nelson won the battle of the Nile, and shattered Napoleon's ambitions of an Eastern Empire. Napoleon abandoned the French forces to their fate—a final defeat by the forces of General Abercrombie, A.D. 1801.

The cutting of the Suez Canal by M. De Lesseps, a French engineer, greatly shortened the sea route to British possessions in the East and South, and thus became of vital importance. By a masterly stroke, Disraeli, the British Premier, himself of Jewish descent, purchased sufficient shares from the Khedive of Egypt to give Britain control of the Canal, and thus British interests in Egypt were greatly enhanced.

Finally, the quelling of a serious insurrection in Egypt by the bombardment of Alexandria, A.D. 1892, and successive victories at Tel-el-Kebir and Omdurman made Britain supreme in Egypt and the Soudan. The prediction of Hosea, that those who dwell under Ephraim's shadow shall revive as the corn and grow as the vine, has been wonderfully fulfilled in Egypt.

Britain by just rule and the completion of great irrigation works has ensured an ample supply of water to the Egyptian farms, and has greatly increased the productiveness of the soil. Egypt after a long eclipse has once again entered the full light of prosperity.

Politically, the Egyptian question is not so satisfactory. Egyptian tax-gatherers had been accustomed to impose great burdens upon the Jellahin, and Britain has intervened to make taxation more just and equitable, to the detriment of the overlords who have now and again raised the cry of Egypt for the Egyptians, which being interpreted means, Egypt for the Turkish ruling classes. Already Britain has twice tried to leave Egypt to the Egyptians, only to be thwarted by the Divine Will.

CHANGE OF GOVERNMENT.

Another attempt seems to be in process of incubation, and should it be allowed to hatch out into a retirement from Egypt, the result is likely to be disastrous to British interests in the East. The situation foretold by the prophet Isaiah (ch. iii, 12) seems to have arisen as a result of the recent elections in Great Britain, "As for my people, children are their oppressors, and women rule over them."

The final gathering of Israel and Judah into the land promised to Abraham, now, for the first time in history, under the dominion of a single Power, is thus described by Isaiah: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river (Euphrates) unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." (Isaiah xxvii, 6, 12.)

The Promised Land is bordered by Egypt, and will develop into a land of unfenced cities, fertile and prosperous. From the prophet Joel it appears that Egypt will ally herself with the Powers of the North and East. "To take a spoil and to take a prey," for the prophet states, "Egypt shall be a desolation, and Edom (Turkey) shall be a desolated wilderness, for the violence against the children of Judah (now reassembling in Palestine), because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation . . . . for the Lord dwelleth in Zion." (Joel iii, 19-21.)

THE MILLENNIUM.

This points to the millennium, but we learn that the Peace of God is not instant, for He shall reign till He has put all enemies under His feet. The last enemy to be destroyed is Death. From the prophet Zechariah we get a glimpse of the coercion to be applied to those who have fought against Israel. "And it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain." (Zech. xiv, 16-17.)

But as Egypt does not rely upon rain over its territory for fertility it is specially mentioned (v. 18), "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

The thorn and pricking brier of Canaan, instruments of constant irritation to Israel, will finally disappear, and Joshua's initial mistake be cancelled, for Zechariah concludes his prophecy with the statement: "In that day there shall be no more the Canaanite in the house of the Lord of Hosts."
—*Brisbane Telegraph.*

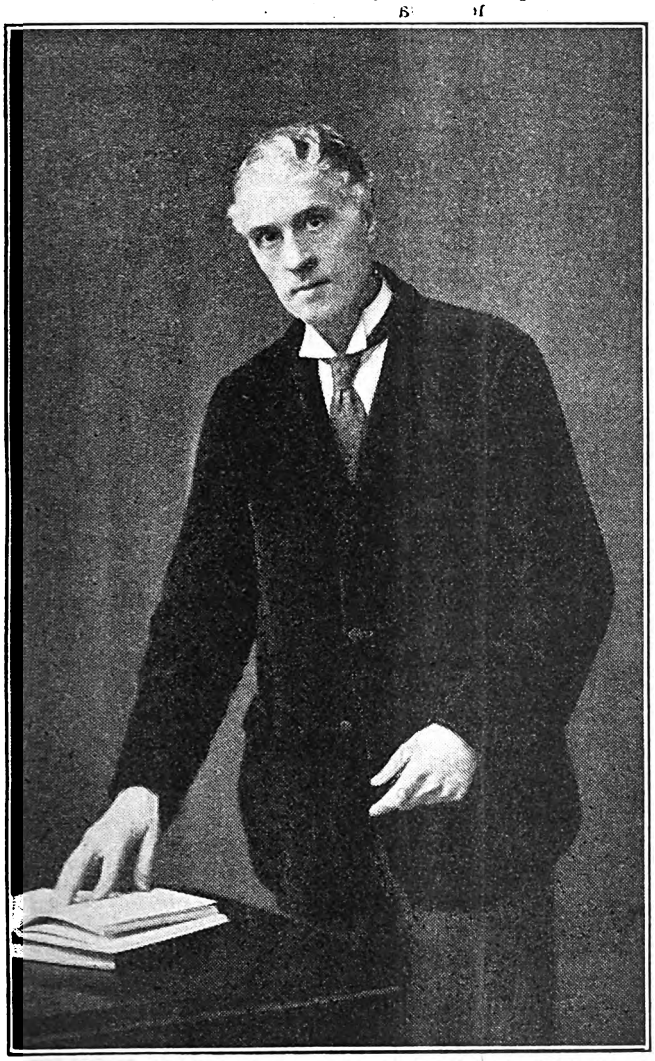
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OBITUARY.

THE LATE DR. W. R. GORNOLD, D.A., F.A.S., M.S.A.

OUR prayers and our sincere sympathy are for the dear ones of Dr. W. R. Gornold, D.A., F.A.S., M.S.A., who was called to the life beyond on Monday, December 23rd, 1929.

He devoted many years to the service of Christ; in fact, his life was fully taken up with religion and science. Dr. Gornold was a lecturer of repute and was frequently heard in London and throughout the Provinces. A sincere believer in British-Israel Truth, his lectures invariably dealt with phases of this



The late Dr. W. R. Gornold, D.A., F.A.S., M.S.A.

great revelation, and our Movement has lost an able, eloquent, convincing exponent. Such a loss imposes an added responsibility upon all our supporters, for the time is short and there is much work yet to be done.

Dr. Gornold was widely known by his writings on scientific and religious subjects.

When so many are falling away he proved himself to be a true soldier of our Lord Jesus Christ; ever ready to spread His Message and never failing when it proved necessary to hit the enemy hard.

May God, Who is rich in mercy and loving-kindness, give the bereaved ones His comfort and His peace. We know that they are facing their loss in the spirit of Christian faith and hope, knowing that all are truly one in Christ Jesus, though for the time being withdrawn from sight. Hard as it is to have a loved one leave us, his gain is to dwell eternally in the sunshine of the Divine Presence.

BRITISH-ISRAEL FACTS *NOT* FANCIES.—IV.

BY MAJOR-GENERAL C. A. HADFIELD.

SUGGESTIONS FOR SCEPTICS REGARDING PROPHECY.

IT is difficult to follow the minds of the sceptics, for can they not see how many of the prophecies have been actually fulfilled? They believed only those that they have seen; their eyes are blinded as regards an historical sequence of events—purposely blinded, no doubt. It is not their fault; for, in order that Israel might go forward to her great destiny in the world, it was, for Divine reasons, necessary that the eyes of the theologians, commentators, and teachers generally, should be "blinded" to the fact that any part of Israel other than the Jews existed in the world.

Let us consider how many of the prophecies have been fulfilled. And, if so with these, why should we doubt any? With regard to our Lord we can read that—

Moses	declared	His family.
Micah	,,	His place of birth.
Isaiah	,,	The virginity of His Mother.
Zechariah	,,	His triumphant entry into Jerusalem.
David	,,	His Life, Resurrection, and Ascension.

Do not let us, with all the "signs" at hand for our guidance, and with the knowledge that so much, as originally prophesied, has come to pass, doubt the fulfilment of that, which so far, seems to be unfulfilled. Do not let us follow in the footsteps of the Jews who claimed to be well versed in the Old Testament, and yet, in spite of the prophecies, persisted in the rejection of Christ.

When we consider the oft-repeated statement in the Bible of the great "future" before Israel "in the latter days," and when we see so many of those identical promises being constantly fulfilled, it is surely time to try and awaken from our slumber. It is a case: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi, 25). This is very significant!

Are we not clearly told: "With God all things are possible, 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"?

SOME OF THE PREDICTIONS FOR ISRAEL TO FULFIL.

To possess land—the area of which we are told.
To become a great people—great multiplicity.
To possess a King for ever.
To be an everlasting Nation.
To become Sons of the Living God (*i.e.*, Christians).

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To dwell in their land for ever.
To have a place appointed for them as their own.
To dwell alone.

The Bible is replete with passages denoting that, however much Almighty God may be displeased with sinful Israel; however much it may be necessary to punish Israel—yet God will extend His mercy, and will "save" Israel in the end.

Opponents to the idea of Israel—as apart from the Jews—*still existing*, are anxious to quote *isolated* texts on which to support their views, and to endeavour to satisfy their own conscience that God *finally* "cast off" Israel; that their deportation to Assyria wiped them off the earth as a nation for ever. That there was an end of them. They quote: "I will no more have mercy upon the House of Israel, but I will utterly take them away." "Then said God, Call his name Lo-Ammi, for ye are not My people, and I will not be your God" (Hos. i, 6-9).

Let these "doubters" read the context, and they will find that God immediately afterwards promises great multiplicity to this self-same Israel: "Where it was said unto them, ye are not My people, there it shall be said unto them ye are the sons of the living God"! A reversal of the utter casting out! There is no confusion, except by taking isolated texts and trying to build up a theory thereon.

If we refer to the 89th Psalm we find it is repeated that God has made a covenant which shall not be broken. Then see 2 Chron. vii, 18: "As I have covenanted with David." God swore an oath *to keep* His covenant: "I have sworn unto David My Servant." How, in the face of this, can we impeach the veracity of God by declaring that Israel was finally "cast off"? Was not the Throne of David to be everlasting? Certainly the Jews have had no king since Zedekiah; therefore the passage cannot refer to the Jews.

When in 587 B.C. the downfall of Jerusalem came, the temporal kingdom of Judah was destroyed, but *not so* "the seed Royal"; *that* was destined to be preserved, in order that the prophecies might be fulfilled. The promised line from David was to be maintained through the female line—King Zedekiah's daughter.

It is the failure to grasp this significant "sign" that is responsible for much of the unbelief in the Prophetical Books.

Reference to 2 Chron. vi, 16; vii, 18; Jer. xxxiii, 17, proves that Israel's kings were to be Judah's tribe *without cessation*, until the Coming of the reigning Messiah.

Let us consider what is prophesied in regard to the "future" of Israel, *i.e.*, the "House of Ephraim-Israel"—in the "latter days,"—always bearing in mind that the "birthright," which Esau sold for a mess of pottage, devolved upon *Joseph* (1 Chron v, 1), and not upon any of the other sons of Jacob. Thus, from Joseph the "birthright blessings" descended upon Ephraim; such as—

(1) A great and mighty nation (Gen. xii, 2, and xviii, 18).

(2) Possessing the gate of his enemies (Gen. xxii, 17; xxiv, 60).

(3) A nation and a company of nations (Gen. x xv, 11; xlviii, 4).

(4) Under the new covenant and therefore Christians (Hos. i, 10; ii, 23; Isa. xlii, 4-6—8; 16-19; xliv, 21-22; Jer. xxxi, 31-34; Heb. viii, 8; Ezek. xi, 16; xx, 35-37; Zech. x, 9).

(5) The chief of the nations, Ephraim-Israel (Jer. xxxi, 7).

(6) Manasseh-Israel to be "a great people," but Ephraim-Israel is to be "greater than he," and is to become "a fulness of nations" (Gen. xlviii, 19; Rom. xi, 25).

(7) Both of these immensely populous, as "the stars of Heaven" for multitude, as "the sand upon the seashore," as "dust of the earth," and "increasing as fishes do increase" (Gen. xxii, 17; xxvi, 4; xiii, 16; xlviii, 16; Isa. x, 22; liv, 1-3; Hos. i, 10).

(8) The people of the House of Israel were to be planted in a place of their own, move no more, and to be no more afflicted by "the children of wickedness," their enemies (2 Sam. vii, 10), and there to dwell alone; having been wanderers among the nations (Hos. ix, 17), from whence they have been sifted out (Amos ix, 9), and gathered out from among the nations (Ezek. xx, 35, 41; Hos. ii, 14; Jer. xxxi, 2).

(9) In "the islands of the sea" (Isa. xi, 11; xxiv, 15); "The isles afar off" (Jer. xxxi, 10; Isa. lxvi, 19); in the "North country" (Jer. iii, 18; xxxi, 7-8); also in the "West" (Hos. xi, 10), which is the "appointed place." This place is to become too limited in area for their immensely increasing numbers. "The place is too strait for me" (Isa. xlix, 20).

(10) Pushing the people together to the ends of the earth (Deut. xxxiii, 17).

(11) A great maritime people, whose "seed shall be in many waters," and the chief navigators of the world (Num. xxiv, 7; Psa. lxxxix, 25).

(12) Ephraim-Israel was to be unconquerable as a military power, their national emblems being the Lion and the Unicorn (Micah v, 8; Num. xxiii, 24; xxiv, 9; Deut. xxxiii, 17; Gen. xlix, 9).

(13) A means of blessing to all other nations (Micah v, 7; Gen. xii, 3). Blossoming and budding and filling the face of the world with fruit (Isa. xxvii, 6; xliii, 7-21; Matt. xxi, 43).

(14) God's witnesses to the world and His messengers of salvation to the heathen (Isa. xliii, 1, 10, 12, 21; xliv, 1, 2-8).

(15) Possessing a great heathen or non-Christian Empire (Psa. cxi, 6).

(16) Possessed of enormous wealth, and thereby enabled to lend to all nations, but to borrow of none; and is also to rule over many nations, but never to be ruled over by them (Deut. viii, 18; xv, 6).

(17) To possess "the ships of Tarshish," in order to be able to take back their brethren of Judah to Palestine (Isa. lx, 9).

(18) Observing the Sabbath, thus showing that they possess the "sign of the Sabbath," given only to Israel, as a sign between the Lord and the Children of Israel for ever, for a perpetual covenant (Exod. xxxi, 13, 16, 17; Ezek. xx, 12-20).

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(19) So highly blessed above all people that they are to be known "as the seed whom the Lord hath blessed" (Isa. lxi, 9).

THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—III.

By A. M. Hodgkin.

(By kind permission of the Council of the Victoria Institute.)

The Witness of Egypt.

Fresh to-day, as when they left the hand of the painter, the frescoes on the ancient tombs of Egypt give us a complete picture of the life in that far-off time. The vividness of the colouring is a true reflection of the fascination that the stories of Joseph and of Moses had for us as little children. The whole atmosphere of Egypt was real and living to us. We could not have put it into words, but we felt we were in a different land from Canaan. Pharaoh's bakemeats, his cup, the great river, the rushes, the frogs, the locusts, the seven kine—fat-fleshed and well-favoured—the brick-making, the treasure cities, the granaries—all these made up the Egypt of our childhood's imagination, and they are true to life as revealed in the monuments and the frescoes of the past. There is hardly a sentence in the Bible account which we do not find reflected in some form through modern discovery. They answer to each other as the wax impression answers to the engraving on a seal.

The value of this sense of atmosphere, or *imagery*, in its witness to the truth of the Bible, is well brought out by Dr. Kyle. Imagery supplies flesh and blood and the breath of life to the picture, and something more—it supplies that which in a person we call the *countenance*. And when we find the imagery of a book correct, it goes a long way to recommend its trustworthiness by giving it a good countenance.

How could a writer living hundreds of years later, in a country many miles away, have drawn a picture so accurate in its minutest details? The account could only have been written by one who had lived amidst the scenes described. Moreover, the presence of a number of Egyptian words in the Pentateuch, without any explanation of their meaning, is evidence that those for whom it was written could understand Egyptian. The word "abrek," correctly translated "bow the knee" in the Bible, was long a puzzle to scholars as they assumed it to be a Hebrew word, and it seemed to bear no relation to Hebrew. But it is an Egyptian word, and therefore was familiar enough to the Israelites. It remains in the living speech of Egypt to-day; when the Arab wishes his camel to kneel he says "abrok!"

The fact that the throne of Egypt was occupied by an alien and Semitic race—the Hyksos, or Shepherd Kings—is not mentioned, for it was well known by the people for whom the account was written. But it explains several things which otherwise would have been unintelligible to us, such as the royal reception accorded to Abraham, and again to Isaac; it accounts for the mention that Potiphar, a high official, was *an Egyptian*; for Joseph's instruction to his brethren to tell the king that they were shepherds, and for the king making them rulers over his cattle.

The Egyptian colouring of the dreams is striking. Formerly the mention of wine was used to discredit Genesis, as the cultivation of the vine and its use in Egypt was denied by Herodotus. But the frescoes picture the vintage in all its details, even to the grapes being pressed into Pharaoh's cup as he holds it in his hand, just as recorded in the chief butler's dream.

The whole process of baking is also portrayed, down to the carrying of the "bakemeats" in baskets on the head. One record describes the chief baker as delivering more than a hundred thousand loaves at a time for the use of the royal household.

Pharaoh's dreams were exactly calculated to make the deepest impression upon him. The Nile was the life of Egypt; on its overflow depended the fertility of the land. The gods Osiris and Isis, symbolized by a bull and a cow, were associated with its rise and its overflow. They were sometimes represented as accompanied each by seven cows. Seven-eared wheat was well known in Egypt.

The plagues which were sent upon Pharaoh were directed against the gods of Egypt. The conflict was thus in reality a war between the powers of light and of darkness.

On the walls of a tomb at Thebes there is an accurate picture of such bondage as the Israelites endured. The features of the workmen seem to be Semitic. All the processes of brick-making are represented, including the Egyptian task-master with his rod, and he is saying to the workmen, "The stick is in my hand; be not idle."

Pharaoh's treasure cities, Pithom and Rameses, are mentioned on the monuments, and the remains of both have been discovered.

Each reference in later Bible history to kings of Egypt fits with the monarch known to be reigning there at that particular time.

Professor Petrie's discovery of the site of Tahpanhes, a fortified palace and outpost on the borders of Egypt, is a remarkable confirmation of Jeremiah's account of his forced flight thither. At the entrance of the fort Prof. Petrie found a large platform of brickwork, and he writes:—"This platform, or *mastaba*, is therefore unmistakably the brickwork, or pavement, which is at the entry of Pharaoh's house in Tahpanhes. Here the ceremony described by Jeremiah (of hiding the stones) took place before the chiefs of the fugitives assembled on the platform; and here Nebuchadnezzar spread his royal pavilion. The very nature of the site is precisely applicable to all the events."[17]

The predicted overthrow of this stronghold occurred so suddenly that Prof. Petrie found the kitchen with the jars in their accustomed place, and even the fishbones left in the scullery sink.

The Witness of the Hittites.

We are told in the Second Book of Kings (vii, 6), that when the Syrians were camped about Samaria, and the Lord sent a panic among them, "they said one to another, 'Lo, the King of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.'"

At one time this statement was discredited as being altogether unhistorical. The Hittite Empire was unknown in history,

[17] See Urquhart's "Biblical Guide," Vol. VIII, p. 101.

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and it was considered evidence of the greatest ignorance to compare the Hittites for a moment with the power of Egypt.

But by means of the hieroglyphics of Egypt and the cuneiform inscriptions, this lost empire has been brought to light. The pictures on the monuments have made us familiar with the Hittites, or Kheta as the Egyptians called them, with their ugly faces and peaked caps; with their snow boots, turned up at the toes, and their long fingerless gloves, witnessing eloquently to the cold of their northern home among the mountains of Kappadokia and Taurus; and their own sculptures, discovered in Asia Minor and various other regions, show that the Egyptians did them no injustice in their representation of their features.

This long-forgotten nation existed nineteen centuries before Christ, and lasted for more than a thousand years. It extended its sway from the Ægean in the west to Lake Van in the east, with Carchemish as its capital. It pushed southwards through Syria and Palestine and proved a formidable foe to Egypt. During the long reign of Rameses the Great there was a ceaseless struggle between the two nations, bringing disaster and ruin on the cities of Canaan, their land being devastated by the hostile armies. We can understand now why the Canaanites offered so slight a resistance to the invading Israelites.

When a lasting peace was concluded with Rameses, its conditions show that "the great king of the Hittites" treated on equal terms with the great king of Egypt, and the treaty was sealed by the marriage of the Pharaoh with the daughter of the Hittite king.[18]

[18] "The Hittites, The Story of a Forgotten Empire," Prof. Sayce.

"Hittites! Hittites!" With these words a young schoolmaster used to be greeted by the boys whenever he came into their classroom. For he had fired their imagination by stories of this great empire, recovered by the monuments from oblivion; and they were always eager to hear more. If only the children in our schools and the theological students in our colleges were taught the facts of archæology instead of the theories of "higher criticism," there would be fewer lives shipwrecked through the undermining of their faith in God's Word.

"In dealing with the history of the past," writes Professor Sayce, "we are confronted with two utterly opposed methods, one objective, the other subjective, one resting on a basis of veritable facts, the other on the unsupported and unsupportable assumptions of the modern scholar. The one is the method of archæology, the other of the so-called 'higher criticism.' Between the two the scientifically trained mind can have no hesitation in choosing."[19]

Eardmans, successor to Kuenen at Leyden, "definitely and absolutely breaks with the Wellhausen School of criticism, chiefly on the ground that archæology has discredited their critical viewpoint, and made impossible, indeed absurd, the historical atmosphere with which they surround the Old Testament. He says, 'To sum up in conclusion, I believe that an explanation of the text from the standpoint of the old Israelitic thought will lead to a reformation in Old Testament criticism."[20]

[19] "Monument Facts and Higher Critical Fancies," Prof. Sayce, pp. 17, 18.

[20] "The Deciding Voice of the Monuments in Biblical Criticism," Dr. Kyle, p. 15.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

"The Lawyer and Banker and Central Law Journal" of the United States, in a review of the book by the Rev. Pascoe Goard, "The Law of the Lord, or the Common Law," says:—

"This work demonstrates that the 'Common Law' of the Anglo-Saxons is based on the laws given to Israel at Sinai. This book should be carefully studied in view of the unrest prevailing among the nations, and in the search by statements of all nations—for a system of government which will bring peace to the world. The book establishes that the basic principles of such a system are in existence, and can be applied to the benefit of all nations. It is of deep interest and should be read by every legal student."

* * *

Mr. John Leech, M.A., K.C., resumed his lectures on Prophecy on 15th inst., and will continue them until further notice on Wednesday afternoons at 3, at Headquarters. The speaker for Thursday evening next, at 7.30, is the Rev. E. A. Couldrey. Addresses were given last week by the Rev. Sparshott Johnson, M.A., and the Rev. Kenneth Dodds.

* * *

Mr. Garrison lectured with lantern pictures at Holloway on January 9th, and addressed a large meeting of our Barking Branch on 10th inst. Mr. L. W. Nock, the local President, in the chair. * * *

The Rev. Pascoe Goard and Mr. Herbert Garrison are addressing meetings in St. Peter's Hall, Hinton Road, Bournemouth, on Monday, Tuesday and Wednesday next, January 20th, 21st and 22nd, afternoons at 3 and evenings at 8, and *not* on the dates wrongly given in our last issue.

* * *

The demand for our issue of December 28th was much greater than was anticipated; although we printed a good supply of extra copies, there have been hundreds of orders we are unable to fill. As some compensation we *can* supply pamphlets containing the speeches delivered at the Royal Albert Hall on December 19th last.

* * *

Miss Hamilton Hunter gave a very interesting address in the Masonic Hall, St. Leonards, on January 9th, on "The Coronation Stone and the Union Jack," to an audience which exceeded all expectations. The meeting was convened to inaugurate a local Branch of the Crusader Movement. Several of the clergy and ministers had kindly announced the meeting, and this swelled the attendance. Many present expressed their desire to join. A further meeting is to be held at an early date.

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We have many letters from our readers in the United States offering suggestions in *re* the All-American Convention. Opinion is hardening that the Convention should be held in May instead of April, and it has therefore been decided that the dates shall be May 6th, 7th and 8th. The place will be announced later; the present consensus of opinion is that it should be in the neighbourhood of Chicago. In the meantime our friends in U.S.A. are advised to note the dates in their diaries.

* * *

The Rev. Joseph Gay gave two lectures for our Southampton Branch on January 8th, which the local Secretary reports were of a high spiritual tone, giving great satisfaction and pleasure to the audiences.

* * *

The oldest member of one of our Country Branches recently called on the local Secretary and gave a donation of five pounds to the work of the Federation. She is nearly 98 and is hale and hearty, and desires that we should know that British-Israel Truth and THE NATIONAL MESSAGE have been the greatest joy and comfort to her; she reads THE MESSAGE every Sunday morning, and it is her sermon. Her one infirmity—deafness—keeps her from Church. Sometimes she will attend the local B.-I. meetings, although unable to hear, but likes to be there and see others listening to the Truth we teach.

* * *

Mr. C. H. Corrin, President of the Liverpool Branch, lectured on January 9th on "The Kingdom of Heaven."

* * *

Mr. Renton Gibbs writes:—"It seems to me we did wrong in accepting the Mandate for Palestine from the League of Nations. When God gave the whole region from the river of Egypt to the Euphrates to Israel, it was absolute and without question. When God commanded Moses to take possession of Palestine, he was told to drive out the inhabitants, and no league was allowed to interfere.

"Can anything be clearer than that when General Allenby conquered the country in 1917, it was God's doing, and that Jerusalem was delivered 'as birds flying over'? The Turks understood they had to trek; they took it to be the will of God.

"Was not the whole Palestinian campaign British? No other nations took part in the operations. Was it not all Divine planning?

"We had but to accept the victory as the gift of God. General Allenby showed his sense of the sacredness of the entry into the Holy City by ignoring all pomp and marching in unarmed."

* * *

In *The Mystery of the Great Pyramid*, by Basil Stewart (demy 8vo, 6s. net), we have another acceptable volume from one who is a frequent writer on British-Israel subjects, and one who has the gift of making difficult things easy.

Study over a vast field has gone to the making of this new book, for we have a collation of all the various traditions as to the intentions of the builders of the various pyramids; these traditions are analysed, and the author shows that the Great Pyramid was the model for all others *except* for the upper passages which were sealed.

The pet theories of each particular school of thought as to the *reason* for the existence of the Great Pyramid are criticized, and, by careful analysis, are discarded, one by one, in favour of the true reason, that it is the "Bible in Stone."

The unique astronomical and terrestrial position of the Great Pyramid is explained in such a simple way, by word and diagram, as to be clearly understood by the merest tyro.

We also have various portions of the ritual of the Egyptian "Book of the Dead" lucidly explained with reference to the salient features of the Great Pyramid's passages, etc., while, earlier in the book, the author shows how this cult of Osiris prepared Egypt for the easy assimilation of Christianity.

The hieroglyph discovered over the inner entrance doorway, discussed by the author, adds mystery to this mysterious "Bible in Stone."—F. W.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 24th, at 8. Mr. L. W. Nock.
BATH, 5, Argyle Street, Tuesday, 21st, at 7.30. Mr. Harold Norris.
BATTERSEA, 195, Lavender Hill, Tuesday, 21st, at 8. Mr. P. A. Bradbury.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 20th, at 8.
BOGNOR REGIS, Osborne's Cafe, Thursday, 23rd. Mr. J. J. Morey.
BOLTON, Spinners Hall, Thursday, 23rd. Mr. J. H. Brenchley.
BOURNEMOUTH, St. Peter's Hall, Hinton Road, 20th, 21st and 22nd, at 3 and 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 23rd, at 7.30. Study.
CARDIFF, Y.M.C.A., Tuesday, 21st, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House, Tuesday, 21st, at 8. Rev. Joseph Gay, A.T.S.
DORKING, Oddfellows' Hall, Monday, 20th, at 3 and 8. Rev. E. A. Couldrey.
DUNCHURCH, Mrs. Powell's Residence, Friday, 24th, at 3. Rev. T. H. Whitehouse.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 20th, at 8.15. Mr. J. S. McKelvey.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 22nd, at 3 and 7.30. Mr. F. Walker.
FITTLEWORTH, Tripp Hill House, Friday, 24th, at 7.30. Mr. J. J. Morey.
FOLKESTONE, Town Hall, Thursday, 23rd, at 3 and 8. Rev. Joseph Gay, A.T.S.
FORDINGBRIDGE, Victoria Rooms, Tuesday, 21st, at 3 and 7.30. Mr. J. J. Morey.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 23rd, at 8. Mr. Geo. Stewart.
GLASGOW, Christian Institute, Sunday, 26th, at 6.30. Mr. Thomas Dykes.
GLOUCESTER, Suffolk House, Greyfriars, I.O.G.T. Hall, Thursday, 23rd, at 3 and 7. Rev. T. H. Whitehouse.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 22nd, at 3. Mr. John Leech, M.A., K.C. Thursday, 23rd, at 7.30. Rev. E. A. Couldrey.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Street, Monday, 20th, at 8. Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 21st, at 7.30. Mr. F. Lythe.
ILKLEY and BEN RHYDDING, Peggy's Cafe, Tuesday, 21st, at 8. Mr. W. H. Hesketh.
ISLINGTON, Church Room, St. Paul's Church, Ball's Pond Road, Thursday, 23rd, at 8. Mr. I. M. Stears.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 21st, at 7.45.
LOWESTOFT, 15, Surrey Street, Tuesday, 21st, at 8. Rev. T. Sparshott Johnson, M.A.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 23rd. Annual Meeting.
PUTNEY, 12, Ravenna Road, Monday, 20th, at 8. Rev. Joseph Gay, A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, 21st, at 7.
RUGBY, Hobley's Cafe, Friday, 24th, at 7. Rev. T. H. Whitehouse.
SALISBURY, Angel Hotel, Monday, 20th, at 3 and 7.30. Mr. J. J. Morey.
SAXMUNDHAM, Thursday, 23rd. Mr. John Leech, M.A., K.C.
SHEFFIELD, Victoria Hall, Wednesday, 22nd, at 7.30.
SUDBURY, Town Hall, Friday, 24th, at 7.30. Rev. T. Sparshott Johnson, M.A.
SYDENHAM and FOREST HILL, 41, College Mansions, Sydenham Park, Tuesday, 21st, at 3.30. Bible Study, Mr. W. A. Jordan.
TEIGNMOUTH, Temperance Hall, Monday, 20th, Bible Study. Rev. Com. Roberts.
TUNBRIDGE WELLS, Town Hall, Tuesday, 21st, at 3 and 7.30. Rev. E. A. Couldrey.
WALSALL, Temperance Hall (The Square), Tuesday, 21st, at 7.30. Rev. T. H. Whitehouse.

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"Ye are My Witnesses" Isaiah 43·10

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"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

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CONTENTS.

	PAGE
THE END OF WAR—PSALM XLVI. By the Rev. W. Pascoe Goard, F.R.G.S.	49
NEW YEAR MESSAGES	51
AN ADDRESS BY REV. T. H. WHITEHOUSE. By C. L.	53
THE OPTIMISM OF HOLY SCRIPTURE. By Daniel Farmer ...	54
"PEACE: AND THERE IS NO PEACE."—II. By Herbert W. Wadge, B.A., M.D.	56
THE TRUTH. By Henry Proctor, F.R.S.L.	57
A REVIEW. By G. E. Altree Coley (Author of "The Wonder Race")	58
OBITUARY. The late Mrs. William Wright (with Portrait) ...	60
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	61
"MY KINGDOM IS NOT OF THIS WORLD." By "Eynsford" ...	61
THE SECRETARY-GENERAL'S NEWS AND NOTES	62

EDITORIAL.

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

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

THE END OF WAR—PSALM XLVI.

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

"GOD is our refuge and strength, a very present help in trouble. THEREFORE . . . . . ":—

Someone is speaking with a very great deal of confidence, basing his statement upon a fact personal in the experience of all those for whom he speaks. Manifestly the whole statement and argument will be meaningless unless the identity of the speaker and of those for whom he speaks can be ascertained. Who is the speaker? And for whom does he thus speak in *the first person plural* "our"?

We see later on that he distinguishes between himself and associates, and the "heathen." Of the heathen he speaks in *the third person plural*: "The heathen." This key furnishes the identification; the heathen, in the language of the Bible, are the non-Israel peoples who neither know nor serve Jehovah, the God and King of Israel. The heathen cannot sing "God is our refuge and strength, a very present help in trouble," for when they array themselves against Israel, God moves to defend Israel and to scatter their forces.

The Psalm is a perpetual one, incorporated in Israel's worship for all time. All down through the ages people have been singing it with heart and voice as *an everyday fact*. Some people sing it with understanding, conscious that it is one of the greatest statements of fact a nation can make; others simply sing it as an ancient form of worship with no practical modern application, but which was usable as an expression of spiritual devotion.

Let us see in which class we who use it in our national worship are to be found.

If, as so many hold, we have an "heathen" ancestry and are still a "Gentile" people, then we have no specific interest in this Psalm. But such is not the fact. Our ancestry is that of Israel. We are "Gentiles" only in the sense that St. Paul used the word, wrongly translated "Gentile," namely, "ethnos" in the Epistle to the Romans.

In using that word he made it abundantly clear that *he was referring to ten-tribed Israel*, writing towards the end of the first century A.D. The Apostle Paul thus indicates the standing of ten-tribed Israel in the New Testament, and in the Christian dispensation.

Every man who, in the name of scholarship, will be found questioning the latter statement will be answering the matter before he has examined it; for our statement is not one of opinion, but of very obvious fact.

The whole weight of the identity of the Celto-Saxon as Israel comes in at this point. That identity having been established as it has been, the important statement with which this Psalm begins is also established beyond cavil or question as made on behalf of ourselves.

As the Israel of prophecy we take up this statement of the forty-sixth Psalm and say with emphasis "THEREFORE":—

Having settled the question concerning identity, let us ask another question: *Upon what ground is the statement made* that "God is our refuge and strength, a very present help in trouble"?

Is this statement made *on the assumption of God's uncovenanted mercy extended to us as an act of free grace*? This might form a good basis for our faith, provided in penitence and trust we as a nation came to Him in supplication.

But could we presume to say that what we thus hope for is in very deed an established fact? Could we say, "God IS

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our refuge and strength"? The answer to this must be in the negative. *Such statement must be made, not on the basis of our hope, nor even on the basis of our faith; it must have, as its basis, the* COVENANTED WORD OF GOD.

Thus, as Israel, we go to our treasure-chest—the Bible—and from that treasure-chest we take the original charters and covenants which God made UNCONDITIONALLY, and for all time, *with our forefathers*, Abraham, Isaac and Jacob, who were the charter members of our family. We next take from that treasure-chest the *contingent* covenants which God made with our nation, established by Himself, at Sinai, *circa* 1496 B.C.

If, for instance, we read the twenty-sixth chapter of Leviticus, and chapters v–vii of Deuteronony, we shall find an outline of the covenants God made with our nation.

We next take from that treasure-chest the *unconditional* covenant which God made with the House of David, as recorded in 2 Samuel vii and the thirty-third chapter of Jeremiah.

We finally take from that treasure-chest the *new covenant* made with the House of Israel, as recorded in Jer. xxxi and Heb. viii.

In those covenants, upon certain conditions as far as the national covenants are concerned, God undertook to defend, maintain and keep Israel under all possible circumstances.

At the time of David, who penned and sang such Psalms as this, Israel was walking under *the blessing* of the national covenant. Later, from 740 B.C. to A.D. 1800 (*circa*), Israel walked under *the punitive clauses* of the national covenant. *But since* A.D. 1800 *we, who are Israel of the ten tribes, have again come under the blessings of the national covenant* as an act of sovereign grace, which act of grace is provided for in the terms of the covenant—"I WILL be their God, and THEY SHALL be my people."

So we say with as much assurance as the Psalmist, stating *a matter of covenanted fact*, "God IS our refuge and strength, a very present help in trouble. THEREFORE:—

Will not we fear, though":

Now the Psalmist faces certain great national and international upheavals which he describes as the removal of the earth and the carrying of the mountains into the midst of the sea, and the sea itself disturbed by the violence of the removal.

The Psalmist is using upheavals in the inanimate world to illustrate great commotions in the sociological and international world.

The earth is a term sometimes used to indicate the planet on which we dwell; at other times it is used to indicate the people who dwell on the planet. It is in the latter sense that the word is here used; though all the inhabitants of the earth should be swept by international commotion, and removed from their dwelling-place, "Though the earth be removed."

The word "mountain" is used in a geographical sense in the Bible, but it is also used to denote the central government of the people or nation. Thus:—"A high mountain and eminent, even the mountain of the height of Israel" to indicate the throne and government of Israel.

It is in this sense that the word is used in this Psalm—"though the mountains"—or government—"be carried into the midst of the sea."

What was it the Psalmist foresaw but the coming commotions which should sweep over the whole of Central and Western Asia, which was then the home of the world civilization; and should send both the peoples and the governments moving elsewhere? Because "God is our refuge and strength, a very present help in trouble," even these elements of disturbance would furnish no cause for ultimate fear on the part of Israel.

The removal of Israel and Judah from Palestine took place. The migrations of Israel, and the return of the Jews to Palestine, followed. These things caused disturbance and furnished cause for *individual* fear; but *in the national consciousness*—which causes even the dying patriot to rejoice in a cause which has been successfully defended, even at the cost of his life—he found no cause for fear in all these things. The nation should survive and ultimately triumph.

The mountains were removed. That is to say, the centres of government and the throne of David were removed and were literally "carried into the midst of the sea," in the Isles of Britain. The prophet Isaiah, writing during one of such periods of historic upheaval, when "the earth was removed," namely, during the Assyrian campaign against Israel and Judah, sang of this movement as follows:—

> "When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.
>
> They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.
>
> Wherefore glorify ye the Lord in the fires, *even* the name of the Lord God of Israel in the isles of the sea.
>
> From the uttermost part of the earth have we heard songs, *even* glory to the righteous."—Isa. xxiv, 13-16.

Though the waters, the symbol of the people, roar and be troubled, and though the mountains—governments—shake with the swelling thereof.

All that has happened of calamity, and of removal, history makes clear. Yet, in spite of all this, and we are now towards the end of the history foreseen in this paragraph of Holy Writ, the nation has been preserved, and is standing in its appointed place among the nations of the earth at this advanced day of history.

"A river the streams whereof shall make glad the city of God, the holy of the tabernacles of the Most High."

We have left out of the quotation the words in italics which, because they are in that type, we know were supplied by the translators to cause the verse to show that which they considered it to mean. We follow the actual translations with every consideration. We are at liberty to dispense with *the supplied words.*

The whole of this Psalm is about the people of God and His relationship to them. "City" is a word which means the dwellings, streets, defences, etc., in which people dwell—"city" is also a word to denote the people who dwell and function in such a "city" of residences. The "city of God" here is the organized capital of God's people—not their geographical dwelling. "The city" and "the river" are symbols used in pursuit of the same theme. The river which shall make glad the city of God is *the river of His people*, who, beginning in Abraham, Isaac and Jacob, flow

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in their generations down through the ages, and *in their migrations* on through the continents and lands, until they have traversed all the ages and have compassed and traversed all the continents and lands.

Wherever that river has gone, it has carried the knowledge of God and the light of righteousness and truth.

"God is in the midst of her, she shall not be moved. God shall help her, and that right early." That is to say, in the capital of His people wherever that may be. It is always at the centre of the Davidic Administration.

"The heathen raged—the kingdoms were moved."

How prophetic this was, how historic it is. The heathen, Assyrian and Babylonian, raged, and the kingdoms of Israel and of Judah were moved. "He uttered His voice. The earth melted." When the movement of the kingdoms was accomplished, then the rage of the heathen was caused to cease, as at the court of Nebuchadnezzar, as on the night of the feast of Belshazzar, as at the court of Darius, and of Cyrus.

But these have not been the only occasions when the heathen have raged. They have not been the only occasions when the kingdoms have been moved. God has used the heathen again and again to press the people of Israel onward in their appointed migrations and task.

Now the migrations are nearly ended. Now the raging of the heathen has come near to the end. Yet as we listen, we still hear the raging going on from Moscow, from Egypt, from India, and from many another quarter. Still they are crying concerning the rule of the House of David, "Let us break their bands asunder, and cast their cords from us." Still "He that sitteth in the heavens shall laugh, the Lord shall have them in derision; then shall He speak unto them in His wrath and vex them in His sore displeasure."

The Psalmist visualizes the end of the whole matter. In his preview the river has reached the ocean. The heathen have ceased their raging. The governments, or mountains, shall no more be removed nor moved; the mission of Israel has been accomplished, and the time of peace is come.

This is still a prophetic vision. There are some days of raging of the heathen, and of melting of the earth, to take place before the day is fully arrived. Still it is near, and it is well to see what is in store for us and the world.

What is it? PEACE, so sure, and so well established, that the only attitude of mind is wonder at the madness of the days of war when men struggled madly for the privilege of attempting to do that which only the wisdom and power of the Lord God Almighty could accomplish, namely, to rule in the earth.

This triumphant period of peace is ushered in by the triumphant shout, "THE LORD of Hosts is with us, the God of Jacob is our refuge." Seeing that this is true of every person and of every people who are under the Administration of the throne of David; and seeing that little by little the nations of the earth are seeking refuge under the shadow of that throne, the cry will soon become universal in the earth. Then there will be left no heathen. All nations will own the Rule of the Lord, and all nations will know and worship Him.

Visualizing the coming of that state of affairs in the earth, the Lord issues a call to a wonderful spectacle.

"COME, BEHOLD THE WORKS OF THE LORD, WHAT DESTRUCTIONS HE HATH MADE IN THE EARTH." The Authorized Version says "desolations." The Prayer Book Version says "destructions." We believe that the context shows the latter to be the rendering which is in line with the full text of the sentence and paragraph.

Come and see . . . What? The destructions He hath made in the earth. What has He destroyed? A list of the things destroyed is given:—

1. Wars. 2. The bow. 3. The spear. 4. The chariot. These are the things the Lord has destroyed, in the vision of the prophet, and He has destroyed them *because His Kingdom has become universal in the earth.*

What a pile of useless lumber is the accumulation of war equipment in time of peace!

Mark, however—mark well—*it must be the Lord Who does these things. These are His destructions in the earth.* And these destructions are made because of the fact that the Lord has subdued all nations *by the Gospel of His Kingdom*, and by *the actual establishment of His Kingdom*, that is to say, of *His national rule in the earth.*

Men are trying, by the destruction of the weapons of war, to banish war at this time. Ecclesiastics and laymen are busily preaching the doctrine. It is not so easily done, gentlemen all. If we would banish war, or, rather, bring about that condition of things in the earth that will justify our Lord in doing so, it must be, on our part, by *preaching to all nations the Gospel of His Kingdom*—not by denying it, and when "this Gospel of the Kingdom" has been "preached as a witness to all nations," we have the word of our Lord "Then shall the end come."

Weapons of all kinds, from the ancient bow and the flint spear, which, as the Prayer Book Version has it, shall be "knapped" asunder—as the workers in flint are "knapping" flints in England to the present day—to the modern fleet, such as the late German fleet, and army, such as the armies of the Powers in the late war, shall be exhibited in that pile of antique war material. All these are piled in a great exhibition of useless relics of a devilish game which was introduced into the earth, and forced *even upon the Lord of Hosts*, through the agency and personal leadership of Satan. What a pile of ancient and modern trophies!

And now comes the welcome command to the nations of the earth:—

"BE STILL, AND KNOW THAT I AM GOD: I will be exalted among the heathen, I will be exalted in the earth."

Thus after the storm of ages of war, the earth, at the command of the God of Jacob, is at peace for ever.

Well may the Psalmist shout with gladness, as he foresees and triumphs in that day, "THE LORD OF HOSTS IS WITH US, THE GOD OF JACOB IS OUR REFUGE."

NEW YEAR MESSAGES.

DR. HORACE SWORDER.

THE Psalmist says, "If the foundations be destroyed, what can the righteous do?" What, indeed! No observant person can hide from himself the fact that even in this highly favoured land the foundations are getting sadly undermined.

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I am firmly persuaded that the dissemination of British-Israel Truth is the best we can do in the way of securing the foundations.

We are thankful to know that in the past year we have helped in ever-increasing measure this glorious work.

Believing as we do in the sure Word of prophecy, we have not the scintilla of a doubt but that "the Lord will not cast off His people, neither will He forsake His inheritance."

* * *

MR. J. ARTHUR JUTSUM.

I have read that Mr. James Douglas, the journalist, has expressed his belief:

1. That the time is ripe in England for another such evangelical revival as John Wesley's preaching aroused.
2. That if such another as John Wesley appeared, the people would flock to hear him.
3. That in the fullness of time there is always a John Wesley born whose "Parish is the World."

These conditions exist in our land to-day, and men arise before my vision who, by God's grace, are chosen to fulfil them.

Truly it may be said of our great leaders, the World is their Parish, for their writings on the "Gospel of the Kingdom" are arousing people to the ends of the earth. As John Wesley revived the doctrines of "Justification by Faith" and "The Witness of the Holy Spirit," thereby bringing new life into the Churches; so these are throwing fresh "Light on the Old Paths" by reviving Christ's own teaching on the "Gospel of the Kingdom."

These gifted men stand for the same great Truths, and it is the duty of all who have been spiritually enlightened by their labours to strengthen their hands by supplying the Federation with the "sinews of war" for a great Forward Movement, which shall awaken the English-speaking peoples to their destiny as God's chosen "servant nation."

* * *

LADY STANLEY.

As one of the many thousands of readers of our Magazine, I am writing these few words to say that I have been influenced more or less all my life by the view that the Anglo-Saxon race is the Israel of the Bible; and as time goes on this Truth grows and expands under the guidance and teaching of the leaders of the British-Israel-World Federation.

All through the war it was a sustaining help and stay, and it is the same now. We can look up and beyond and know that our Heavenly Father will protect and draw His "backsliding children" to Himself and deliver them from the power of the "Evil One," through the Second Advent of the Redeemer and King—when they will "all be taught of God," Who will "heal their backslidings" and make them in word and in deed His true "serving nation."

* * *

REV. JAMES MOUNTAIN, D.D.

During the forty years or more that I have been a British-Israelite, I have always found its teaching comforting, illuminating, instructive and inspiring.

When, some years ago, God's B.-I. call came specially to me, it was with a trembling heart that I answered, "Here am I, Lord; send me!" It has been happy work, both by pen and voice; for I am convinced that the message of our Federation is God's gracious, clear and definite message to our Empire to-day in defence of His fidelity, the Bible as His Word, and the Second Advent of our blessed Lord.

Since last March I have been laid-aside by weakness from all public work. I have felt as St. Paul must have felt when he was a prisoner in Rome. But it was while there, as a prisoner, that he wrote several of his Epistles. And, possibly, the Lord has imprisoned me in my study in order that I may complete my new B.-I. book, which I hope in a few months to lay at His feet as the concentrated gift of my 86 years of life.

May God bless and sustain our leaders in the years of conflict which are yet before us; and, ere long, may Jericho's stone walls of ignorance and prejudice fall down at the trumpet blast of Truth. Then will the sneers of incredulity give place to the greetings of our returning Redeemer's voice: "Come, ye blessed of My Father!"

* * *

THE REV. COLONEL A. D. SETON, B.Sc.

A Happy New Year to all at No. 6, and may God prosper the good work they are doing! I am thankful to say that the "little grain of mustard seed" that I have been enabled to sow in this Diocese is slowly growing into a plant, young but healthy. My own country congregations are largely believers, and I am encouraged by more and more enquiries from outside. I never lose a chance of judicious pulpit propaganda, and intend (D.V.) to make the best of such opportunity when preaching at the Cathedral shortly.

I breathed a prayer of thankfulness, when reading the Lessons from Isaiah last Sunday, for the revelation of B.-I. Truth which has turned them for me, from more or less unintelligible, oriental hyperbole, into the wondrous message they convey. Would, indeed, that our people's, and most of all our clerics', hearts and understandings were more open to receive it!

* * *

MR. A. GRESHAM COPELAND, President, Stoke-on-Trent Branch.

Pray that God will cleanse and restore us, His people, refreshing our memories by reading the 36th and 37th chapters of Ezekiel, and knowing that we shall receive because it is God's declared purpose and His will that we ask. Let us pray unitedly that He will breathe into us the Spirit of life that we may live, that He will set this nation and company of nations on fire with His Holy Spirit that we may return to His ways and keep His Commandments, that His Name may be sanctified in us, and that as a nation we may witness that He is God.

We all know the story of Elijah and the prophets of Baal, and how by fire Jehovah demonstrated that He was God. Have you ever considered the wonderful way He is demonstrating in these days that He is God by the development of prophecy into history, as shown by British-Israel Truth? It may not be quite so dramatic, but surely suited to the times and in no way less supernatural.

The times seem to me to have many analogies; let us be up and doing.

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MR. C. S. MCKELVEY.

Watchman, What of the Night?

Let the nation answer.

The stormy clouds are hanging over our heads in business, social and Church life; in India, Egypt and Palestine. Is there any bright spot on the horizon?

Watchman, What of the Night?

Let THE NATIONAL MESSAGE AND BANNER answer.

May God inspire your pens in this coming year as He has done in the past, and may all British-Israelites be the proud agents of God to place this paper in every home.

He that watcheth over Israel neither slumbers nor sleeps. The Golden Dawn is breaking. Israel, prepare to meet thy God.

AN ADDRESS BY REV. T. H. WHITEHOUSE.

A STRIKING résumé of the world situation to-day was given by Rev. T. H. Whitehouse at a meeting of the Walsall Branch of the British-Israel-World Federation recently. He referred at the outset to the great increase of population since the war, and the fact that vast spaces in the world had been entrusted to the British nation—spaces that needed development at the hands of man, and yet our people would not go out into them as they might. Unfortunately, the largest growths of population were seen in the most undesirable surroundings, viz., the "slum" districts, while the residential quarters were sparsely populated. Turning to other lands, *China* was much in the public eye to-day with her 400 millions of human beings. China was over-populated, and the wonder was how much longer this could go on without, as it were, boiling over. This was the "yellow peril"—economic rather than military, but none the less a peril. As an illustration of this, the speaker mentioned the migration of something like two millions of the population of North China into Manchuria, usually without preparation, plan or resources of any kind, so that the road was lined with the bleached bones of those who fell, unable to continue the march.

China to-day, he said, was in political chaos. *India* with her 300 millions was the scene of political aspirations, seeking a place among the nations of the earth.

Then there was *Russia*, with perhaps 167 millions seeking to impose her will on all the other nations of the earth.

All these conditions were such as the world had never before witnessed, and had all come about in less than 25 years.

The question arose, Would the earth continue to provide food sufficient for the constantly increasing population? A further question arising out of the universal demand for education was, Whither was that education leading? All kinds of education, the lecturer feared, were leading mainly in the wrong direction, viz., materialistic; how to make money, how to have most pleasure, how to obtain the greatest power over others. The result of such materialism was seen in the elimination of God, tending to grossness and profligacy both in literature and in practice, and leading eventually to racial suicide. It was not the child races of the earth in whom this tendency was so marked, but in the more developed and more highly civilized nations, and here was the most serious aspect of the question and the greatest danger.

The lecturer then went on to speak of different *governmental factors* which had emerged from the welter of the world war. Dealing first with *Italy*, he reminded his hearers that, not long before the collapse of the Central Powers, Italy was on the verge of giving way, and was talking about a separate peace. Some of our men had to be detached from other fronts and were sent to stiffen the Italian troops. The principal danger had come from within; the "Reds" had largely succeeded in their propaganda amongst the Army of Italy. At that time there was in their ranks a young man named Mussolini. He soon manifested qualities of leadership, and gathered followers around him who became known as "Black Shirts," or Fascisti. His influence and power developed rapidly and by various stages he soon became Dictator, the master and virtual king of Italy. He was one of the governmental factors emerging from the world war. What were his aims? He seemed to be dreaming of the restoration of the ancient Roman Empire on a scale never dreamed of by the Roman Emperors of old, with the Mediterranean as an Italian lake. Such a dream was dangerous to ourselves. What about our "Gates"? What about the right of way to our Eastern Empire? These things would have to be taken into consideration. Mussolini had been asking his Fascisti if they were ready to follow him implicitly, even to war and to death if necessary. What did this mean?

While Mussolini had been dreaming and talking of war and conquest, the two wings of the Anglo-Saxon race had been planning for peace. Our Prime Minister and the President of the United States had met and had laid plans for the reduction of armaments. Invitations were being issued for the five great Powers to meet and to consider these suggestions—Britain, U.S.A., France, Japan and—Italy. Italy could not afford to remain outside, but we must take account of Mussolini and his declared plans. What about the Pope? Since 1870, when the Papal States were finally absorbed by the kingdom of Italy, he had retired to the Vatican, and remained within its boundaries until a few months ago. Not because of anything relating to the Church or the Faith, but because he had lost his crown, his kingly power over those Papal States which used to rank on a par with other nations. Now we learn that a reconciliation had taken place between the Vatican and the Quirinal, and that the Pope had a small State with his own government; he was a king once more. Let it not be forgotten that what the Papacy was 400 years ago that it was to-day, so far as opportunity allowed: *Semper eadem*. The earthly crown gave the Pope the right to a seat on the League of Nations if he cared to claim it. Should Mussolini and the Pope decide to seize the ancient Roman Empire, including important places now in the British Empire, what would happen? The Pope could issue a Bull ordering all Roman Catholics to rally to his standard! Truly a masterstroke to divide the nations! Remembering that Mussolini was an Imperial and imperious Dictator, would he stop at anything in time of stress? Mussolini, the speaker said, had found many imitators; Dictatorship seemed to have found suitable soil in the Latin races—Spain, Portugal, Turkey,

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Poland, and now Austria were all ruled by Dictators to-day. This *idea of government* had emerged from the welter of the world war.

There was another *governmental factor* to be considered: like, yet unlike the last described; the one was brought about with the consent of the people, the other was without consent; the lecturer referred to the Soviet principle. Russia, he remarked, was terribly unprepared for war in 1914—far less so than we were in fact, but she came in. Her doing so, happily for us, blocked the way of the Central Powers to our Eastern Empire, which otherwise would have been open to our enemies. But she was short of everything—arms, ammunition, equipment of all kinds, and we had to supply them. Our need, too, was terrible at that time, for there was a serious shortage of shells and other necessaries. Kitchener's ill-fated effort to reach Russia in the *Hampshire*, that he might hearten and encourage her, showed that it was impossible to reach her, for German mines were sown too thickly for supplies to get through, and Russia had to go. Transferring large forces from the Western front Germany struck at Russia in her helplessness and soon she was down and out. Forced to sign the Treaty of Brest-Litovsk, forced to get rid of the Imperial Government, the whole Imperial family had to go, and we know the awful tragedy of their fate. Kerenski, the first President of the Union of Russian Soviets, proved too weak for the position and was superseded after six months by Lenin and Trotsky, and Russia became "Red." The form of government was allied to blasphemous blatant atheism. The first Christmas after the government was transferred to Moscow was celebrated by the churches being turned into theatres, where, on stages erected in the sanctuaries, prostitutes and others performed blasphemous pantomimes of the Gospel stories, and street processions were organized in which effigies of Christ were exposed to ridicule. War was thus declared against God. Something like 200 Bishops, thousands of priests and a million and three-quarters of the people were massacred at the setting up of Soviet Russia. It might be said that we had no right to interfere with the internal affairs of any nation, but when attempts were made to infect the people of our Empire, with intent to debauch them, we had every right to resist. Soviet Moscow was typical of the principle of world degradation through world revolution. All idea of civilization, morality and religion was to go, to make room for Soviet Moscow. There was no doubt that Soviet principles had caused disaffection in India, Africa, China and other countries, bringing industrial strife in all sections both here at home and in our Dominions.

So both the Dictator principle and the Soviet principle seemed to think that the British Empire must go.

But there was yet *another factor* emerging recently. Through war debts every nation had become fettered to the United States of America, which had financed them. America now seemed to think that if she "bled" all nations till their debts were paid they would have nothing left to fight with; thus would world peace be secured.

Again, France looked across the Atlantic and in the person of M. Briand saw an assembly of 46 States living at peace with each other, with no interior tariff walls, but with a stiff tariff wall all around them. He seemed to have thought—"Why not a United States of Europe?" Level all interior fiscal barriers; have one currency; and put a heavy tariff against the rest of the world. Surely a tremendous scheme in the interests of Peace. But—would Britain join? If so, would she drag in the whole of the Empire, or would she drop it? If she declined to join she would have to put her house in order, for the United States of Europe would include France, Italy, Germany, Austria, Russia, and so on, and they would be against her. Yet another scheme had been put forth during the last few weeks. Lord Beaverbrook had been thinking along similar lines, but in the direction of Britain and her overseas Dominions; why should not they become an economic unit, abolishing all barriers except those around the Empire?

These various factors summed up, on broad lines, the world situation to-day, and gave us as British citizens food for profound thought.

As students of prophecy we saw that the Bible spoke of a period of Gentile rule, during which God's kingdom, His "kingdom of priests," should undergo training for 2,520 years; that this period should extend down to these days in which we live. Nebuchadnezzar's image symbolized these great Gentile Powers. The extremity of the image with its ten toes was smitten and destroyed by the "Stone cut out of the mountain without hands"—the Stone Kingdom of Israel-Britain. Briand wanted a united Europe, which, including France, would probably consist of ten nations or countries, perhaps with Mussolini or his successor at the head as supreme Dictator. Then, it would seem, it would fall to Britain's lot to destroy them. C. L.

THE OPTIMISM OF HOLY SCRIPTURE.

BY DANIEL FARMER.

NO attentive reader of the Bible can fail to note the wonderful cheerfulness and hopefulness of its message. Indeed, it may be truly said that it alone amongst the sacred books of the great world religions has an optimistic outlook. Eastern religions are pessimistic, they talk of the "Golden Age" that was. Holy Scripture draws a glorious picture of the future, and confidently adds: "It shall come to pass in the last days" (Isa. ii, 2).

Buddhism and Hinduism are profoundly hopeless in their outlook, and preach a joyless submission to the inevitable. Eastern philosophy is embodied in the saying: "It is better to stand still than to walk, better to sit than to stand, better to lie down than to sit, better to die than to live." How different to the cheerfulness of the Great Teacher of the Christian Faith, with His oft-repeated "Be of good cheer" and "Be not afraid, believe only." The moment we open God's Word we are confronted with the Personality of Goodness—God. A few verses down we find that "the morning," not the evening, is the completion of the day. No sooner does the shadow of sin and death fall upon the fair landscape than a rainbow of hope spans the whole future, and a promise

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of complete and ultimate triumph is given (Gen. iii, 15). So that :—

" He who 'midst the coarsest sounds
Still listens for the finest,
Shall hear this noisy world go round
To music the divinest."

Now in the age-long struggle between right and wrong the forces of evil " wear out the saints " (Dan. vii, 25), who, unless Divinely supported, must succumb, for " the time is long " (Dan. x, 1).

This feeling of weariness and despondency is always accentuated as an age or dispensation closes in. Noah must have felt it. In the walk to Emmaus we hear it given expression to (Luke xxiv), and as this period in which our lot is cast draws to a close, we need to lay to heart our Lord's admonition to " Lift up our heads " (Luke xxi, 28), remembering :—

" There's a Hand on the rudder that will not flinch,
There's no fear in the Pilot's face,
As He guides the world like a boat in a storm
O'er the rocking seas of space."

Roman history informs us that on the eve of a great battle, about the issue of which the soldiers were talking with apprehension, Julius Cæsar, looking in at a tent, exclaimed : " I am Julius Cæsar, how many do I count for ? " Under the inspiration of that presence and question his men went forth to victory.

Now of all Christian people British-Israelites have the greatest cause for cheerfulness. Possessing a far better, happier and more reasonable interpretation of both Old and New Testaments than is to be found in any other school of religious thought, they are able to face a set of circumstances in the working out of God's great purpose which, while often causing a feeling of depression, yet need never cause defeat, or even dismay. Believing in the integrity and inspiration of the Bible, they stand upon " The Impregnable Rock of Holy Scripture "—and although, like the dear old Christian lady, they at times may have to confess to a feeling of trembling, nevertheless they boldly assert that the Rock never trembles. From this vantage-ground they look with a feeling of equal vexation and amusement upon the Lilliputians who, with their Continentally-made peashooters, are attacking this Rock of Divine Truth, realizing that no matter who claims to upset it, it is always left the right side up. No matter how often it is " exploded," blown up, it comes down upon its feet again, and runs through the world faster than ever.

The heads of all these hammers come off on this anvil.

" How many anvils have you had," asked I, " to wear and batter all this hammer so ? "

" Just one," the blacksmith said, with twinkling eye. " The anvil wears the hammers out, you know."

This Book goes to many funerals, but never has one of its own.

But not only have British-Israelites a general belief in God's Word, such as may be possessed by any evangelical person or body of believers, but in the careful study of that part of it which relates to the choice by God of one—and only one—particular race (Amos iii, 2) for the carrying out of His purposes, in connection with which His Son came ; by this study they gain such a clear, rational and orderly view of the Divine procedure, that the conviction of an unseen Personality moving in the affairs of men becomes so sure as to dispel all doubt and silence every fear.

What, then, do British-Israelites believe ?

In a sentence, we believe that the Anglo-Saxon peoples are the major part of the Israel race, divided into two sections during the reign of its fourth king (1 Kings xii), and that upon the failure of the southern section—viz., the Jews—to recognize and respond to the claims of Christ, the " Kingdom," or national witness to Him, was transferred to us—Israel—under another name (Isa. lxv, 15), and that we are during this age that " other nation " to whom our Lord referred (Matt. xxi, 43).

That " Nation " was the Ten-tribed Race
By God Himself for this prepared (Luke ii, 32) ;
If Judah should reject His grace (John i, 11),
It should by Israel (Britain) be declared (Isa. lxvi, 19).

Now, if this conclusion is correct, as we believe it to be, it gives occasion for the profoundest optimism, for we are part of the one and only nation of which Scripture declares " it shall never be destroyed " (Dan. ii, 44).

History bears witness to this fact : Rome, Pagan or Imperial, tried to destroy us, but failed. Rome Papal has endeavoured to do the same, both politically and religiously, with a similar lack of success, and will herself come to grief on this " Stone Kingdom " in the near future. All the would-be despots of Europe have finally been broken on Britain, including the German Kaiser. " I have a fixed faith, and unalterable, that between England and America lies the future of the world," said Lord Reading.

Next, we recognize that within this Stone Kingdom there is an elect company, which during this age is called in Scripture " The Church." In this body is included " all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours " (1 Cor. i, 2), they being by faith " Abraham's seed " (Gal. iii, 29), and " All one in Christ Jesus."

This " Church " our Lord declares is built upon His Divine Personality (Matt. xvi, 18), against which no hostile force can prevail.

" See the Gospel Church secure
And founded on the Rock."

Here is a cause for optimism indeed. True, Churches may fail, but not *the* Church. Do not let us confuse the scaffolding with the building. The removal of the former, which we witness around us, is not a sign of failure, but that the " Building " (Eph. ii, 21) approaches completion. You cannot drown a man whose head remains above water, nor can this " Body " (of believers) be destroyed as long as the Head is above (Col. i, 18), however " cast down " in experience they may be (2 Cor. iv, 9).

Further, we believe that the Race we belong to has been, is, and will be so preserved and purified in a national sense as to be the principal agent which God will use, from the human standpoint, for the bringing in of that better order as set forth in Holy Scripture ; and recognizing the high honour conferred upon us we call upon the English-speaking peoples to respond

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by laying aside that which discredits the national life and hinders the bringing in of that glorious Kingdom.

" Shall one great temple rise to Thee,
Thy Church one broad humanity.
White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime ;
Its days shall all be holy time.
The hymn, long lost, shall then be heard,
The music of the world's accord.
Confessing Christ, Earth's rightful Lord,
That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless robe that Jesus wore."

The need of both Church and State to-day is the upward look. " Look now toward heaven," said the Lord to the father of our race " (Gen. xv, 5).

When Peter looked down he went down (Matt. xiv, 30).

The Lancet said : " Sunlight is fatal to germs, it is one of the most important disinfectants known."

" Wondrous is the strength of cheerfulness," wrote Carlyle. " Altogether past calculation is its power of endurance."

" Shall we get in ? " asked a timid passenger on a small steamer endeavouring in a stormy sea to enter the harbour. " I don't know," was the reply, " this is a leaky old tub, and we may go down ; not only that, but our boilers are all wrong, and we may go up any minute. Anyhow, we are going on."

Individual Christian, Church of Christ, Nation of Israel, we shall not go down in despair, not up in disorder, but ON to great consummation foretold by Him Who knows the end from the beginning (Acts xv, 18).

" So He bringeth them unto their desired haven " (Ps. cvii, 30).

"PEACE : AND THERE IS NO PEACE."—II.

By Herbert W. Wadge, B.A., M.D.

Examples of Defence Wars and Sacrifice.

Is it to be said then that we should prepare for war ? For aggressive war, No ; decidedly, No.

But in the case of trouble threatening our country, or those depending on us for protection, we must be ready for defence, even if we have to keep armies, and to build cruisers, and to develop aerial forces. We must be prepared to defend our own. Can we imagine a man, a real man, who would not protect his wife and family in time of danger, even if he had to use a rifle in doing so ? Can we find a well-ordered city where there is a police force, armed either actually or potentially for the protection of the lives and property of its citizens ? Did the American nation do away with slavery by moral suasion, or did they abolish that iniquity by the sacrifice of blood in a war within their own family ? Did the British nation break up the traffic in African inhumanity by treaty, or was it done by their Navy, sacrificing the life blood of their sons in doing so ? Did Queen Elizabeth protect her kingdom and the civil and religious liberties of her people from the Spanish Armada and the invasion of the Catholic forces of Charles V by submissive bargaining, or did she do all she could in the way of defence with her small Navy and her patriotic subjects, Providence assisting ? Did King John sign the Magna Charta because he was persuaded it was good for the people of England, or was it because the barons and people were armed and so compelled him to sign it ? Did King Alfred agree to subjugation by the Danes when his kingdom was so badly crushed, or did he rally his forces and steadily, if slowly, drive them back by force of arms and thus re-establish his kingdom and the rights of his people more securely than ever ?

Liberties Secured by Sacrifice.

All down through the ages our race has had to fight and shed blood in defence of our rights, our liberties, our homes, our religion, and also for the liberties of the slaves, the down-trodden, and the persecuted of many lands and many races. It is true that our wars of defence have not all been fought on our own shores, *e.g.*, our defeat of the Spanish Armada, our crushing of Napoleon's power, and our recent shattering of the armies and navies of Kaiser William. Nevertheless, these terrific struggles, though fought in many lands, were essentially wars of defence. And always in defending our rights we must do so by sacrifice. Much as we deplore the loss of life, there is yet no means of defending our property and our lives, our religion and our liberties, except by force, which involves the shedding of blood. Our personal salvation was not obtained for us without sacrifice, but it was purchased by the shedding of the blood of our blessed Saviour, Jesus Christ, on the Cross for our sakes. God has given our race great powers and responsibilities in the world, and we must not surrender these powers or fail in our responsibilities even though it involves the upkeep of great defence forces and the possibility of the sacrifice of life.

Christ's Illustration.

Jesus Himself also showed the necessity of defence in a military illustration which He used to explain one of His teachings. Luke xi, 21, 22 : " When the strong man fully armed guardeth his own court, his goods are in peace : but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted and divideth the spoils." By this illustration of Christ's we see that we must not only be strong, and we must not only be fully armed, but we must defend that which is ours. And in spite of the popular cry for the abolition of war, this is the attitude of all Governments at present. The English-speaking nations have reduced their armies since the Great War, until now they are actually less than they were in 1914 before the war. They cannot reduce further and be able to protect themselves, *i.e.*, protect their own countries and also the countries within their dominions.

The Peace Pact of Paris.

On the 27th August, 1928, the Peace Pact of Paris, more familiarly known as the Kellogg-Briand Pact, or the Kellogg Peace Treaty, was signed by fifteen nations ; and since that date it has been signed by nearly all the nations of the world, including all the large and important ones. The essence of the Treaty is contained in the following words of the contract :—" The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the settlement of international contro-

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versies, and renounce it as an instrument of national policy in their relations with one another. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever origin these may be which may arise among them, shall never be sought except by pacific means."

However, they did not renounce defensive war. On the contrary, several nations, in signing the Pact, made definite reservations, pointing out specifically that they must be free to protect their dominions from assault. Mr. Kellogg, the then Secretary of State for the United States, in discussing the Pact, specifically stated that:—"Every nation is free at all times and regardless of the Treaty provisions to defend its territory from attack or invasion, and it alone is competent to decide whether circumstances require recourse to war in self-defence." Though this statement is made in general terms, it is tantamount to a reservation by the American Secretary of State on behalf of the United States.

Great Britain has been assailed for making any reservation at all, though in fact her reservation is to all intents and purposes nothing more than that which is contained in Mr. Kellogg's statement. Sir Austen Chamberlain, the then Secretary of State for Foreign Affairs of Great Britain, in a letter to Mr. Kellogg, outlined Great Britain's position as follows:—"The language of Article I as to the renunciation of war as an instrument of national policy renders it desirable that I should remind your Excellency that there are certain regions of the world the welfare and integrity of which constitute a special interest for our peace and safety. His Majesty's Government have been at pains to make it clear in the past that interference with these regions cannot be suffered. There protection against attack is, to the British Empire, a measure of self-defence. It must be clearly understood that His Majesty's Government in Great Britain accepts this new Treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect. The Government of the United States have comparable interests, any disregard of which by a foreign Power they have declared they would regard as an unfriendly act. His Majesty's Government believe, therefore, that in defending their position they are expressing the intention and meaning of the United States Government."

Surely this position, as taken both by Mr. Kellogg and by Sir Austen Chamberlain, is an eminently common-sense and right position. Certainly it is in accord with the teaching of Jesus already quoted:—"The strong man fully armed, guardeth his own court." No Government which would reduce its forces till inadequate for proper defence would be justified in its actions; and no Government in a democratic country, such as are all our English-speaking countries, would dare to do such and face the country.

THE AMERICAN NAVY.

When the Senate of the United States ratified the Paris Peace Pact in December, 1928, it passed, at almost the same time, the Cruiser Bill sent up from the House of Representatives, providing for the building of fifteen ten-thousand-ton cruisers. According to one American critic, they thus appeared to be offering the world "peace with the left hand and war with the right." This critic should study the emblems of his country. The eagle on the silver dollar holds forth in his right talon thirteen laurel leaves, offering peace. But in his left talon he grasps thirteen arrows, suggesting that if peace is refused, he is prepared to defend himself. However, it is to be noted that the United States Navy Department is building these large cruisers as rapidly as the Bill calls for their production. The Peace Party of the country is cackling and cluttering and making a big to-do about it. But there can be no doubt that the Omnipotent Lord God is overruling the Governments of the United States and Great Britain in these matters of defence preparations, so that when the War of the Great Day of the Lord occurs, Uncle Sam will stand beside John Bull—the American Republic with the British Commonwealth of Nations—all of the British Race—the merchants of Tarshish and the young lions thereof—in the defence of the heritage committed into our keeping until His Beloved Son, Jesus Christ, shall come and claim it as His Kingdom.

THE BRITISH NAVY AND DISARMAMENT.

It is far, very far, from the truth to say that the peace of the world is menaced because Great Britain has not consented as yet to reduce her Navy. Since the Great War she has reduced her land forces to the utmost limit. Also at the Washington Conference she whole-heartedly entered into a naval agreement with the United States, Japan, France and Italy, by which the American Navy was placed on a parity with her own in capital ships. She does not want war with the United States, and has no intention of preparing for such, so there is no need for either country to build armaments against the other. Yet Great Britain must maintain a Navy powerful enough to protect her far-flung Empire. The world is not menaced by the British Navy, but every outpost of Empire would soon be menaced by covetous nations and would be grabbed up quickly if the might of England were to be reduced by any further disarmament. If there is no further disarmament among the nations of the world, it will not be because of Great Britain, in spite of what her many calumniators persist in claiming, but rather will it be because of conditions in Europe and Asia, which are at present so unsettled and so potentially full of menace that responsible statesmen in all countries dread to face the outcome, and so are trying to hide their fears by making frantic efforts to inaugurate an era of world-wide peace.

THE TRUTH.

BY HENRY PROCTOR, F.R.S.L.

"YE shall know the truth, and the truth shall make you free." This is one of the weightiest utterances of Him who

SPAKE AS NEVER MAN SPAKE

of things which had been hid from all ages and generations in God, and Who is Himself the Truth, and "In whom all the treasures of wisdom and knowledge are hidden." But what, then, is the Truth?

Many think that it is that form of doctrine which is held by the orthodox Churches, embodied in articles, and crystallized into Creeds. But that this is not so is proved by the fact that it

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brings no sense of freedom, but rather an added bondage, just as the orthodox religion did to its devotees in the days of our Lord's earthly pilgrimage. By them His Name was cast out as evil. He was counted a blasphemer, and His authority over demons imputed to Beelzebub.

And there has been no true follower, no real disciple of His, who has not been excommunicated and ostracized up to the point that they really followed Him. For the world still "lieth in the evil one," and still says "Away with him: crucify him." And so he is crucified on the same Cross, and lives only because the Resurrection and the Life is in him, for when he died Christ became his life. So far as the world is concerned he is crucified, an alien, a foreigner, whose citizenship is not here, but in Heaven. But being thrust out, he goes forth to the Despised and Rejected One

WITHOUT THE CAMP

bearing His reproach. But this becomes to him "Greater riches than all the treasures of Egypt." He has had a baptism of fire truly, but it has burnt his bonds, and now he is free. The scales drop from his eyes, and he sees the truth which brings freedom from all limitation, as God Himself is free. Dwelling in love he dwells in God, and God in him, becoming a sharer. "In the very nature of God, having completely escaped the corruption which exists in the world through earthly cravings." For it is these latter that hold men in bondage, but he no longer courts the world's favour, nor fears its frown, for he has overcome the world. He sees it all as

A PASSING SHOW,

as unreal as a cinematograph, and as fleeting; here to-day, gone to-morrow. But this is only the negative side. It is possible to stop here, to retire from the world, and leave it to go down the broad road to destruction. Many have done this—immured themselves in living tombs, as in monasteries, or as hermits in the desert. But this is not following the Master. This did not Jesus, but He showed Himself every day to the world. He came into the world to save it, sent for this purpose by the Father. And just as the Father sent Him into the world, so He sends us into the world, not to judge but to save it. "Ye are the light of the world," not to be hidden away in any safe retreat, hiding our light under a bushel, but as a city set on a hill

WHICH CANNOT BE HID.

He went about doing good and healing all that were oppressed of the devil. He made the deaf to hear, the blind to see, and the lame to walk. The Spirit of the Lord God abode upon Him, in order that He might preach deliverance to the captives of sin and sickness and death, for He healed all that were sick. And he that says that he abides in Him ought himself also to walk even as He walked, teaching the same teaching, and doing the same works of power which He began to do and to teach—"and even greater works than these shall he do, because he is a joint-heir with Christ, of the omnipotence of the Infinite." For as there is no limit to the Power of God, so there can be none to that of the Son of God, for he knows that while abiding in Christ, God heareth him always. His power to help others is limited only by their unbelief, for this is that which limits God: he cannot do many mighty works because of their unbelief. But to God-given faith called

THE FAITH OF GOD

there is no limit, it is omnipotent. To it all things are possible. The most transcendent truth which can be uttered is this, that the man who lays hold on the faith of God becomes a sharer in attributes of the Divine Nature.

God's boundless truth is open to all. Let the inward eye see; let the inward ear hear. Enter into thine inner chamber, and shut the door. Do away with the sense of separateness. Hold to the thought of your oneness, and truth, once conceived, will grow into your very being.

A REVIEW

ON

"THE GOSPEL OF THE KINGDOM," BY PHILIP MAURO.

G. E. ALTREE COLEY

(*Author of "The Wonder Race."*)

THE full title of this book is "The Gospel of the Kingdom, with an Examination of Modern Dispensationalism," and it is no doubt the second part of the title that is the chief reason for the special interest that the book seems to be creating in Evangelical circles. The author, who is announced on the wrapper as a member of the Bar of the Supreme Court of the United States, is well known as a speaker and writer upon Scripture themes from an Evangelical standpoint.

In examining the conclusions and teachings of Dispensationalism Mr. Mauro is doing a valuable and much-needed service. For some time it has been growing more and more patent even to those brought up in the system that there are "inconsistencies and self-contradictions" as the author charges; that, in short, it does not square with the whole Word of God. It is felt that while it explains some things otherwise difficult to understand, it leaves others unexplained or even involved in deeper difficulty. Specially is it true that by placing the Kingdom in a future "dispensation" "the era of grace and the gospel of grace were stripped of what specially belonged to them—the blessed and glorious truth of the Kingdom." And the author rightly proceeds, "I solemnly declare my deep conviction that so closely is the Kingdom of God identified with the Salvation of God, that if this be not the era of the former it is not the era of the latter." In proof of this he cites Isa. xlix, 5–9, where the restoration of Israel is shown to be synchronous with the "day of salvation" which the Apostle Paul states is now—not in some future dispensation.

This recognition of an important fact is most welcome, and the reader would naturally suppose that the author will proceed to show how the restoration of Israel is being accomplished, but what is his surprise and pain when he finds that the author then definitely turns aside from the plain words of Scripture and says that the "tribes of Jacob," "Israel," "Seed of Abraham," etc., are all to be understood spiritually, and that—"of all the as yet unfulfilled promises of God, whatsoever and how many soever they be, *nothing remains for the natural Israel.*" (Author's italics.)

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It will at once be recognized that this doctrine is a return to the old interpretation of Scripture, best exemplified by the chapter headings of the Authorized Version, and this Mr. Mauro frankly avows. But long ago it was discovered that this interpretation makes a dead letter of the greater part of the Bible, which is thronged with passages foretelling, if language means anything, earthly blessing for Israel in terms that simply cannot be spiritualized. It is impossible to take the national promises of Genesis, which have the same guarantees as the spiritual promises, and say they are symbolic of spiritual things. How does the Church possess the gate of her enemies? How does she exhibit the aspect of a company of nations? How does she possess the wealth of the land and of the deep? In the past men have discarded the Bible because they could not believe an interpretation so obviously untrue yet which they were told was the only possible one. Therefore it is only the truth to say that the old spiritualizing system which Mr. Mauro is trying to revive is directly responsible for the prevailing disbelief in the inspiration of the Bible and the prevalence of the infidelity which he no doubt deplores as deeply as anyone.

In attacking Dispensationalism Mr. Mauro states that it originated in the Christian body known as Plymouth Brethren, though his chief point of attack is the "Scofield Bible," which is simply an edition of the Authorized Version with notes explaining the text from the dispensational standpoint. The true history of the case is that the spiritualizing system prevailed generally in the Church until about the third decade of the last century, when the Brethren movement began, initiated by some of the most solid Biblical scholars of the day. It is the glory of these devout students that they saw that God had engagements to Israel that were national and literal, and therefore must at some time be fulfilled. They knew that they had not been fulfilled in any former age, they did not see any process of fulfilment in the present age, consequently they taught that it must be in a future "dispensation," hence the genesis of dispensationalism. Where they erred was in failing to recognize that national blessing was associated with salvation and therefore at least began in this age. As a consequence their system came short in explaining those points which Mr. Mauro has detected as the weak spots in it.

Possibly due to his forensic training, Mr. Mauro is a master of epithet and invective. As this system undoubtedly was a change from the old teaching of the Church, he stigmatizes it as a "novel doctrine" and "modernism in the strictest sense," though acknowledging that he once believed and taught it. He bitterly condemns the teaching of a restored literal Israel enjoying earthly blessing as "grossly carnal" and a "rabbinical dream." But no one need be disturbed by such invective. It does not matter in the least about any doctrine whether it be new or old—for the instructed scribe brings out of his treasure things new and old—nor even that it is shared by undesirable associates, the only question that matters is: Is it true?

But the only way to arrive at the truth, to get the true perspective of the revelation of God's purposes, is to begin where the Bible begins, that is at Genesis, and read through to the end. It will then be seen, if read with attention to what Scripture is actually saying, and not through a veil of preconceived ideas, that God originated, selected and trained for Himself a special race, the race of Israel. To Israel, through its great progenitors, He gave absolutely unconditional promises of national as well as spiritual blessing, embodied in a covenant which the Apostle Paul distinctly states "the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Therefore, in addition to being unconditional, the failure of Israel to keep the law could not prevail to undo the covenant. But who is "Israel" of the promises? The prophecies make it abundantly clear that the Israel of the blessing is the same racial Israel of the punishments. It is impossible to twist language to make it mean a totally different people.

For the language of the prophets is not—with the exception of obvious parts as in Daniel and Ezekiel—couched in the language of symbology. It is the language of sober history, though it be history written before the event, which is prophecy. It is astonishing to find a believer with such acute penetration of mind as Mr. Mauro possesses overlooking this fact. From Leviticus xxvi and Deuteronomy xxviii-xxx onward, throughout the prophets, Scripture foretells that Israel would be scattered because of their sins, and that they, the same people who were scattered, would be redeemed, gathered again and blessed. But Mr. Mauro believes that the Israel of the blessings is the Church, made up indiscriminately of "Jews" or Gentiles with Heaven as their promised land. Let us test this. In Ezek. xi, 16–20, we read concerning "the house of Israel wholly" (v. 15): "Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."

Words cannot be plainer, *it is the people who were scattered that are gathered again.* Ezek. xxxvi and xxxvii confirm and expand this passage, and Jer. xxxi, 10, puts it in a nutshell, "Declare it in the *isles* afar off, and say, *He that scattered Israel will gather him.*" But Mr. Mauro's interpretation would be that a totally different people are going to be gathered to Heaven. What, then, are the detestable things and abominations which that "Israel" is going to remove from Heaven? And if this *reductio ad absurdum* is not liked, what alternative is there? For assuredly this prophecy was not fulfilled on the return of the Jews from Babylon, for they were *not* the House of Israel nor were they converted in heart.

But this spiritualizing interpretation not only contradicts Scripture and renders it meaningless, it also seriously challenges the character and faithfulness of God. To be brief we give one example only. Mr. Mauro must be aware that Scripture re-

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peatedly calls Israel God's inheritance. "For the Lord's portion is His people, Jacob is the lot of His inheritance." (Deut. xxxii, 9.) The connection here is with *national boundaries*, and there is no indication that it is the spiritual part only of the nation that is meant. The prayer of Solomon is the same. (1 Kings viii, 46–53.) After speaking of national defeat in battle and subsequent captivity, he prays that if they repent ". . . then hear Thou their prayer, for they be Thy people and Thine inheritance." Further, God gave it to be a law in Israel that no man could alienate his inheritance. (Lev. xxv, 13–28.) Will God then violate His own law? God forbid. But still further. In 1 Kings xxi we read that Ahab desired the vineyard of Naboth, and offered him a better one in exchange. But Naboth refused to disobey God's law of inheritance. Yet in effect Mr. Mauro is trying to force upon God another vineyard. Surely it should be evident from the careful reading of God's Word that upon His dealings with racial Israel rests the demonstration of His grace, long-suffering, unchanging faithfulness, and almighty power to save (Ezek. xxxvi, 23 and 32–38), and to spiritualize Israel is to surrender the whole case. So Isaiah xliii, 12, says: "Ye are My witnesses, saith the Lord, *that I am God.*"

As a consequence, then, it should be apparent that, not spiritualizing, nor dispensationalism *per se*, but the right understanding of God's purposes in Israel, past, present and future, is the clue to understanding the Bible. The clue has been missed in the past because Israel could not be *seen*. The Church thought the Jews were Israel. Mr. Mauro emphatically assumes it still. In this connection it is pertinent to quote Prof. C. A. L. Totten, of Yale University, who said: "I cannot state too strongly that the man who has not yet seen that Israel of the Scripture is totally distinct from the Jewish people is yet in the mere alphabet of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding. The difference between the two Houses" (of Israel and Judah) "is the KEY by which almost the entire Bible becomes intelligible."

We suggest, then, that Mr. Mauro's essay on the Kingdom is not yet complete. As evidence that he has not yet grasped its meaning and scope, he has totally ignored its imperfect and earthly aspect, as in Matthew xiii, and treats of it solely in its ideal and ultimate form, the eternal state of perfection. But though this is the end to which all moves, there remains much prophecy to be fulfilled before that final consummation. The most important chapter in the history of this earth remains still to be written, for there is yet to be seen the perfect working out of the terms of the New Covenant and its precious consequent fruits in every sphere of human affairs. The development of all this in and through the race which God has ordained for His service is a part of the chronicles of the Kingdom to which Scripture devotes immense space, but which Mr. Mauro wholly overlooks.

To conclude, if the author will but follow the unfolding of Scripture, he will see how this "Gospel" age is truly associated with the restoration of Israel, which must necessarily follow upon the death of the Redeemer of Israel. He will see, as the dispensationalist failed to see, that this restoration is a process, not a sudden act, taking place in this age and governed by certain "times and seasons" (Lev. xxvi; Acts i, 7). That it would involve a gathering together in an appointed place called the wilderness (Ezek. xx, 33-38; Hos. ii, 14; Jer. xxxi, 2), with national safety, populousness and expansion, with spiritual activity in spreading the Gospel and the fruits of the Gospel, with the final consummation awaited when, Israel having been cleansed (Ezek. xxxvi) and the rebels removed out of His Kingdom (Matt. xiii, 41; Ezek. xx, 28), Christ willl reign with His saints over a purified earth, and the law shall go forth from Jerusalem. Only blindness can stigmatize this a "carnal dream." It is the time of "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

OBITUARY.

THE LATE MRS. WILLIAM WRIGHT.

WE regret to hear of the death of Mrs. William Wright, late of Wollaton, near Nottingham, and Saxelbye Park, Melton Mowbray, who died in London on January 2nd in her eighty-ninth year. She had been a devout Christian all her life



The late Mrs. William Wright.

and a keen Bible student, as her mother, Mrs. Saunders, was before her. Bible Study and Prophecy were the chief interests of their active and beneficent lives.

Mrs. Wright proclaimed British-Israel teaching to many people.

For more than forty years she had prayed that her life might be spared to see the fulfilment of the one thousand three

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hundred and five and thirty days foretold by Daniel, and when they were completed on December 9th, 1917, in the year 1335 of the Mohammedan Kalendar, she gave thanks to Jehovah, God of Israel, that her time had been prolonged to see that day: "For He that keepeth Israel shall neither slumber nor sleep; . . ." for it is written, "I have graven thee on the palms of My hands, thy walls are continually before me; . . . declaring the end from the beginning, and from ancient times the things that are not yet done. . . ."

Though Mrs. Wright had lived in London since 1900, many old friends at her former home gathered with her sorrowing family to say a last farewell at the graveside. She was laid to rest in the village of Wollaton, where she had lived for thirty-four years, beloved by everyone who knew her.

She was reading, and marking with her pencil, an article by the Rev. Pascoe Goard only a few hours before she passed away. This was laid beside her in the coffin.

QUESTIONS AND ANSWERS.

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

QUESTION.—I should like to ask through THE NATIONAL MESSAGE AND BANNER, which I take in regularly, why it is said that we are now in Jacob's trouble, when his (Jacob's) name was changed at the Brook Jabbok to Israel?—MISS W.

ANSWER.—There is a very great significance in the meaning and connotation of Bible names, and the more so when on specific occasions the names of individuals were changed, or when in certain instances especially selected names were given at birth. Thus Pharaoh called Joseph "Zaphnath-paaneah," meaning (in Coptic) "revealer of secrets." The name of Moses is of uncertain meaning—at least it may bear some two or three meanings. In Hebrew it means "Drawn out" (Exod. ii, 10), and is thus a type of Israel led or drawn out of the bondage in Egypt. Josephus and Philo Judæus derive the name Moses from the Coptic "*mo*," meaning "water," and "*ushe*," meaning "saved," which may serve as a type of Israel crossing the Red Sea (Exod. xiv), and a figure of Baptism. On the other hand, the Hebrew name is closely akin to the Egyptian word for "son," as is apparent in the well-known names Rameses (Ra-mesu), Thothmes and others, whence Moses is a type of the Greater Son who should come ("Out of Egypt have I called my Son," Matt. ii, 15).

In fact, the whole study of Biblical names is of the greatest interest and profit. But the study of the names of the Patriarchs throws much light upon the prophecies of the Bible, and upon the subsequent history of God's Chosen People.

Abram (contracted from Abiram) means "the father (a Divine title) is exalted." The change to Abraham (Gen. xvii, 5) is significant, but *Abraham* has no meaning in Hebrew, nor in the cognate languages. The name is probably explained in this verse by an assonance, for *Abraham* is supposed to have been suggested by the Hebrew *hamon*, meaning *multitude*, as indicated in the second part of the verse (cf. Rom. iv, 16). The name "Isaac" literally means "he laughs" (Gen. xvii, 17-19)—not in the sense of ridicule, but in that of the laugh of good-natured surprise with which others would greet the news that Sarah had given birth to a child. Hence it is the laughter of "promise" and "prophecy," and bore an honourable and distinctive fulfilment in the Old Covenant.

Now the name "Jacob" (Gen. xxv, 26) means "one who takes by the heel and thus tries to trip up or supplant." It may also be an elliptical form of an original *Jakob'el*, which means "God follows" (i.e., "rewards"), which has been found both on Babylonian tablets and on the pylons of the Temple of Karnak. Thus the name Jacob showed a supremacy and personal leadership at the outset which paved the way, as it were, for the change of his name to Israel, which means, "he who striveth with God," or "God striveth." Thus the physical strength and the dominant personality exhibited in the name Jacob become exalted to that higher spiritual degree of super-normal strength manifest in his being a "prince of God," Israel, one who was to have power with God and with men, and who should thus strive and persevere.

The alternate use of the names Jacob and Israel in after times is noticeable (cf. Gen. xxxvii, 1-4; xlv, 25-28; xlvi, 2; xlvii, 27-31; xlviii; Psalm xlvi, etc.).

"The time of Jacob's trouble" (Jer. xxx, 7) probably began in 1914, and should continue until 1934, which terminates "the time of the end," a period of twenty-one years inclusive, i.e., of three cycles of seven years each. I think the name Jacob is used here to show that this period of suffering and tribulation is not without its exposure of national sin and neglect of obedience to the Divine laws, nationally and individually. We are living in a very materialistic age; hence the materialism of Jacob through the school of suffering, trouble and tribulation during this present time, i.e., "the time of Jacob's trouble," will have to give way to the spirituality of Israel, for "he shall be saved out of it," since "they (Israel) shall serve the Lord their God, and David their king, whom I will raise up unto them."

Is it too much to work, hope and pray for a great spiritual revival in our land? "All faces are turned into paleness" since August, 1914; the aftermath of war, unemployment, overcrowding, drink, national unrighteousness and materialism and other forms of sin, are withholding the mighty blessing which the Lord of Israel wants to bestow upon His people. May this New Year recently begun remove the human element of Jacob, and allow the spiritual fulness of Israel to take its place, and then "God shall bless us; and all the ends of the earth shall fear Him."

"MY KINGDOM IS NOT OF THIS WORLD."

BY "EYNSFORD."

AFTER listening to an exposition of the British-Israel teaching at a Bible Reading attended by lay and clerical men, a Principal of a large College in the Far East gave his views on the subject in a few words. The whole Scriptural evidence was, he thought, entirely negatived or done away by the above words spoken by our Lord and Master (John xviii, 36); that He, by these words, entirely denied all ideas of an earthly Kingdom or earthly Kingship; that His Kingdom and Kingship was solely a matter of the spiritual sphere.

It is amazing how a single verse is so often used as the all-

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sufficient argument for rejecting the mass of Scripture that affirms the British-Israel position.

The point raised, however, is not one that merely affects British-Israel teaching, but is a negation of the firm belief and blessed hope of almost all true believers in Christ.

Our Lord spoke these words in that period of time which was represented, in the Vision Image of Nebuchadnezzar, by the "iron" which formed "the legs" (Dan. ii). It was then still the period of the fourth great world Empire; not the age when the Stone Kingdom "became a great mountain and filled the whole earth"; not yet the age when the Messiah was to be the visible reigning King of the Stone Kingdom.

"My Kingdom is not of this world" simply meant "not of this age." The Messiah was to be King in a coming age. The words may also be interpreted in the sense that the great Empires of Babylon, Medo-Persia, Greece and Rome were wholly "of this world," but His was not. "Now is My Kingdom not from hence" (John xviii, 36). He was to be King of the Kingdom created by God, a Divinely-formed Kingdom, even as the "Stone was cut out without hands."

The verse in no way denies the future Kingship of the Son of God over a literal Kingdom on earth, for to Him is given "the throne of His father David, and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end" (Luke i, 32-33). "The throne of David" was no spiritual throne, and "the house of Jacob" was a literal nation in this world. When Christ is King, the Kingdom will be literal and truly spiritually minded; not merely "meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv, 17).

THE SECRETARY-GENERAL'S NEWS AND NOTES.

ALL are looking forward to the important series of six meetings in the Kensington Town Hall, on Wednesday, Thursday and Friday of next week, afternoons at 3 and evenings at 8, when the Rev. Pascoe Goard will give special addresses, and when Major J. Knowles, O.B.E., Mr. John Leech, M.A., K.C., the Revs. E. A. Couldrey, J. Lumley Davies, L.D., Joseph Gay, A.T.S., Major Richard Rigg, O.B.E., B.A., J.P., Messrs. Herbert Garrison and John J. Morey and others will also speak. Admission is free, no tickets required.

* * *

There will be no addresses given at Headquarters on Wednesday and Thursday, the 29th and 30th. Those who usually attend are invited to the meetings at Kensington Town Hall on those dates, and also on Friday, the 31st, at 3 and 8 each day.

* * *

The monthly Bible Study Class for women, under the direction of Mrs. Bell and Miss Alexander, will meet at Headquarters on Saturday, February 1st, at 3 o'clock. Mrs. Bell extends a cordial invitation to these classes.

* * *

A good meeting, at which a splendid atmosphere prevailed, was addressed by Mr. J. H. Brenchley, the President of the Branch, in the Spinners' Hall, Bolton, on the 9th inst. "Parables of Jesus" was the subject. A few questions were asked, and all left the meeting with new thoughts and a much better knowledge of British-Israel Truth.

* * *

There was a good attendance at Oxford on the 14th inst., when Captain the Rev. T. E. Grout gave an address dealing with "British-Israel—If not true, what then?" Mr. Grout gave a well-reasoned and thoughtful thesis on this subject. The Chairman, the Rev. J. H. Mortimer, M.A., Vicar of Marston, expressed the thanks of those present for the help and inspiration received.

* * *

The Rev. Pascoe Goard's new book on THE DOCUMENTS OF DANIEL is now ready, published by the Covenant Publishing Company, Ltd., 6, Buckingham Gate, London, S.W.1. The price is 3s. 6d., by post 4s. This is a very valuable and illuminating work, and should be in the hands of all who wish to understand the wonderful writings of the prophet Daniel. As it is sure to have a large sale, orders should be placed early.

* * *

F. writes:—"It is with many grateful thanks for 'benefits received' during the past through the pages of THE NATIONAL MESSAGE AND BANNER that I renew my subscription."

* * *

K. P. writes:—"I have never before received such beautiful teaching. It gives me joy, and something to live for and look forward to."

* * *

M. writes:—"Your journal is a great joy to me, and I look forward to it more than anything that comes my way. I hope I shall not miss a single number."

* * *

Many of our Branches have sent us resolutions supporting the Protest against the persecution and execution of Christians in Russia, and thanking us for taking a leading part in the campaign throughout the country. There was a fine audience at Kingsway Hall on January 13th, and the Rev. Pascoe Goard was one of the speakers. A Mass Meeting is arranged for the great Colston Hall, Bristol, on February 6th next. The Rev. Prebendary A. W. Gough, M.A., and Mr. Herbert Garrison are announced as the speakers.

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This week, the Rev. Pascoe Goard and Mr. Garrison are addressing meetings in St. Peter's Hall, Hinton Road, Bournemouth.

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Professor T. J. MacMahon, M.A., lectured for our Southport Branch on January 13th, on "The Five-Pointed Star of B.-I. Truth." Brilliant men of the time were writing and lecturing on this subject, he said. God's plan for Israel-Britain was bound to be fulfilled.

Mr. S. E. Steele followed with an address on "The Early British Church."

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Mr. Arthur Exley, J.P., President of our Brisbane (Australia) Branch, and his wife and daughter are presently starting on a European tour, and they are planning to be with us for our next Congress.

* * *

We are very grateful for gifts and donations received. A list of anonymous contributions will be published presently in this journal.

* * *

New Zealand British-Israelites are very much in earnest about a definite Forward Movement in the Dominion. Our Auckland Branch has issued an important memorandum to the Associations in both Islands, urging vigorous corporate action, with a view to the formation of a B.-I. Federation within the British-Israel-World Federation, and suggesting the appointment of Major W. R. Mackesy—son of the late Colonel Mackesy—as Organizing General Secretary, for whom a speaking tour has been outlined. We look forward with keen interest to news of further developments.

Our New Zealand friends are most anxious that a first-class lecturer shall visit them from Britain. Australia is making a similar call, so is India, so is Japan.

All this, along with the awakening in the United States and in Canada, goes to show the virility of our work, the validity of our claims, the invincibility of our position, and the wide-spread and far-reaching influence of our journal and the whole body of our literature. In the meantime we have also pressing claims upon our resources and energies throughout the British Isles. We need to pray earnestly for more labourers, and for means to maintain them. Is it not a case for each one asking: "What can I do to help?"

* * *

PRAYER FOR THE EMPIRE.

IN THE BOOK OF COMMON PRAYER IN THE CHURCH OF ENGLAND IN THE DOMINION OF CANADA.

O Lord God of Hosts, Who dost order all the kingdoms of the world according to Thy good pleasure: we give Thee humble thanks for Thy favour and goodness to our Mother-land, and all the whole Empire; for upholding us with Thy mighty arm in all the ways by which from age to age Thou hast led us; for granting unto us opportunities of service in many lands; and enabling us to extend Thy Kingdom amongst people that have not known Thee, even unto the uttermost part of the earth. And we beseech Thee to continue Thy loving-kindness to us that, united, free, and mindful of our stewardship, we may through Thy grace so fulfil Thy purpose, that our Empire may be a witness to Thee among the kingdoms of the world, to the advancement of Thy glory, and the good of all mankind; through Jesus Christ our Lord. Amen.

* * *

We have many most interesting letters from the United States, all expressing joy and satisfaction at the announcement that an All-American Anglo-Israel Convention is to be held in May next; the dates, as previously announced, are May 6th, 7th and 8th, and the place will be notified a little later on, when after further correspondence we know fully the mind and wishes of our American friends.

A splendid audience greeted Rev. Pascoe Goard and Mr. Herbert Garrison at the opening meeting of a series at St. Peter's Hall, Bournemouth, on Monday afternoon last.

* * *

The following has been received from the Barking Branch:—Our new session opened on Friday, January 10th, and we were honoured in having the Secretary-General as our speaker. Mr. Garrison held the audience enthralled as he developed the wonderful story of "The Greatest Biblical and Racial Discovery of the Age," and the deeply spiritual tone of his address was felt by all. During the preceding week we had distributed nearly three thousand copies of the special number of THE NATIONAL MESSAGE throughout the district, and that interest has been aroused was evidenced by the number of newcomers present at the meeting. We are thankful indeed, and certain that much blessing will follow.

SOME ENGAGEMENTS FOR NEXT WEEK.

ACTON, Wesleyan Assembly Hall, Gunnersbury Lane, Thursday, 30th, at 8.15. Rev. Joseph Gay, A.T.S.
BATH, 5, Argyle Street, Tuesday, 28th, at 7.30. Prayer Meeting.
BATH, Assembly Rooms, Thursday, 30th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 27th, at 8.
BELFAST WEST, Orange Hall, Shankill Road, Tuesday, 28th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 27th, at 7.30. Rev. T. H. Whitehouse.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 30th, at 8. Mr. J. J. Morey.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 30th, at 7.30. Mr. Wm. Whitton.
BRISTOL, Rotary House, Colston Street, Monday, 27th, at 7.30; Tuesday, 28th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.
CANTERBURY, County Hall, St. George's Street, Monday, 27th, at 8. Lieut.-Col. Smythe.
CARDIFF, Y.M.C.A., Tuesday, 28th, at 7.30. Rev. W. T. Medhurst.
DEAL, Friday, 31st. Mr. J. J. Morey.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 29th, at 3. Mr. F. Avery.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 30th, at 7.30. Mr. T. K. Butler.
HEADQUARTERS, 6, Buckingham Gate, Saturday, February 1st, at 3. Women's Bible Study Class. Mrs. Bell and Miss Alexander.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 27th, at 8.
HULL, Church Institute, Albion Street, Tuesday, 28th, at 7.30. Mr. Wm. Whitton.
ISLEWORTH, Church of St. John's, Sunday, 26th, at 11 and 6.30. Mr. John Leech, M.A., K.C.
KENSINGTON, Town Hall, Wednesday, Thursday and Friday, 29th, 30th, 31st, at 3 and 8.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 30th, at 7.45. Annual Meeting.
NAILSEA, Wednesday, 29th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.
RHYMNEY, British-Israel Hall, Tuesday, 28th, at 7.
RICHMOND, Christ Church Hall, Kew Road, Tuesday, 28th, at 8. Mr. B. Stewart.
SEVENOAKS, Lime Tree Hotel, Friday, 31st, at 3 and 8. Rev. E. A. Couldrey.
SHEFFIELD, Victoria Hall, Wednesday, 29th, at 7.30.
SOUTHEND, Tuesday, 28th. Mr. J. J. Morey.
SOUTHPORT, The Hall, 631, Lord Street, Monday, 27th, at 7.30. Mr. J. Wintersgill.
STOURBRIDGE, Wesleyan School Hall, New Road, Tuesday, 28th, at 7.30. Rev. T. H. Whitehouse.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 27th, at 8. Mr. T. W. Hubbard.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 27th, at 3 and 8.15. Mr. J. J. Morey.
TEIGNMOUTH, Temperance Hall, Monday, 27th. Bible Study. Rev. Com. Roberts.
WANDSWORTH, Town Hall, Wednesday, 29th, at 8. Mr. J. J. Morey.
WATFORD, 20, St. Albans Road, Monday, 27th, at 7.45.
WIGAN, Miners' Hall, Millgate, Tuesday, 28th, at 7.30. Rev. W. Brown Pollock, M.A.
WOKING, Onslow Hall, Tuesday, 28th, at 3 and 7.45. Rev. Joseph Gay, A.T.S.

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"The Heritage of the Anglo-Saxon Race,"

By M. H. GAYER, O.B.E.

A coloured chart (5 colours), size 40 in. by 28 in., with companion volume,
Depicting the thrilling history of the Anglo-Saxon Race all down the ages (i.e., The British Empire and the British-born stock of America). The companion volume (demy 4to.) 96 pages, numbered in sections to correspond with chart.

Price of Chart, including Book, bound limp cloth, **4/6** **By post 4/11**

PUBLISHER'S NOTICE.

The coloured Chart depicts in clear, simple form, historically and by aid of maps, the amazing story of the Anglo-Saxon Race. It traces the genealogies, by direct succession, of Their Majesties King George V., Queen Mary, and H.R.H. the Prince of Wales, back through the Royal House of David to Adam. It shows how the British Coat of Arms is built up from ancient emblems given to our race some 4,000 years ago. The Chart illustrates the contemporary history of the Houses of Judah and Israel. Starting with the genealogy from Adam to Jacob's twelve sons, it shows the beginning of the chosen Race from Hebrew stock; includes the Covenant Promises to Abraham (*fulfilled in the Anglo-Saxons, and in no other race*); gives the Promises to Judah of the Sceptre; to Ephraim of the Birthright; and to David of the perpetual Throne. Continuing, it carries on the contemporary history of the two Houses of Judah and Israel till each went into captivity—the story of the House of Israel from the reign of David, 1056 B.C. to their deportation to Assyria in 721 B.C., then a consecutive narrative of their migrations (with map) down to their final arrival in the British Isles in A.D. 1066. The contemporary history of the House of Judah, till they also were carried captive, in two sections. Section I. follows the Jewish Race down to A.D. 70; includes our Lord's Life and Death; the final siege of Jerusalem, and the scattering of the Jews all over the world. Section II. traces Princess Tamar Tephi and the prophet Jeremiah into Ireland—her marriage, and the continuation of the Royal Line of David; tells the story of the Coronation Stone and how it was finally deposited in Westminster Abbey.

The history of the Anglo-Saxons in America—the Tribe of Manasseh—is also included in the Chart. The Book (numbered to correspond with the chart) amplifies the history and shows the identity of ten-tribed Israel with the British Empire and the U.S.A.

FRONTISPIECE. Historic photograph of H.M. King George V. with the Premiers of the British Empire, taken November, 1926.

Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

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Do not delay. Send your remittance at once, and so enable us to go forward with our campaign.

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"Ye are My Witnesses" Isaiah 43·10

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CONTENTS

	PAGE
THE LAW: THE LAW: AND THE LAW. By the Rev. W. Pascoe Goard, F.R.G.S.	65
THE JEWS. By the Rev. Commander L. G. A. Roberts, R.N.	67
"PEACE: AND THERE IS NO PEACE."—III. By Herbert W. Wadge, B.A., M.D.	68
THE CORRECT INTERPRETATION OF PROPHECY. By Geo. McGinnis (Illinois)	71
EXPOSITIONS IN THE ACTS OF THE APOSTLES.—No. 7 (Part I.) By the Rev. Joseph Gay, A.T.S.	72
THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—IV. By A. M. Hodgkin	73
MICAH. By Chas. H. Corrin	76
OBITUARY. The late Mrs. Landseer Mackenzie (with Portrait)	77
DAN—EARLY BRITONS	77
THE SECRETARY-GENERAL'S NEWS AND NOTES	78

EDITORIAL.

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

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

THE LAW: THE LAW: AND THE LAW.

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

THE above looks like a strange heading. It looks as though one word was repeated three times. In sound and in spelling this is the case; but in meaning it is not so. Qualifying words must be used in order to indicate the difference in meaning between the words "Law; and Law; and Law."

Now let us use the qualifying words and so shew that although in sound and spelling these words are identical, in the meaning they are intended to convey, they are very different.

The Bible uses this word sometimes with qualifying terms, which indicates the meaning intended to be conveyed, but sometimes it uses the word "Law" without any qualifying terms, leaving it to the context to shew which meaning is intended.

First, there is "the Law of the Lord" contained in "*the commandments, statutes and judgments of the Lord.*"

Secondly, there is "*the Law of commandments contained in ordinances.*"

Thirdly, there is the *natural Law* in its various manifestations, which produces in regular sequence natural phenomena, and which in its highest expression is termed "the Law of the spirit of life in Christ Jesus"; "the Law of sin and death," and so on.

The first, which is the Law contained in the "commandments, statutes and judgments of the Lord," constitutes the national Law, which is intended to govern the life, both of the individual and of the nation. It is the duty of the Crown and of the Ministers of the Crown to administer this Law. It is the duty of every citizen to obey this Law, and support the administration thereof.

To put away the commandments, statutes and judgments of the Lord and substitute human legislation therefor, even though it be the expressed will of the majority, constitutes rebellion against the Lord, Who is the King of Israel, and treason towards His Person.

Never in the history of the Israel nation have the people been led wider astray from the principle of Divine authority underlying the Divinely-given constitution than at the present moment, when it has turned away from the *Divine authority* expressed in the Divine Law contained in the commandments, statutes and judgments, and substituted the *authority of the majority of us*, the people, especially in view of the fact that that majority now rests in the hands of inexperienced juniors, male and female, of the race.

It is time that we returned whole-heartedly to the Law of the Lord which is perfect, converting the soul; to the testimony of the Lord which is sure, making wise the simple; to the statutes of the Lord which are right, rejoicing the heart; to the commandments of the Lord which are pure, enlightening the eyes; to the judgments of the Lord which are true and righteous altogether.

The second, which is "the Law of commandments contained in ordinances" is an entirely different matter. As we have seen, the first is the national Law administered by the Crown through the Judges and Magistracy of the Court. If one should break that Law, the police would apprehend him; the Magistrates would try him, and, if the offence should be serious, he would be committed for trial, and Judge and Jury would judge him, and if found guilty he would be subjected to fine

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or imprisonment, and, in extreme cases, death. There the matter would end.

In case of national disobedience to the Divinely-given national Law, the punishment inflicted on the nation is set forth in Leviticus xxvi, and the term of punishment indicated for the nation is for seven times—or 2,520 years.

This is the scope of the Law contained in the commandments, statutes and judgments.

But the Law of commandments contained in ordinances operates in the *spiritual* field.

The fundamental principles with which it deals are: "Sin, righteousness, judgment." The underlying fact is that all men are adjudged as guilty and condemned under this law; and must of necessity appeal against that sentence. The grounds of appeal are: The death and resurrection of our Lord, and the atonement accomplished thereby. Thus our Lord declared the Holy Ghost should convince the world of sin "BECAUSE THEY BELIEVE NOT ON ME."

The whole question from the spiritual standpoint of the Law of sin and death is reduced to the test of faith or no faith in the Lord Jesus Christ.

The formula of procedure under the Law of commandments contained in ordinances was contained in the rules of worship laid down in connection with the Tabernacle and Temple, and with the Aaronic priesthood and its ministry.

These ordinances will repay careful study, as they set forth the anniversaries which were remembrancers; the offerings for present sin, and expressions of present faith; the typical offerings and services which prefigured the great ordinance to be carried out by the great High Priest, Jesus Christ our Lord, in that critical time of the world's spiritual history, the week which saw His passion, His death, and His resurrection.

This formula of ordinances lasted until Christ came, and then was by Him removed, to give place to the Christian form of faith and the Christian ordinances. Manifestly the Law of commandments contained in ordinances, established for the Mosaic dispensation, ended, and the Christian ordinance of the Sacrament of the Lord's Supper, which was a remembrance of our Lord's death and resurrection, an expression of present faith, and an act of anticipation of our Lord's return again was established in its stead.

For the Apostle declared that in this ordinance "as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." This is the law of commandments contained in ordinances.

The third, which is the natural Law, has a very wide range of activity, indeed an universal range; and has a very wide range of expression. For the purposes of the present article we shall stay with the New Testament expression set forth in the following quotation: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Law of sin and death had its first recorded expression in the Garden story. When the Law of the Lord expressed as a command was first given, the result of transgression of that Law in the natural realm was stated to be "in the day thou eatest thereof thou shalt surely die." This was a natural sequence in the realm of natural Law consequent upon a moral action.

Thus in the realm of natural Law a set of circumstances, which should be endless, began as a direct result of an action in the moral realm. Physical death resulted from moral transgression.

Perhaps we can illustrate this in a late development in the physical realm. An American scientist has developed a delicate instrument which uses the brain and nerve system of the physical frame as a distributing set, which sets up a vibration manifested by sound in the instrument. The basic thought which led to the development of the machine was the fact that it is natural for mind and tongue to work in unison in the human constitution. That which the mind knows to be true the tongue naturally expresses, as the Book of books declares, "Out of the fulness of the heart the mouth speaketh."

Now to cause the tongue to make statements which are contrary to the knowledge of the mind requires an effort on the part of the brain and the nervous system which is not required when tongue and brain work in unison. The instrument was designed to record and give expression to the effort necessarily made to express an untruth.

A scientific friend of mine journeyed to California to investigate this discovery. A young man took his seat in the chair, and the apparatus was fitted upon his head, and then the learned inventor entered into conversation with him. He knew something of the young man, and in connection with his relationships he knew that there were certain things not at all wrong in themselves of which the young man would hesitate to speak before strangers, and accordingly the doctor put a question to him in regard to that particular matter. Up to this point, while the conversation had gone straight forward, the machine was silent; but the moment the young man, after a minute's hesitation, began to formulate a reply to the question the machine began to sing m-m-m-m-m-m, to the amusement of all present. Blushing and laughing the young man threw the machine from his head and leaped from the chair.

An attempt was made to cause witnesses to wear the machine in court, so that there might be the test of natural laws to the truthfulness of their answering questions. But the court ruled that it would be an unfair test.

The point of the foregoing illustration is, that moral actions set up activities in the realm of natural law, and conversely physical actions set up movements of infinite and eternal importance in the moral realm.

Since that first expression of the law and disobedience thereto, in the realm of nature the man has become what the original Scriptures term him whenever considering him in that realm of his nature which is subject to sin and death, viz.: "enosh," that is to say, the man who sins, who suffers, and dies, and who is involved in the endless combination of life's experiences in this realm.

Generation after generation we have been born subject to that law. It needs neither exposition nor illustration to prove that we are all in the grip of the law of sin and death.

"But once, in the end of the world, Christ appeared to put

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away sin by the sacrifice of Himself." "For as in Adam all die, even so in Christ shall all be made alive." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

It is manifest that the Scripture teaches that the primal disobedience of the first parents, which occurred immediately after that statement which should be written in letters of fire, "And the Lord God commanded the man," set up that series of activities in the natural realm which rendered us all subject to the law of sin and death.

It is manifest that whatever it was our Lord accomplished during His life and ministry, and by His death and resurrection, He started a set of circumstances going in the natural realm which, from that time forward, should set everyone who accepts Him as their Saviour free from the law of sin and death.

It is manifest that the foregoing result is obtained by the infusion into the life of man of the life of Christ. It is by the law of the spirit of life in Christ Jesus that we are made free from the law of sin and death.

This is the glorious doctrine called by the theologians "Regeneration," and by biologists a final "mutation" which, by the infusion of the Christ-life, lifts us up to the biological plane of "the sons of God."

Thus we see that law in one instance refers to national administration; in the second instance refers to Divine worship and moral obligation; and in the third instance to the natural biological law by which the Adamic sinner is transformed into a child of God by the direct and personal infusion of the life of Christ—"for the gift of God is eternal life through Jesus Christ our Lord."

It is further manifest by the direct teaching of the Bible that if we would enjoy the gift of God, which is eternal life, it must be by direct and personal application to Him. Every man must be a practical scientist to this extent that he must try this great experiment for himself; he must, with humility, kneel at the feet of the Lord, His Saviour, and, with penitence and trust, make application for the infusion of that spirit of life in Christ Jesus, which will render him free from the law of sin and death. It is an experiment which should not be postponed for a single hour, and perhaps this is the moment when the eye reads these words when personal application should be made to our Lord for this great gift.

THE JEWS.

THE REV. COMMANDER ROBERTS was the speaker on Saturday at Teignmouth Town Hall at the Week of Prayer.

Our Lord tells us "Behold the fig tree, and all the trees; When they now shoot forth, ye see and know . . . *that the kingdom of God is nigh at hand.*" (Luke xxi, 29-33.)

We may say that the Jews as a nation began its resuscitation in 1897. A generation in the point of time would be thirty or forty years. So that 1927-1937 should bring about very encouraging results. We are told—Summer, and its explanation is the Kingdom of God is at hand.

Everyone knows that the Jews have been coming forward in a most remarkable way; they are together with ourselves the foremost race in the world in intelligence, in professorship, in our universities, banks and legislature. In America the universities seem to return more Jews at the head of science, comparatively, than any other race.

We all know the impetus given to the Jew by the "Balfour Declaration," and though at present it is not of universal application to the Jew, yet the land is being prepared for God's people, "who are at hand for to come." Since 1917 the land of Palestine has been free from Gentile domination, unless you will dare to say we are treading Jerusalem down!

It will certainly take time to make the Jew believe that the British are their friends, in fact the only ones to whom they can look for help. Our nation as yet is not convinced of the meaning of the Mandate, and as long as we believe that Europe is making use of us as a cat's-paw, so long will uncertainty exist in the mind of the Jew.

But the Jew *is* seeking the Kingdom of God. This I wish to prove to you. About three months ago there appeared an article in Yiddish, translated by the Rev. Leopold Cohn, of Brooklyn, New York.

"News has come from Denver, Colo., that a group of prominent Jews from every State had assembled in the private home of Mr. Solomon Schwayer. Among them were Jewish senators, lawyers and doctors.

The object of the meeting was to review the trial and crucifixion that took place nearly 2,000 years ago.

To choose out 71 of the ablest and learned Rabbis of the whole world to assemble at Jerusalem. These to decide whether their fathers had taken part in this trial and crucifixion. To establish their innocence or to confess their crime. The Holy Book points to a time in Zechariah xii, xiii, xiv, when terrible judgment will come upon the offenders, and only one-third part be delivered by their Messiah.

It is possible this movement will grow, and the outcome that they will receive and acknowledge by repentance their Messiah."

But Europe has also a considerable number of Jews. As, for instance, the Missions to Russia Magazine states this month that there are at least 3,000,000 Jews in Russia. Other statistics give us nearly 8,000,000 in other parts of Europe, chiefly segregated in what used to be called the "Russian Pale." It certainly seems to be the act of God to have brought these to this locality with a purpose, which is described in Jer. xvi, 14-17 and Micah vii, 11 to end. Here is a second Exodus, far transcending that which brought Israel out of Egypt, and, mark you, this Exodus is of Jews from the North country, *i.e.*, north of Palestine.

Let us look at the change which is coming over these Jews in Poland and elsewhere. First let me assert that it is reckoned there are about 400 Jews who have taken Christian Orders; most of these are in the Church of England. There is a general stir amongst the Jews which is gradually changing their attitude of hatred to the Lord Jesus into one of admiration and willingness to learn more about Him. The New Testament, in fact the whole Bible, is now translated into the Yiddish tongue, which nearly every Jew on the Continent can read. The mission rooms of our various Societies working for the salvation of the Jew at Warsaw, Cracow, Bialistok and elsewhere, are crowded with Jews seeking to know the truth, who confess

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that they have been guilty of crucifying the Lord Jesus. In very many places we hear of Jews forming themselves into sects and forming a Church for study of the Christian Word of God. This at Vilna, another at Miskolez, of Christ-believing Jews, who state that Christianity is Israel.

The Jewish newspapers report 40,000 Jews have accepted the Lord Jesus Christ. Another report is 97,000. In Vienna 17,000, in Poland 35,000, in Russia 60,000.

Now let us look back. Our Lord told the Jews : " The Kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof." And to them He said : " Verily ye shall not see Me until ye can say, Blessed is He that cometh in the name of the Lord."

To whom can these Jews look for help, for encouragement, for instruction, unless it is to the nation bringing forth the fruits of the Kingdom?

" By their fruits ye shall know them."

We Christians despise ourselves for the little we do in the Christian field. And yet every Mission Sunday in church we hear of the good deeds done by the small section who are led by the Love of God. Looking at statistics it is seen that Britain and the U.S.A. do nearly 90 per cent. of the Christian work in the world, and that all the influential Societies for bringing in the Jews to Christ are supported by the same race. By their fruits ye shall know the Kingdom of God. Before concluding let me warn you against accepting the teaching of any Church or teacher that is not able to give chapter and verse for his doctrine. To call Abraham a Jew, or Israel the Jews, has misled the whole of Christendom, and made more unbelievers than any other error.

How can Abraham be a Jew, since Judah was his great grandson? How can Israel be a Jew, seeing the ancestor of the Jew is Judah and Israel was his father? and had eleven other sons.

Again, not all Judah ever went to Babylon. Most of Judah were taken captive by Sennacherib, King of Assyria, in the days of Hezekiah (2 Kings xviii, 13) ; who took all the fenced cities of Judah, forty-six of them, to Assyria, and they were located in the same region as Israel of the Northern Kingdom 125 years before the Jews went to Babylon. As we find from Ezek. xi, 15-21, these did not return with the Jews from Babylon. Only a miserable remnant of 43,000 to 50,000 *at most*. The name Jew never occurs in the Bible until 2 Kings xvi, 6. So the Jew is but a small remnant even of Judah.

We are told in Zech. ix, 13 :

" When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning : and the Lord God shall blow the trumpet " : comp. also Isa. xxvii, 13. Now pass on to Zech. x, 1-3, 6, 7 ; Armageddon xii, 4-8. At this last trumpet, the kingdoms of this world will become the Kingdom of our Lord, and Jesus the Son of David shall reign, sitting on the throne of His Father David as King over the Kingdom of God, subduing all things unto Himself, that at the end He may deliver up the Kingdom to God the Father, Who we shall then know as the Blessed and only Potentate Jehovah (our King) Elohim.

"PEACE: AND THERE IS NO PEACE."—III

By Herbert W. Wadge, B.A., M.D.

Mussolini and Fascist Italy.

In the first place, Mussolini is now an actual and growing menace to the peace of the world. Though Italy is one of the signatories of the Paris Peace Pact, she still is preparing and developing her millitary, naval and aerial forces as she never did before. Mussolini, who has virtually become another Cæsar, now occupies the position that Kaiser William held fifteen to twenty years ago—war-lord of Europe. Apparently he has set out to re-establish the Roman Empire, and to extend the power of Italy spoke-wise from Rome, as did the Cæsars of old. His present policy of extension in the Eastern Mediterranean is not yet quite clear, but it would appear that the Island of Rhodes, over which Italy now has sovereignty, is to be made the eastern outpost for a vigorous development of her power and influence in the Levant. No doubt, in the near future, events will show that Italy will not be bound by its signature to an agreement renouncing war, any more than the Kaiser was bound by an agreement to respect the neutrality of Belgium. To the one as to the other such an agreement will be but as " a scrap of paper."

Italy Preparing for War.

In the meantime it is well to keep in mind the present temper and warlike outlook of the people of Italy. Mr. Henry Somerville, a Canadian correspondent of London, England, has recently written a series of articles on Fascist Italy, in which he describes conditions in Italy as he found them this last summer (1929). We quote some of his statements, as follows :—

> " Fascism is a deliberate and considered rejection of democratic principles of government. . . There is no democracy in Italy to-day, and very little liberty. . . . Italy is submitting to a Dictatorship as a means of increasing her military strength so she will be able to obtain new territories under the Italian flag. Italy is determined to expand her territories peacefully if possible, but by war if necessary. . . . Mussolini told Parliament in words which became celebrated : ' there is this precise duty, a precise and fundamental duty, to perfect to the uttermost all the armed forces of Italy on land, on sea and in the air. We must be able to arm and mobilize five million men, and we must reinforce our navy, and above all our air force, in which I have an ever-growing confidence, and make it so powerful that the sound of its motors shall exceed that of any other sound in the peninsula, and the shadow of its wings obscure the sun in our country. Then to-morrow we shall be able, when the crucial point arrives in the story of Europe, to make our voice heard and our rights finally recognized. To prepare for this we have yet some years. . . .' The preparation for war cannot be denied. Children of school age in Italy are in the ranks of the Balilla, military in spirit and in organization ; the youth are in the Avanguardists ; while the picked men go into the Fascist militia. There are 800,000 Balilla ; 425,000 Avanguardists ; and 356,000 Fascist militia. The militia is in addition to the regular army." (From series of articles in the *Manitoba Free Press*, September, 1929.)

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From the Literary Digest we read :- "On the 20th April, 1929, King Victor Emmanuel, in inaugurating the twenty-eighth Italian Legislature, said that Italy desired peace, but in the meantime must render its armed forces more efficient." (May 4th, 1929.)

One more quotation : "The *Rossegna Italiana* says that Fascist Italy has the most profound contempt for that hypocritical and false common-place expression, 'friendship among nations,' which never existed, does not exist now, and will never exist in future.'" (From the *Review of Reviews*, London, quoted by THE NATIONAL MESSAGE AND BANNER, page 365, June 8th, 1929.)

All signs and reports point to a rapid development of Italy as a military nation, and as one which will not stop for arbitration if it thinks that war is required. Great Britain, with her lines of commerce through the Mediterranean Sea to the Near East, and through the Suez Canal to the Far East, and with her interests in Egypt, Palestine and Irak, cannot ignore this attitude of Italy, and so cannot agree to any further reduction of her Navy.

COMMUNIST RUSSIA AND WORLD PROPAGANDA.

In the next place, Russia alone, in her present attitude towards all other countries, whether democratic or not, and in the rapid development in power of her Soviet rulers, should be sufficient to deter any sane British statesman from proceeding any further in disarmament schemes. In fact, her disarmament has proceeded so far already that if Russia was to make a sudden invasion of our Western Asiatic territories —Palestine and Irak—we have not sufficient forces ready to transport there to make any adequate resistance to any such invasion. So why weaken the Empire further?

Let us quote again from Mr. Henry Somerville, who studied conditions there this last spring, and who has given us a picture of present-day Russia as he personally saw it. In his last article on "The New Russia of To-day," as published in the *Manitoba Free Press* of 12th July, 1929, he gives his conclusion as follows :—

> "The Soviet Government is not planning or desiring an early aggressive war. It sincerely wishes a prolonged peace to enable its economic programme to develop. But it is preparing for a war that it expects to be precipitated by the logic of events, and its principles and its interests impel it to place its hopes in world revolution as the outcome of world war.
>
> "Communism in Russia may possibly disintegrate and be discredited by its own failures, but no such process has yet begun. The advances made during the last twelve years have been achieved by Communists for Communism. Encouraged by its practical success, Russian Communism is making itself a dogmatic religion with a world mission of propaganda, ready to spread itself and defend itself, like Islam of old, by the sword."

This carefully-worded statement appears to be the sober judgment of a skilled newspaper observer and correspondent, and without doubt can be accepted at least as near the truth as any one observer can be expected to find. But if so, and if Russia is preparing for another war, then why should anyone expect the Home Government to further disarm or to dismantle any portion of her Navy?

ANCIENT CHINA DISRUPTED.

Then again, China is still in an unsettled condition. Various war-lords are contending for the mastery, while the modern element is striving to form a stable central Government. Nominally the country is a Republic ; but the idea of China turning so suddenly to a democratic form of government is merely a figment of imagination. A population of 400,000,000 in a country that has been in existence for five or six millenniums, that has always been accustomed to autocratic government by its princes and mandarins, and the great mass of whom are too busy securing the bare necessities of life to worry about forms of government, cannot be remodelled to a modern Republican form of government with western ideas and western methods in the course of a year or two. But in the meantime, while this ancient country is so unsettled and divided, the Russian Bolshevist Party is making the best of its opportunity, by means of Communist propaganda, to divert the populace from obedience to government of any kind, planning that in the resulting anarchy it will secure control there and thus be able to exploit the resources and people of the country for its own purposes. So here again is a third huge disturbing problem on the hands of the statesmen of the world, with Bolshevism apparently at present in the saddle.

PEACE, POWER, SALVATION AND JUSTICE.

How can reasonable-minded, clear-thinking people expect responsible statesmen to agree to further disarmament, or to the reduction of naval forces, or to the absolute renouncing of war, when such tremendous problems containing such terrifically disastrous possibilities lie before them for their consideration and solution? With the present world conditions, when the need for peace is as great as it ever was, the strong and powerful Governments of the English-speaking countries should live at peace among themselves, and then be in a position to restrain general war, by being fully armed themselves, so that law and order may be maintained throughout the world, and that the Gospel of Jesus Christ may be abundantly preached to all peoples to transform the lives and characters of men and nations. If the peace parties in our English-speaking nations would aim and insist on the maintenance of peace amongst ourselves, and not interfere with the functions of their Governments in maintaining law and order, both at home and abroad, then peace would be more likely obtained. But until all men or a large majority of all men are sons of God through Jesus Christ, and so are at peace among themselves, peace in general can only be obtained by force. And force requires armies and navies, etc. Thus it would be folly to proceed further with disarmament schemes ; and in the case of the company of nations known as the British Commonwealth it would be suicidal. Wherever the Union Jack flies justice is administered, righteousness is exercised, and peace is maintained in a manner superior to that of any other country. This is the glory of the Empire. Let us retain it so by remaining fully armed for purposes of defence in all parts of the globe.

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THE MACDONALD-HOOVER PEACE CONVERSATIONS.

We can all rejoice, and no doubt we do all rejoice, in the successful and happy termination of the recent peace mission of Prime Minister MacDonald to President Hoover, which virtually resulted in an amicable agreement as to the relative strengths of cruisers in the Navies of the two great branches of our race—Great Britain and the United States. Even though this settlement might not be exactly as some would have it, that is, " gun for gun, and ton for ton," still it is a settlement in which approximate parity is based on requirements ; and further, it is a manifestation of sympathetic understanding and general goodwill between these countries which is cementing them in closer bonds of friendship and peace than have ever been known before. On account of the warlike conditions in Europe and Asia, we cannot afford to utterly disband our troops and dismantle our Navies, yet this *rapprochement* between Great Britain and the United States—between Ephraim and Manasseh—is another one of those great signs of the times, showing that our race is preparing, even though unconsciously, for the time near at hand when Jesus the Messiah shall occupy the throne of His Kingdom on earth, and with His Bride—the Anglo-Celto-Saxon (Israel) race—shall rule the world in justice and in mercy.

" FOOLISH PROPHETS " DEALING FALSELY.

What shall be said then of the public men and the ministers of the Gospel and others who preach peace in the world when it is contrary to the teaching of the Bible? How does the Holy Spirit deal with them? Through Jeremiah He says (vi, 13, 14): " And from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace : when there is no peace." And to the inhabitants of the land of Israel the Lord spoke through Ezekiel (vii, 25): " Destruction cometh ; and they shall seek peace, and there shall be none." And again in the 13th chapter we read (verses 2, 3): " Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord ; Thus saith the Lord God ; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing." Verse 7 : " Have ye not seen a vain vision, and have ye not spoken a lying divination, *whereas ye say, The Lord saith it ; albeit I have not spoken.*" Verses 8, 9 : " Therefore thus saith the Lord God : Because ye have spoken vanity, and seen lies, *therefore, behold, I am against you,* saith the Lord God. *And mine hand shall be upon the prophets that see vanity, and that divine lies.*" Verse 10 : " Because, even because *they have seduced my people, saying, Peace ; and there was no peace ;* and one built up a wall, and, lo, others daubed it with untempered mortar." Verses 15, 16 : " The wall is no more, neither they that daubed it ; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." Plainly we are here given to understand by the Holy Spirit that when prophets predict peace in this fashion they are false prophets and are not giving the true messages of God to the people. We should all beware of the danger of listening to any teacher or preacher, any lecturer or politician, who continually teaches or preaches " Peace, peace," as being obtained by treaty and disarmament, instead of " Peace, peace," as being obtained by repentance and reconciliation to God. Let us remember the message which the Lord gave us through Jeremiah : " And from the prophet even unto the priest every one dealeth falsely, . . . saying, Peace, peace : when there is no peace."

NO INTERNATIONAL PEACE TILL JESUS REIGNS.

Periods of apparent international peace are but as the calm before the storm, as the smoothly gliding river before the rapids, as the soothing deception of the " Evil One," speaking as an Angel of Light to draw us away from the plain teaching of the Bible. As British-Israelites, it is our duty to teach and spread abroad the Gospel of Grace—the Gospel of Salvation, which is free to all through the sacrifice of the Son of God, and the shedding of His blood for our sakes. But also it is our duty to occupy and defend and develop the inheritance which God gave to us through our fathers Abraham, Isaac and Jacob, an inheritance which He has been extending ever since. And in so defending this inheritance we shall be helped in our efforts, for we have the promise of God to that effect. Isaiah liv, 17 : " 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." This heritage is to be the nucleus of the Kingdom of our Lord Jesus Christ when He returns to earth shortly to claim the praise and honour and glory and dominion which are His just right. But until He returns to reign in person there can be no permanency of international peace except among those nations of our own race.

THE COVENANT AND THE PRINCE OF PEACE.

Then peace in an international sense will be established on the earth, and in and through Him will be re-established a peace which shall never be overcome. For His government, based on righteousness the antecedent of peace, will spread from land to land ; the righteousness and peace and government of the Lord Jesus Christ will last for ever. Isaiah liv, 10 : " 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 ix, 6, 7 : " For unto us a child is born, unto us a son is given ; and *the government shall be upon his shoulder* : and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, *The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David,* and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Address delivered by Dr. H. W. Wadge, M.C., to the Winnipeg Branch of the British-Israel Federation of Canada, 19th November, 1929.

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THE CORRECT INTERPRETATION OF PROPHECY.

By Geo. McGinnis (Illinois).

ANY Christian scholar who will investigate the British-Israel identity proposition, with open-minded inquiry and without any preconceived notions, praying for God's Spirit to guide him into all truth, will be convinced beyond the shadow of a doubt that the Bible story dovetails with this doctrine.

Some of the prophecies of the Bible seem absolutely absurd when we try to prove their fulfilment by the Jews; but when we substitute the Anglo-Saxon it harmonizes exactly with what the Saxon is doing in the world to-day.

Just before Moses' death, in his blessing of the tribes, he said of Israel, in Deut. xxxiii, 17: "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 (England), and they are the thousands of Manasseh" (America). God foresaw that His chosen people Israel (not the Jews) would have great colonies, and their tremendous increase in population would necessitate their pushing the Aborigines into the ends of the country which they once claimed as their own. This pushing back happened to the Red Indians of the United States. They have been crowded westward until now there are very few east of the Mississippi. This pushing has also happened to the Tasmanian and Australian natives, and the Kaffirs in South Africa.

We read in Jer. xxx, 11: "I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee: yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished."

How silly it sounds to try and apply these prophecies to the Jews, but the Anglo-Saxons fit in with this programme exactly.

The Red Indians of the United States have not only been pushed to the ends of the country once their own, but they are dying out before the advancing Anglo-Saxon. It is estimated by historians that there were three million Indians in the territory we now call the United States when the Pilgrims landed at Plymouth Rock in 1620, and the *Encyclopedia Britannica* reports only 244,437 Indians in the United States to-day. That is a decrease of over two million in three centuries. This "dying out" process has also happened to the Tasmanians in Australia, the Maoris in New Zealand, and the Kaffirs in South Africa.

An old Aborigine of New Zealand made a philosophic remark when he stated: "The Maori grass dies before the European grass. The Maori rat dies before the European rat. So dies the Maori before the European."

It is often charged up to the Anglo-Saxon that the backward people of the earth die out before his advancing civilization; but it cannot be helped, for it was foreseen of old and is in God's plan of the ages and was prophesied by holy men of old. Who knows but what God thus intends to fill the desolate heritages with a finer and better material. This dying out process is happening to many child races, not from any action on the part of Anglo-Saxons, but by the act of God. They are swept off mostly by indulgence in the white man's vices and by the white man's diseases, such as tuberculosis, influenza, etc.

Anglo-Saxons make every effort to help and bless Gentile tribes, and when they respond to Anglo-Saxon law and order and sanitary laws, and adopt Anglo-Saxon principles, they are wonderfully blessed.

In American Samoa the United States Navy is enforcing sanitation, law and order, and is preventing unscrupulous men from exploiting the natives. As a result the natives are becoming well-to-do, and have increased over fifty per cent. in population since the Navy took charge, while near-by islands have been nearly depopulated by epidemics. Two reprehensible and criminal native customs were suppressed with ruthless hand, the public defloration of virgin brides and the killing of pigs and destruction of crops on the way to a funeral. The United States has done more to educate, civilize, Christianize the Philippines in thirty years than Spain did in 400 years. If natives will accept and practise Anglo-Saxon laws and health rules and keep step with Saxon progress they will be blessed and benefited everywhere under the Union Jack and the Stars and Stripes.

Admiral Dewey, in an article in the *British Realm*, wrote: "The mightiest factor in the civilization of the world is the imperial policy of England."

The British have promoted the happiness and well-being of all backward people that have come under their rule. It is true that they have been obliged with strong hand to stop customs that are cruel and inhuman, but the nations have been uplifted and blessed beneath the Union Jack. They stopped the barbaric custom of suttee, which compelled the wife to die on the funeral pyre of her dead husband. No more does the car of Juggernaut roll through the streets of India, cruelly crushing to death the fanatical devotees who threw themselves in front of its ponderous wheels.

Rev. Mr. Norton, former religious editor of the *Chicago Tribune*, told me he was in a city in India when the bubonic plague broke out. The British authorities tried in a quiet unobtrusive way to kill the rats in the city and thus prevent the spread of the plague which had taken a toll of 60,000 lives, but the attempt created a riot, for the natives think it a crime to take life of any kind. They will not kill a snake, and 20,000 natives die annually from snake bite. After twelve people were killed in the riot the native leaders were called in council and told to urge the Hindoos to leave town and camp in the open and not to visit friends and relatives in near-by towns until the rats were exterminated, for if the plague spread over India millions would die. This was done and the plague was stayed.

When General Allenby captured Jerusalem he found the water supply of the city consisted of rainwater caught upon the roofs of the houses and run into cisterns. There were 6,000 cisterns in the city, and some of them had not been cleaned out for a hundred years. Do you wonder that a large percentage of the people had typhoid, malaria or cholera? On of the first acts of General Allenby was to give them a water system that furnished pure, sparkling water. Thus the Anglo-Saxon goes on his way, doing what he believes is best for the native population. Envious and jealous nations often slam the

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Saxon, and unreasonable and unthinking people often censure him for harsh treatment of natives ; but silly ideas in religion and inhuman customs require firm and harsh measures to be eradicated. God promised that His people should have the heathen for an inheritance, not that they might exploit them or degrade them ; but lift them up, materially, mentally, morally. This is the white man's burden, this is his God-given duty.

EXPOSITIONS IN THE ACTS OF THE APOSTLES.

By the Rev. Joseph Gay, A.T.S.

No. 7.—The Troas Vision and what came of it.

Part I.

"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia ; and when they were come over against Mysia, they assayed to go into Bithynia : and the Spirit of Jesus suffered them not ; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night ; there was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the Gospel unto them." (R.V. Acts xvi, 6-10.)

It was during his second missionary tour that St. Paul received the vision which opened for him the door to the West, which he entered, not doubting that it was the will of God that he should do so. The exceeding great importance of this event can only be appreciated as we carefully study previous and subsequent history.

It is a long deviating, but nevertheless interesting, road which leads up to the Troas vision. It is an equally long and deviating road, yet losing none of its interest, which moves onward from this selfsame vision, making its importance more emphatic with the advancing years.

Previous History.

Let us look at the previous history that we may correlate the event with the past. And first of all let us look at the history of the people to whom this man Paul was sent.

(*a*) The history of the people to whom St. Paul was sent. St. Paul was sent to the Gentiles. (Gal. ii, 9.) He is known as the Apostle of the Gentiles. Well, who were the Gentiles ? and who are the Gentiles to-day ? That is a great question and cannot be answered here for lack of space. The whole matter is set forth in the clearest detail in chapter iv of the Rev. Pascoe Goard's most excellent Commentary on the Epistle to the Romans. The term as it is used to-day means all nations—all peoples—who are not Jews. This is so because men regard, in the face of indisputable facts to the contrary, that the Jews are all Israel. The Gentiles of the Old Testament, the Goyim, were all those who were not of Israel. Ten-tribed Israel of the Northern Kingdom was so completely lost among the Gentiles as to be henceforth regarded as of the Gentiles. Not so Judah of the Southern Kingdom. The point I wish to make here is this, that if Israel of the ten tribes exists at all she must be numbered among those to whom the Apostle Paul was sent.

The point to emphasize here is that Israel and Judah came from the same stock, did they not ? From the same Divinely-created seed. The virility of that seed is abundantly proven in Judah, whose sons and daughters, though they passed through a prolonged persecution sufficient to exterminate a less virile race, persist unto this day. Though the centuries bore down upon them with superlative severity, though they were driven before a blighting and blasting east wind of hatred unparalleled in the history of any people, still they survived, and, as a recent contemporary has truly written : "Wield a power and prestige that is astounding for such a tiny body of people—they make up less than 1 per cent. of the population." Why should it be supposed that Israel was less virile than her sister Judah ? Coming as they do from the same seed it is more than probable, it is certain, that the virility of the one is the virility of the other. If Judah has passed through the fires, and she most certainly has, and continues unto this day ; has her sister Israel succumbed to the devouring flames, the grace of God having failed to protect her ? No ; as St. Paul was Divinely ordained, "a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel," he was ordained to bring that great Name before Israel of the ten tribes who were scattered among the Gentiles. To them he went and preached his Gospel. As we have already noted the Southern Kingdom of Judah, and the Northern Kingdom of Israel, came from the same Divinely-created seed. So did the Royal House of David, from whom our Lord Jesus Christ was descended. To make conjunction between the Gospel of Christ and the whole of Israel was surely the Divinely-appointed mission of the Apostles and disciples of the first century, and more especially the Divinely-appointed mission of the Apostle Paul. It would appear then that at that time, through the Gospel of redeeming grace, the so illustrious Son of David, to whom that everlasting throne was given, would have made conjunction there and then with both the House of Israel and the House of Judah if the latter had not continued "a most rebellious house," and the former had not remained undiscovered among the Gentiles. If that be true then it is this self-same Gospel which will bring back the Kingdom of Israel, one as in the days of David I, under the rule of Him who has the right to so reign, Jesus Christ our Lord. When Judah becomes no longer rebellious, and it is the Gospel of Christ, her Messiah, which will convert her, and when Israel's eyes are fully opened by the power of the same Gospel, to behold her King, and know herself in Him, then will come to pass the word of the prophet Ezekiel : "Thus saith the Lord God : Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land . . . neither shall they be divided into two kingdoms any more at all : . . . and My servant David shall be king over them ; and they all shall have one shepherd ; . . . And the nations shall know that I am the Lord that sanctify Israel, when My sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii, 21-28.) The Gospel of redeeming grace then brings into conjunction David's so illustrious Son, and the Houses of Israel and Judah. We do not realize as fully as I think we ought that

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the Gospel of Jesus Christ is the Gospel of the Son of David. These are the reported words of the Angel of the Covenant to Mary: "And behold thou shalt conceive in thy womb and bring forth a son, and thou shalt call His name Jesus." What follows is associated with the Name of Jesus, they must therefore be read in the light of that Name. These are the words spoken of the human Jesus: "He shall be great and shall be called the Son of the Most High: (the incarnation took place at His birth) 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.) All this is postulated of Jesus the Son of Mary. "Hosanna to the *Son of David*: Blessed is He that cometh in the name of the Lord; Hosanna in the highest." (Matt. xxi, 9.) Mark it well, *the Son of David*. If this be true, then the Gospel is the glad news about the risen Son of David, Israel's King. What could be more appropriate, and in keeping with the Divine plan, than that the Gospel of Israel's King should be proclaimed to Israel's posterity scattered among the Gentile nations, viz.: the Northern and Southern Kingdoms of Israel and Judah. That Judah rejected such a Gospel does not, in the slightest degree, alter the fact, or minimize the significance and appropriateness of that Gospel being proclaimed with acceptance to Northern Israel. This will account for the readiness with which tens of thousands in Israel, Yes! and in Judah also, received the truth of the Gospel at the hands of the disciples at Pentecost and subsequently.

(*b*) The history of the man whom God sent.

The man and his message must ever be regarded as one and indivisible. To ignore the one is to subtract from the importance of the other. This is pre-eminently true here. Saul of Tarsus is a man you cannot ignore. His is a personality which ever arrests attention.

Let his career up to this point of the Troas vision be briefly stated. It will add to the importance of this wonderful Troas event and will throw further light upon God's Divine purpose and intention. It is generally supposed that the Jews, prior to the capture of Jerusalem by Titus, never wandered far from their native Judæa. Such, however, is not the case. One of the outstanding characteristics of the Israel seed has been nomadic. Israelites have always possessed a wandering spirit. It was doubtless given to them by their father Abraham. "The tribes," writes Lewin, "were from the first of a wandering spirit." Writing of the Jews at the time of St. Paul's birth he says: "The tyranny of their domestic princes, and the encouragement given them abroad by Alexander the Great and his successors, and subsequently the severities exercised against them under the oppression of a foreign yoke, conspired to scatter them amongst all the nations of the earth." We find therefore a considerable colony of Israelites and Jews in Tarsus, "no mean city," the metropolis of Cilicia, not very far from Judæa. Among these was a member of the tribe of Benjamin, a Hebrew of the Hebrews, who could trace his descent in a straight line from Abraham, and though speaking Greek, the language of Tarsus, and a Hellenist, he was not ingrafted into the people of God as a proselyte, but was of them by natural descent. When and how he received Roman citizenship we are not told, but that he did possess it is made clear by the Apostle's boast before the chief captain of the Temple: "With a great price obtained I this freedom," said the chief captain; "And Paul said, But I was free born." That fact stamps his father as a man of consequence in Tarsus, and of substance, since he was able to send his son to Jerusalem, there to sit at the feet of Gamaliel. In chapter xxii of the Acts we get just a glimpse into his early life. It is sufficient to warrant the statement of the Lord by the Holy Ghost to Ananias: "Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." No man has ever been better prepared from his birth for the work assigned him of God than this man of Tarsus. Then I think it is most significant in this connection to remember that he was not racially a Jew since he came, as he himself affirms, from the tribe of Benjamin. The term Jew was given to the inhabitants of Judæa only, who were descended from the tribe of Judah, and not to the descendants either of the tribe of Levi or the tribe of Benjamin. Having established the fact, or rather noted it, that this man was a "chosen vessel" unto the Lord, we shall have occasion to note again and again, as we peruse these expositions, how in a very special manner, in some respects unique, he is led onward and ever onward by that same Lord Who had chosen him; led so closely and intimately that at one time he exclaimed: "I live; yet not I, but Christ liveth in me." "It pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." Men, speaking generally, are very jealous of their freewill. Nothing must at any time interfere with the free action of that freewill. To prove their freedom of action they would, knowing what is the will and mind of God concerning them, like a perverse and foolish child, do that which is contrary. Thus they make a fetish of their freewill and worship at its shrine. Not so this so great "Chosen Vessel" of the Lord. He surrendered his will to God on the Damascus road (Acts ix, 5) and, like His Master before him, his one supreme, Yea! only concern, was "to do the will of Him that sent me, and to finish His work."

We shall now proceed to follow in detail the travels of the Apostle onward from the Troas vision, far beyond the point reached by the Evangelist St. Luke, and show the conjunction of the Church of Christ with Israel in the Islands to the end that salvation by that Name, which is above every other name, might be for salvation unto the uttermost parts of the earth.

THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—IV.

BY A. M. HODGKIN.

(*By kind permission of the Council of the Victoria Institute.*)

THE WITNESS OF EDOM.

THE romance of travel and exploration centres around a city the very site of which was lost to the civilized world for centuries. "A rose-red city, half as old as time," a city hidden away in the heart of Mount Seir; a city not built but hewn out of the sides of the many-coloured sandstone rock—such is Petra, or Sela, the strong city of Edom, mentioned under various names more often in the Bible than any other city except Jerusalem.

The refusal of the Edomites, the descendants of Esau, to

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allow the Israelites to pass through their territory, led to a perpetual feud between the two nations. Their malignity in joining with Nebuchadnezzar in sacking Jerusalem led to the prophecy of Obadiah against their land. "There shall not be any remaining to the house of Esau: for the Lord hath spoken it." At the present day it is impossible to identify any remnant of the Edomites. Mr. Arthur Sutton, after his visit to Petra, wrote as follows:—"It is a very solemn experience to stand, as we stood, amidst such desolation, and witness all around us the accurate fulfilment of the prophecies, foretelling God's righteous judgment upon peoples who have long since passed into eternity."[21]

THE WITNESS OF MOAB.

Among the numerous silent witnesses to the truth of the Bible narrative, none is more remarkable than the famous Moabite Stone. Almost every line of the inscription has some link with the geography or history of the Bible, illustrating many points which had been obscure. It records the wars of Mesha, king of Moab, with Omri, king of Israel, and with the Edomites. It is full of references to the national god Chemosh, which the Bible repeatedly tells us was the god of Moab. The name of Jehovah occurs on the monument.

The stone answers an objection which has been made with respect to the antiquity of certain portions of the Bible written in acrostic form, beginning with the twenty-two letters of the Hebrew alphabet in its old Phœnician characters. It was contended that several of these letters had not been invented at the date assigned to these Scriptures. But the Moabite Stone presents the same twenty-two letters at a period even earlier than those portions of Scripture.

Bishop Walsh concludes his account of this stone in the following words:—

"Mesha's haughty chronicle on the stone of Dibon was written to glorify himself, and to vaunt against the name and the people of the Lord; but it survives to bear witness of Jehovah's power, and it comes forth after the lapse of nearly thirty centuries as an unexpected and unintentional witness to His truth."[22]

THE WITNESS OF ASSYRIA.

The witness of an enemy is sometimes more telling than that of a friend. Such an enemy the countries of Israel and Judah found in the mighty Assyrian Empire, fierce, cruel and relentless.

Dr. Orr says: "It is a striking fact that there is hardly a single point of contact with foreign powers in the period of the kings which does not receive illustration from the monuments."

This is especially the case with regard to Assyria. The black obelisk of Shalmaneser, now in the British Museum, represents Jehu, king of Israel, prostrating himself before Shalmaneser in the act of paying tribute. It records between twenty and thirty campaigns of the great Assyrian king. Three of these were against Benhadad and a fourth against Hazael, kings of Damascus, all of them agreeing with Bible history.

"Considering the countless millions of persons and events in those ancient millenniums, the wonder is that, among the comparatively small number mentioned in the Bible, any of them should have appeared in archæological research."[23]

We notice this again in the inscriptions of Tiglath-pileser III, under whom the Assyrian Empire rose once more into power. He mentions six kings who are named in the Bible. It was he who introduced the new policy of carrying away captive to Assyria the original populations of conquered countries, placing in their stead populations likewise carried from a far distance, over whom he placed Assyrian officials. We have a well-known illustration of this in the case of Samaria.

Writing of Sennacherib and Hezekiah, Prof. Sayce says:—"The Assyrian and the Biblical accounts supplement one another. Sennacherib naturally glosses over the disaster that befell him in Palestine. . . . but he cannot conceal the fact that he never succeeded in taking the revolted city or in punishing Hezekiah as he had punished other rebel kings, nor did he again undertake a campaign in the west."[24]

The excavations at Nineveh have proved its vast extent and confirm Jonah's estimate of it, just as we have already seen the excavations at Jericho confirmed the Bible hint as to the smallness of that city. Prof. Rawlinson has pointed out that at the time of Jonah Nineveh was undergoing what seemed to be a final eclipse. Thus the time was ripe for Jonah's message.

THE WITNESS OF THE FOUR WORLD-EMPIRES.

We must briefly consider the witness of the four great world-empires of Nebuchadnezzar's dream.

The fact that there have been these four world-empires—just four and never another, notwithstanding the efforts of ambitious conquerors—is in itself a witness to the truth of the Bible, and confirms us in the belief that there will never be a fifth universal dominion till the Stone cut out without hands shall smite the image, and He shall come Whose right it is and take unto Him His great power and reign, and the earth shall be full of the glory of the Lord as the waters cover the sea.

THE SECOND BABYLONIAN EMPIRE.

If the critics can be said to have been entirely unanimous about anything, that one thing is their common judgment regarding Daniel. Its supposed late date—about 168 B.C. under Antiochus Epiphanes—and its unhistorical character have been confidently asserted. But Assyriologists have a good deal to say about this matter, and much that has been set down as fable turns out to be fact.

The presence of certain Greek words in this book were held to make it impossible for it to have been written until "after the dissemination of Greek influences in Asia through the conquests of Alexander the Great." The supposed Greek words never numbered more than eleven, and now, through the progress of the study of languages, the words that are actually Greek have been reduced to the names of two, or at the most three, instruments of music. It was held that it was impossible for these instruments to have found their way into

[21] *Friends' Witness*, Vol. I, p. 21. 1908.

[22] "Echoes of Bible History," Dr. Walsh, Bishop of Ossory and Ferns, p. 248.

[23] "The Deciding Voice of the Monuments," p. 107.

[24] "Fresh Light from the Ancient Monuments," p. 116.

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Babylon in 600 B.C. But the widespread intercourse between East and West before that time is now fully admitted, and Prof. Petrie, speaking of the city of Tahpanhes in Egypt, with its Greek colony, says that "probably many a *kaithros, psanterin,* and *sumphonyah,* as they called the Greek musical instruments, had been traded over to Jerusalem, and were well known before we find them in Jewish literature."[25] Moreover, the seven-stringed harp, invented by the Greek poet Terpander, is sculptured upon a monument of Assurbanipal's. That monarch died in 625 B.C. Thus we have certain knowledge that it reached the Babylonian court within twenty-five years of its invention![26]

The personality of Nebuchadnezzar has been familiar to us from childhood, but the book of Daniel is the only literature that gives it to us. There we see his regal spirit, his love of display, his pride in his buildings; and the fact that, though an idolator and a polytheist, yet he brings the sacred vessels into "*the house of his god,*" as though he were a monotheist.

The character thus drawn is abundantly confirmed by the monuments. He has one favourite god, Bel-Merodach, and his inscriptions are mostly occupied with praises of this deity. "Merodach, the great lord, has appointed me to the empire of the world." The rest of his inscriptions nearly all relate to his immense building operations. "*To astonish mankind,* I reconstructed and renewed the wonder of Borsippa, the temple of the seven spheres of the world." The boast is echoed in the book of Daniel. "Is not this great Babylon which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?"

The Arabs have been using, and still use the ruins of Babylon as a huge quarry, carrying off the bricks to sell to others for building purposes. Nine out of every ten of these bricks are stamped with the name of Nebuchadnezzar. Specimens may be seen in the British Museum.

The palace school at Babylon, the fact that captive princes were trained there; the court customs of officials, the enumeration of the different classes of the wise men of Babylon; the Babylonian imagery of the dreams and visions; the garments mentioned; the method of punishment for impiety against the gods by burning alive in a furnace, and casting men to the lions as an instrument of royal vengeance—all these details, recorded so vividly in the book of Daniel, reappear in the records of the monuments of the great city of Babylon.

How could a writer of fiction in the second century B.C. possibly have reproduced so faithful a picture of the life of a city in the seventh century B.C. when the civilization of that city had been overthrown for four hundred years?

THE EMPIRE OF MEDO-PERSIA.

The second world-empire was a double one, corresponding to the breast and arms of the image, and to the ram with two horns of Daniel's vision (Dan. viii, 20). "The ram which thou sawest having two horns are the kings of Media and Persia."

Who was "Darius the Median"? He is unknown in secular history. There was a coin in use among the Persians called the *Daric.* A note to a play by Aristophanes says that the "*Darics* were named not from Darius the father of Xerxes, but from another *more ancient king.*" A new dynasty no doubt made a new coinage expedient. The Rev. Andrew Craig Robinson, in his interesting paper for the Victoria Institute last December, brings out very clearly his views that Xenophon and the cuneiform inscriptions are agreed in telling us that Darius is Cyaxares, the uncle of Cyrus, and that he shared the double kingdom with his nephew. Prof. Pinches, who was acting as chairman, said that "the Babylonian inscriptions only speak of Gobryas—there is no reference to Cyaxares as either king or even governor of Babylon." But he added that further discoveries in the East may, however, modify his conclusions.

Dr. Kyle hazards the suggestion that "it is not at all impossible that the Cyaxares of Xenophon, Gobryas of Nabonidus, and 'Darius the Mede,' are one and the same person. He would be a hardy critic indeed who would dare to say that 'Darius the Mede' is impossible."[27]

We do well to remember that Belshazzar was at one time considered an impossibility, before the inscriptions confirmed his mention in Daniel.

Ezra gives us the decree of Cyrus permitting the Jews to return to Jerusalem and rebuild the temple. The Annalistic Tablet, discovered by Prof. Pinches, tells how Cyrus collected and restored various peoples to their habitations, and returned the gods, which Nabonidus had brought to Babylon, in peace to their own sanctuaries. These two accounts are in full agreement. In the case of the Israelites, who had no idols, the sacred vessels of the temple are restored.

The cuneiform inscription at Persepolis identifies the Ahasuerus of Esther with Xerxes; and the book of Esther gives us a picture of that monarch in his home which corresponds exactly with his character in history in his life abroad. To have pictured this unique personality on an entirely different field 200 years after the event, as the critics suggest, and with every line of the picture corresponding to the palace at Shushan, which had meanwhile been destroyed, seems indeed beyond the power of fiction.

The French explorer, Dieulafoy, excavated the whole of this palace, and every detail throws light upon the book of Esther, and proves its historic accuracy. The scenes recorded fit the palace at Shushan as they would fit no other known palace of the ancient world, and the customs described fit no other court than that of Persia.

General Smuts, in the course of a speech in Toronto as reported by the *Toronto Globe,* said: "I take off my hat to the British people. I have seen them in the grimmest times and I can see that once more they are beginning to realize that they are up against it, and that toughness of fibre, that strength of soul, which has seen them through all the crises of their history, will once more be seen in this economic industrial struggle for the maintenance of their position which is going on to-day."

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[25] "Egypt and Israel," p. 88.

[26] See Urquhart's "New Biblical Guide," Vol. VIII, p. 249. He quotes from Lenormant.

[27] "The Deciding Voice of the Monuments," p. 289.

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MICAH.

By Chas. H. Corrin.

MICAH'S message in seven short chapters sets forth the primary theme of The Person—Christ, and the second and interwoven theme—The Nation Israel. The recognition of the association of these themes is the first key to interpretation.

The prophet deals with a period of time from Abraham to the end of the age, about 4,000 years, and visualizes the millennium. So that the prophecy is by no means "minor," but is a very great book. The time period is a second key.

Micah lived in time of Isaiah, chapter i, 1 (cf. Isa. i, 1), and evidently commenced his work later and closed earlier than the evangelical prophet. The burden of his prophecy is the same as Isaiah's, though more robust in style. As Micah iv, 1–3, is almost identical with Isa. ii, 2–4, scholars have disputed as to which was the original. But there is no reason why God should not give the same message to two men, ministering to varied groups of people. Isaiah was, according to tradition, of royal blood; he was much occupied about the king's court, dealing with foreign affairs, a scholar and an historian. Probably his message was chiefly delivered to the rulers. Micah was a countryman from an obscure village, Moresheth in Judah. His message was probably delivered in the market-place to the people. This incidence of the several messages is suggested by the fact that, a century later, when the priests and prophets moved to put Jeremiah to death because of his prophecies against Jerusalem, the elders and people in their assembly pleaded that their hero king, Hezekiah, had not interfered with Micah proclaiming the same message (Jer. xxvi). The democratic Micah had evidently made a deeper impression upon the popular mind than the aristocratic Isaiah had done.

Micah bases his message on the history of the past (chapter vi, 4–5). Here is another key. Nearly all the writers of the Bible refer to prior Scripture and they never modify anything written aforetime. It would be good if all our Christian teachers would take the same basis for their thinking and utterance.

The prophecy is addressed to Samaria and Jerusalem (i, 5); *i.e.*, the capital city of Israel and the capital city of Judah. Here lies a distinction providing another key. Solomon ruled over the twelve-tribed Kingdom of Israel; when he died, ten tribes rebelled and formed the House of Israel with capital at Samaria. Two tribes constituted the House of Judah with capital at Jerusalem. These two Houses are distinct throughout the Bible. Therefore we must always distinguish in reading concerning Israel, whether it means Israel of twelve tribes, Israel of ten tribes, or Judah of two tribes. Keeping this distinction in view, let us note the scope of Micah's message.

Principally, this message concerning the immediate time was addressed to Judah, and the prophet gives a terrible description of Church and State. He denounced their idolatry, covetousness, violent robbery, tricks in trade, impurity, drunkenness, bribery and corruption of priests, prophets, princes and judges, love of luxury and vain show, witchcraft, fortune-telling, false teaching. But he also had a denunciation against the House of Israel (i, 6), because the corruption of Judah had come from them (verse 9); and that the origin of the evil was their setting up of the law of Omri, king of Israel, instead of the Law of God (vi, 16).

The prophet was charged with a message of what the result of these things would be. He foretold the punishment of Israel, which came to pass when the ten tribes and outlying portion of Judah were carried away into Assyria. The fact that they never came back is another key to interpretation. He foretold also the destruction of Jerusalem, which came to pass 130 years after the deportation of Israel. The Jews (people of Judah) were taken to Babylon, but returned in part seventy years afterwards, being finally dispersed when Jerusalem was destroyed A.D. 70.

But to Micah was given, as to other prophets, the great promise of the Messiah, the Redeemer of Israel; and to him a more exact detail on one point than to any other prophet. He was commissioned to foretell the place of the Messiah's birth (v, 2). To him was also given the promise of the restoration (v, 7–9).

Now the Jews have never had an experience in accordance with this promise, and the majority of people have failed to find ten-tribed Israel enjoying it. What is the solution of the enigma?

Britain is Israel.

This recognition has been well called by a valued British-Israel teacher "A master-key to the Bible." Try it in every lock, test it out against every prophecy, in this and all the books of the Bible, concerning Israel.

But someone may ask: Is there not a promise of restoration to Judah in chapter iv, 8–10? Is there not hope of Jerusalem being delivered and having a king? Yes! in accordance with chapter v, 3, when they "shall return unto the children of Israel."

That return is proceeding. It commenced when the seven times of punishment of Israel began to lift and Jewry found its liberty in England and America. It took definite shape in the Great War when the Jews asked to be formed into Jewish battalions, and, with the British troops, they only of all the Allies marched into Jerusalem under Allenby in December, 1917; and the Union Jack flew over Jerusalem and the King of England appointed a Jew as his Governor. Does this awaken our national pride so that we boast ourselves above the nations? Then, the message of Micah to our fathers comes into redoubled force to-day, to every individual soul among us: "O man, . . . what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

But Micah sees further, right on to the millennial reign of our Lord (iv, 1–7). How men so seize on verse 3, "Beat swords into plowshares, spears into pruning hooks" and think that they can end war, forgetting a prior experience, "Beat plowshares into swords, pruning hooks into spears" (Joel iii, 10). War is not ended yet. There is at least, whatever preliminary conflict there may be, the gathering of the nations for the battle of the great day of the Lord God Almighty, when the Lord will come in person to deliver His people (ch. i, 3–4).

The prophet apparently summarizes all his prophecy in chapters vi and vii. "Hear ye—the Lord's controversy."

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And he sets forth the Sin, the Punishment, the Repentance, the Restoration; all its darkness and all its glory being provided for in the mercy and compassion of God (vii, 18–20).

It will afford a profitable exercise to read this book through at one sitting.

OBITUARY.

THE LATE MRS. LANDSEER MACKENZIE.

WE regret to have to announce the death of Mrs. Landseer Mackenzie, of St. Bernard, Bournemouth, a gracious lady, wife of Mr. Landseer Mackenzie, the venerable and greatly respected President of the Bournemouth British-Israel Association, and a Vice-President and Life Member of the British-Israel-World Federation, and formerly Vice-President and Member of Council of the Imperial British-Israel Association



The late Mrs. Landseer Mackenzie.

prior to its incorporation in the B.-I.-W. Federation. Mr. Mackenzie is related to the distinguished painter, the late Sir Edwin Henry Landseer, who was elected a Royal Academician in 1831, and received the honour of Knighthood in 1850, and was offered the Presidentship of the Royal Academy in 1865. He died in 1873 and was buried in St. Paul's Cathedral. His glorious pictures have delighted millions of people.

Mr. Landseer Mackenzie is a scholarly and distinguished British-Israelite of long standing, a rare gentleman of the old school. He was a Member of the first Council of the B.-I.-W.F., and he has frequently spoken on B.-I. platforms in London, Bournemouth and elsewhere. He is also the author of many articles in B.-I. publications, and of some caustic replies to opponents of B.-I., in which he dealt with their fallacies in a masterly way.

We tender to our good friend and his family our sincere sympathy in their great bereavement.

DAN—EARLY BRITONS.

To find the tribe of Dan is to find all Israel, since God had said that the captives that escaped should have the same meeting-place in the far-off Isles. Dan received only a small lot in the south of the land, and being of the same character then as now, he soon grabbed some more land for himself in the north, near Tyre and Sidon, and he engaged in shipping with the Phœnicians. He soon changed the name of the chief city Laish to Dan, carrying out Moses' instructions to Dan to set up his way-marks wherever he went. This tribe was not slow to write their name, *e.g.*, Danube, Daniester, The Danam, The Danan, The Danim, Dan-tring, Danetz, Dan-aster, Danay, The Dan, The Dacia, The Davi, The Darric Alps, or the Danish Archipelago. In Pholeny's map of Ireland we find Dan's Lough, Dan-sowar and Dangan Castle, D. or W. The old inhabitants of Ireland were called Danarians. It is well known that among the ancient Kings of Ireland were several Davids, three Solomons, with a Daniel in every house and a Jeremiah in every family, with Jeremiah's statue in the old law courts in Dublin.

If we remember that Dan was the eldest son of Rachel's household, the reason and meaning of his name, and the prominent part this tribe took in leading and in governing the nation, that in peace and in war this tribe furnished Israel with their chief officers, their Samsons and chief men, we shall understand why the tribe of Dan is doing the same now, and why it was the forerunner to found the new kingdom in these Isles.

It is well to note that when, in 1 Chron., all Israel were numbered, Dan was not mentioned, the simple fact being that Dan was not in the land; he had gone to the Isles of the West, where others were soon to follow. Eldad, an eminent Jewish writer, says, "In Jeroboam's time, 975 B.C., Dan refused to shed his brother's blood, and rather than fight against Judah he left the country and went in a body to Greece, Javan (the British Isles), and to Danmark." In the Annals of Ireland it is stated, "The Danans were a highly civilized people, well skilled in architecture and other arts" from their being resident in Greece and their intercourse with the Phœnicians. Their first appearance in Ireland was 1200 B.C., or 85 years after Deborah's victory. In Keating's History of Ireland, "The Danans were a people of great learning and wealth, and they left Greece after a battle with the Assyrians and went to Ireland, and also to Denmark, and called it 'Dan-mares,' *i.e.*, Dan's country."

Humboldt considers that the Greeks included in the term Phœnicians the Israelites, and is very clear that the early inhabitants of Ireland were Israelites, and that large numbers of them passed through Greece and Spain on their way.

We might quote from the ancient Irish Histories and the Welsh Triads, but I can only mention a few of the points. They tell us about the large companies of the chosen race which arrived in these Islands at the time of the prophet Jeremiah, 581-3 B.C., who came under the direction of the ship-owners of Dan. There was with the prophet, Baruch, a scribe, also the daughter of Zedekiah. They brought with them the Lia Fail, the Coronation Stone now in Westminster Abbey, on which all British Kings and Queens have been crowned for 2,300 years. They brought the harp and the grand melodies.

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They started a school of Classes, Law, Philosophy and Poetry, and it took twelve years to graduate there, but the reward was adequate. "An Allam was allowed a standing income of 20 cows and their keep, with food for himself, wife and family and 20 attendants." Eochaid Heremon married Tea Tephi, the daughter of Zedekiah, and the three conditions Jeremiah insisted on were :—

1. The worship of Baal must be renounced, and the worship of the True God established.

2. The Nation must accept the moral law, as contained the two table

3. He must provide a school for the Ollam or Prophets.

In County Fermanagh, four miles from Enniskillen, is Lough Erin, and in an island called Davenish, in an old cemetery, is an old rock-hewn tomb called from time immemorial Jeremiah's tomb. It is well known to historians that for centuries Ireland was the university of all Europe.

Dr. Johnson said, "Ireland was in early times the School of the West, the great habitation of sanctity and learning." Julius Cæsar says, "The learned Druids were taught in the Irish School, and the youths from Galic were sent over there to finish their education."

Sir James Ware says, "The English Saxons received their education from schools then planted in Ireland."

This brings us down to 580 B.C., which is after the captivity of both Israel and Judah.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, M.A., K.C., had a good audience at Headquarters on January 22nd. He will give another address on Prophecy on Wednesday afternoon next. The Rev. E. A. Couldrey and the Rev. Pascoe Goard gave addresses on January 23rd. The speaker for Thursday evening next is Mrs. A. H. Murray. * * *

A series of eight meetings will be held in the Town Hall, Eastbourne, on February 10th, 11th, 12th and 13th, at 3 and 8 p.m. The Rev. Pascoe Goard, Mr. John Leech, Mr. Herbert Garrison and Mr. J. J. Morey will be the speakers.

* * *

A series of ten meetings will be held in the Central Hall, Westminster, February 17th to 21st. Particulars will be given later. * * *

The Rev. J. T. Childs has given two addresses for our Branch at Cheltenham. At both meetings a resolution was adopted supporting the action of Headquarters in joining in the Protest against the persecution of Christians in Russia. Many of our Branches have forwarded us similar resolutions.

* * *

A lecture given at Tonypandy on January 15th, entitled "The Sign and Witness of the Great Pyramid," by the Rev. W. T. Medhurst, was well received. Another talk was asked for, and there are strong hopes of the formation of a Branch here and a centre for the sale of our publications. The Chairman at this meeting is the under-manager of the mine, and one of the converts to British-Israel at a previous visit of the lecturer last November.

* * *

The Vicar of Burley, Rutland, the Rev. Colonel Seton of Mounie, was the preacher at the "Popular" Service at Peterborough Cathedral on the evening of Sunday, 12th January. The preacher took for his text Jeremiah xxiii, 5, and gave some British-Israel explanations of prophecy concerning our Lord's Second Coming, and the rule of the House of David, which are probably not often put before a Cathedral congregation.

* * *

Mr. Robeson, General Secretary, Canadian B.-I. Federation, writes :—"Since the forward move by the Toronto Central Branch in acquiring the beautiful property at Sherbourne Street as Headquarters, great interest is being shown in our teaching. Situated as it is on one of Toronto's main streets, people are constantly calling asking for information. On January 2nd, to a crowded audience, Mr. W. H. Blackaller, President of the Canadian Federation, delivered an inspiring New Year's Message. On January 9th Mr. Fenton Fansher is to speak on 'A New League of Nations.' Enquiries are being received from all parts of Canada and the U.S.A., and we look forward to 1930 as the greatest year yet experienced in the spreading of the Gospel of the Kingdom."

* * *

Mr. Chas. Lavender sends the following item :—"'Now the whole structure of Solomon's Temple was made, with great skill, of polished stones, and those laid together so very harmoniously and smoothly that there appeared to the spectators no sign of any hammer, or other instrument of architecture, but as if, without any use of them, the entire materials had naturally united themselves together, that the agreement of one part with another seemed rather to have been natural than to have arisen from the force of tools upon them. . . . . He (Solomon) also overlaid the Temple, both within and without. with boards of cedar, that were *kept close together by thick chains*, so that this contrivance was in the nature of a support and a strength to the building.'—Josephus, 'Antiquities,' Book viii, Ch. 3, 2. Whiston's Translation, p. 214.

"Is it possible that the 'thick chains' were on the same principle as, and actually the precursors of, the great steel chain which has been used recently to strengthen the Dome of St. Paul's Cathedral?"

* * *

For special reasons the "May Meetings" will be held early this year. The dates fixed are April 9th and 10th.

The Annual Meeting of Members and Associates for receiving the Report and Financial Statement for 1929 will be held at Headquarters on Wednesday, April 9th, at 5.30.

* * *

THE EARLY GEOGRAPHY OF THE BRITISH ISLES.

THE PREPARATION OF BRITAIN AS THE APPOINTED PLACE FOR GOD'S PEOPLE ISRAEL.

Considerable interest has been aroused by the recent report in the daily Press that a dredger, the largest in the world, being used in Southampton Water, had brought up debris showing evidence of a submerged forest; and we have received enquiries as to this profoundly interesting subject of the cleavage of these Islands from what is now the mainland

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of Europe, and their establishment by the Great Architect of the Universe as the safe and appointed place for Britain-Israel.

Those of our readers who have travelled, say from Dieppe to Paris, must have been struck by the evident similarity of geological formation between the coasts of France and England, from which it would appear that at some period the two countries formed part of the same continent. There is a map of Britain and Ireland in the Mammoth period which illustrates what appears to have occurred, and this map faces the title-page of Rev. Arthur Pritchard's very useful booklet, "The Bible and the British Race."

Those who already possess a copy will find this map helpful as they read this article, and those who do not yet possess a copy may have one by return post by sending sevenpence to the Covenant Publishing Co., 6, Buckingham Gate, London, S.W.1.

The map shows the union of these Islands with the Continent, and the submerged forest of the old land area is clearly indicated.

* * *

SUBMERGED CONTINENTS.

"According to a once popular theory, the ocean basin and continental elevations have been in the main permanent throughout geological times. The balance of evidence, however, is against this view. Some portions of the continents have, it is true, remained above sea level throughout geological time, and it is correspondingly probable that parts of the ocean basins may have been permanently below sea level. Nevertheless, there has been great interchange of ocean and continent. There is evidence, for example, of a great continent, known as Gonwanaland, which once extended from Australia westward across the Indian Ocean, included most of India and Africa, continued across the Atlantic and comprised the Eastern highlands of South America."

Thus writes Professor J. W. Gregory, F.R.S., Professor of Geology in Glasgow University, in his article on "Geology" in the Harmsworth Universal Encyclopedia. (Vol. 4, page 3475.)

* * *

LEAMINGTON BRANCH MEETINGS.

The local Secretary writes :—"A large audience assembled at 3 p.m. on January 23rd. After a hymn and prayer offered by Rev. Arthur Pritchard, M.A., he gave a rapid survey of the Book of Isaiah, showing the various nations to which God sent special messages by the Prophet; and clearly demonstrating that chapters xl to lxvi applied to 'Israel in the Isles'—*i.e.*, Great Britain—'in the latter days'—*our* days—now—and how point after point exactly fits *us* and no other nation whatsoever.

Those present expressed great appreciation of the speaker's lucid address, and several ordered copies of Rev. W. Pascoe Goard's 'Outline Study of Isaiah,' which was particularly recommended.

Owing to two other important events taking place at the same hour, the attendance at 7.30 was smaller, but quite as appreciative. Rev. Arthur Pritchard occupied the chair, and Alderman Mason, J.P. (President of the local Branch), gave a lecture on 'The Growth of our B.-I. Truth,' and showed how it was influencing men's minds in many unexpected quarters. He spoke of how recent archæological researches were in every case proving the truth and accuracy of the Old Testament records, alluding to the Flood (as proved by the depth of the deposits), and the most interesting finds at Ur (the very existence of which the Modernists had denied and scoffed at), showing an extremely high state of civilization at the time of the call of our forefather, Abraham.

Subsequently the Chairman briefly touched upon the persecution of the Christians in Russia, and read extracts from some of the speeches at the great 'Protest Meeting' at the Royal Albert Hall."

* * *

ERRATUM.—In the article, "Destinies of Israel and Egypt," in THE NATIONAL MESSAGE of January 18th, page 42, line 43, "bombardment of Alexandria, A.D. 1892," should read "1882."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, East Street, Friday, 7th, at 8. Mr. John Leech, M.A., K.C.
BATTERSEA, 193, Lavender Hill, Tuesday, 4th, at 8.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 3rd, at 8.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 6th, at 8.
BOLTON, Spinners' Hall, Thursday, 6th. Mr. J. H. Brenchley.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 6th, at 7.30. Bible Study.
CAMBRIDGE, St. Andrew's Hall, Tuesday, 4th.
CARDIFF, Y.M.C.A., Tuesday, 4th, at 7.30. Rev. W. T. Medhurst.
CHELTENHAM, Empire Hall, North Place, Thursday, 6th, at 3 and 7. Rev. T. H. Whitehouse.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 3rd, at 8.15. Mr. John Leech, M.A., K.C.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 5th, at 3, and 7.30. Mr. A. W. Walburn.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 6th, at 8. Mr. Samuel Orr.
GLASGOW, Christian Institute, Sunday, 9th, at 6.30. Mr. James McCullum.
GOSPORT, Camden Town Mission Hall, Brockhurst, Tuesday, 4th, at 7.30. Miss Hamilton Hunter.
GRAVESEND, Town Hall, Tuesday, 4th, at 8. Rev. Joseph Gay, A.T.S.
GUILDFORD, Holy Trinity Hall, High Street, Thursday, 6th, at 3.15. Miss Hamilton Hunter.
HARROW, Gayton Rooms, Station Road, Friday, 7th, at 8. Bible Study. Miss B. M. Beck.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 5th, at 3. Mr. John Leech, M.A., K.C. Thursday, 6th, at 7.30. Mrs. A. H. Murray.
HIGHGATE, 223, Archway Road, Wednesday, 5th, at 8. Mr. Hubbard.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, 3rd, at 7.45. Mrs. Aiers.
HULL, Church Institute, Albion Street, Tuesday, 4th, at 7.30. Bible Study.
ISLINGTON, Thursday, 6th, Rev. T. Sparshott Johnson, M.A.
KINGSTON, Hall of Remembrance, Wednesday, 5th. Rev. Joseph Gay, A.T.S.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 4th, at 7.45. Rev. G. H. Lancaster, M.A.
PAIGNTON, Y.M.C.A., Palace Avenue, Tuesday, 4th, at 3. Bible Study. Rev. Com. Roberts.
PORTSMOUTH, Marie-La-Bonne Hall, Swan Street, Monday, 3rd, at 3 and 7.45. Miss Hamilton Hunter.
PUTNEY, 12, Ravenna Road, Monday, 3rd, at 8. Study Circle. Rev. Kenneth Dodds.
REIGATE, Wesleyan Schoolroom, Thursday, 6th. Rev. Joseph Gay, A.T.S.
RHYMNEY, British-Israel Hall, Tuesday, 4th, at 7.
SHEFFIELD, Nether Chapel, Norfolk Street, Monday, Tuesday and Wednesday, 3rd, 4th, and 5th, at 3 and 7.30. Mr. J. J. Morey.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 5th, at 3 and 7.30. Miss Hamilton Hunter.
SOUTHPORT, The Hall, 631, Lord Street, Thursday, 6th, at 3 and 7.30. Mr. J. J. Morey.
TEIGNMOUTH, Temperance Hall, Monday, 3rd. Bible Study. Rev. Com. Roberts.
WALSALL, Temperance Hall (The Square), Friday, 7th, at 3 and 7.30. Mr. J. J. Morey.
WELWYN Park Way Cafe, Tuesday, 4th. Rev. T. Sparshott Johnson, M.A.
WORTHING, 71, Rowlands Road, Tuesday, 4th, at 3. Mrs. M. Bloxam.

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THE NATIONAL

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CONTENTS.

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—I. By the Rev. W. Pascoe Goard, F.R.G.S.	81
THE THREE GARDENS.—No. 1. By the Rev. H. B. Simeon, M.A.	83
THE COSMICAL MOTIVE OF THE INCARNATION	86
THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—V. By A. M. Hodgkin	87
PHENOMENA DURING 1929. By Basil Stewart	89
PERFECTION UNCHANGEABLE. By H. E. Turner	90
CORRESPONDENCE	91
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	92
TITHING. By Mr. P. W. Thompson	93
KENSINGTON MEETINGS	93
THE SECRETARY-GENERAL'S NEWS AND NOTES	94

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—I.

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

BRITISH-ISRAEL Truth consists in the study of a whole realm of historic facts which commenced about as far before Christ in the B.C. years as we are after Christ in the A.D. years, namely, from the call of Abraham to the present day.

Connected with this realm of historic facts is the record of the manifestation of superhuman personages, angelic and Divine, of superhuman activities in the realm of action and in the realm of knowledge, and of the manifestation of a spiritual dynamic born neither of the physical nor psychical, but proceeding from the Father of spirits, the only true and living God.

Drawing a chronological line from the call of Abraham to the present day, and letting the Israel-British history during that long and varied period be the base of the pyramid, we find that the apex of the pyramid above the centre of that chronological base line consists of the manifestation and ministry of our Lord Jesus Christ, culminating in the great offering on Calvary made for the redemption of His people Israel and for the salvation of the world.

The whole of this immense region of history is built compactly together into a great structure composed of material facts, and illuminated with spiritual truth.

There are various lines of approach to this great realm or structure of truth, but we shall confine our thought to two out of the many avenues of approach.

The first line of approach begins at the point where our feet are now treading the chronological highway of the ages. From this point we look backwards, and, ascending against the current of time, retrace the pathway traversed by the generations back to the beginning of things at the call of Abraham.

In so doing we start with the assumption "Britain is the modern development of the Israel of Prophecy."

In starting out upon this line we must first look at the grounds for our assumption. Such grounds are not wanting, and they are ample to establish the assumption.

Biologically.—Israel of the latter days has been indicated in the prophetic Scriptures biologically, proceeding from the general to the particular, thus:—

1. *They are Semitic*—that is to say, descended from Shem, one of the three sons of Noah, which immediately eliminates the remaining two-thirds of the Noachic descent, *i.e.*, it bars the descendants of Ham and Japheth.

2. *They are Hebrew*, or descendants from Heber, which debars the remainder of the Semitic descent.

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3. *They are descended from Abraham, Isaac and Jacob*, which debars the remainder of the Hebrew descent, and narrows the biological quest.

Ethnologically.—The Israel of modern days is declared to consist, first, of the descendants of a voluntary colony from all the tribes of Israel, occupying "the Isles" north-west from Palestine;—these are the ancient British—and, secondly, of the descendants of the ten-tribed nation of Israel, as distinct from the two-tribed nation of Judah. These are the Anglo-Saxons, Anglo-Danes, and Anglo-Normans, etc.

They are described nationally as an unit occupying "the appointed place" for a specified time, as a kingdom hidden from the eyes of the world.

BRITISH-ISRAEL IN "THE ISLES."

Take, for instance, the great Isaiah message from the 40th chapter to the 66th; it will be found that it is taken up, first, with the progress of the Israel people to "the Isles" north and west, first from Palestine, and later from the captivity in Babylonia.

Then from "the Isles" the progress starts out again as the people go to take possession of "the heritage of the heathen," and to take possession of "the waste heritages" to the uttermost parts of the earth "as a possession."

Finally, the onward flow of the movement in its world-girdling process reaches the land of the Fathers, viz., the Persian Gulf, coming from "the Isles," "from Egypt," and "from Assyria," and anyone who marked the converging lines by which the British armies approached Palestine in the last war will find that they came from Assyria, the Persian Gulf, from Egypt, by the ancient route into Palestine, and from "the Isles" of the north and west by the ships of Britain, thus fulfilling the ancient prophecy contained in Isaiah.

There are many and varied marks to identify Israel in the latter days. Moreover, Israel in the latter days must be manifestly bearing these marks if the Bible is to stand as an inspired foreword to history.

Now what does history record in regard to this matter?

Such historians as Sharon Turner and other modern writers trace our Anglo-Saxon people back by diverse routes, covering sea and land, to Western Asia.

By the sea routes they follow them by Land's End and Finisterre—which also means Land's End—on by Spain and Gibraltar, and thence by the usual Mediterranean route to Greece and Palestine, or, as Waddell puts it, to Phœnicia, the home of the Fathers.

By the land route such historians trace them through the forests of Germany, and by the rivers of Central Europe, to the Crimea; and through the passes between the Black and Caspian Seas to the land of the Israel captivity.

Enough has been said to indicate this line of approach. Libraries of literature have been written on it, and the case has been well made out.

The other line of approach is to begin at the far end of history, with the call of Abraham, and to follow down with the stream of history and prophecy, the main theme of which is the great story of the origin and onward march of Israel through the ages.

In committing itself to such a magnificent and detailed presentation of the narrative of coming history, stretching into the future for ages, involving successions of Empires and of civilizations—passing from one dispensation to another, and on to a yet more distant third dispensation with completeness of outline and wealth of detail—the Bible *creates certain great necessities* in the way of historic fulfilment, without the attainment of which by a certain family of the Semitic race, at a certain time, and in a certain geographical position, the whole scheme must fall to the ground.

From the standpoint of the ages, which a few years ago would have been called "prehistoric," but which to-day are recognized as fully historic, the prophets *pre-wrote the history of a people,—Israel,*—and, in a secondary sense, *of contemporary peoples for ages to come.* They pre-wrote them first as *dwelling in the heart of Asiatic civilization*, and as playing a leading and varied role therein.

Then *they boldly swept across the gulf which separated ancient civilization from the modern civilization, which was to them a far distant civilization not then developed. To us it is the present "Western" civilization in which we live and move and have our being*, as they lived and moved and had their being in the ancient civilization.

They swept across *from an Oriental civilization* to *an Occidental civilization*, the whole structure of which was as yet hidden from the eyes of their world, as the succeeding civilization which shall replace our own is hidden from the eyes of the world to-day. The succeeding civilization which shall replace our own is only dimly known in outline to those who know the very prophetic writings of which we are speaking, as they sweep forward to depict the coming civilization which is next succeeding ours, but which was twice removed from theirs.

In all this pre-writing of ages-long history they neither hesitated nor faltered; their voices rang clear as trumpets; their message was specific and definite. Thus *they created the need of fulfilment* which could only come with the rise of new civilizations, by the birth of new nations, by the detailed fulfilment of thousands of years of pre-written history on the part of Israel.

Only thus could history demonstrate that their message was true; and under the circumstances being true, must of necessity emanate from the mind, not of man but of God. For the mind of man could never compass such pre-writing of history.

In thought we stand where chronologically Abraham, his son Isaac, and his grandson Jacob, stood, and, shading our eyes, look down through the long distance of the ages upon which the first blazing outlines of the great history were sketched.

We stand with Moses (*circa* 1496 B.C.) as in the ears of assembled Israel he filled in more of the outlines of the same amazing story.

We stand with David some four centuries later, as with

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voice attuned to harp he sang of new details in the onward march of the same great army of Jehovah.

We stand with Isaiah, and later with Jeremiah, Ezekiel and Daniel, as still they carried forward the same majestic theme.

We stand with Jesus and the Evangelists, the Apostles, and the Revelator, as they sweep forward to the triumphant completion of that composite literature which had taken twelve hundred years to produce, to which scores of contributors had added their contribution, and we witness its final consummation in the last two infinitely beautiful chapters of the Bible.

Nothing approaching this great epic of revelation has ever appeared elsewhere in human literature; nothing so majestic has ever been produced from the heart and brain of man.

As a library of literature it must be justified by fulfilment, or it must stand simply as a masterpiece of human effort; but only that!

It created its own demands, its own need, in the field of historic fulfilment, in order to its demonstration to be what it claimed to be, viz., a communication from God through the minds of many men.

In a secondary sense *the Bible required that the Continental nations of Asia and Europe should follow each other in certain orderly sequence, during an appointed period, and that then they should come to an end.*

The sequence foreshadowed was Assyria, Babylon, Medo-Persia, Greece, Rome; the latter first united, then divided, and ultimately appearing in eight or ten final kingdoms.

Needless to say, the need so created for historic fulfilment—of the wonderful picture of the 2nd chapter of Daniel, for instance—had not one chance in a million, humanly speaking, of being satisfied; yet all historians know that *the history of the Continental Empires and Kingdoms has taken the one course necessary, among the countless courses open, for the fulfilment of the pre-written prophetic scheme.*

The great need created by the literature of the Bible for its own fulfilment was the continued existence of two national Houses, namely, *the House of Judah* and *the House of Israel.* Not only must these nations so continue, but they must take a certain indicated course.

The House of David, the reigning House, must also be continued. This House, uprooted from Jerusalem, must be forthwith translated to, and planted in, "a high mountain and eminent, even the mountain of the height of Israel," and that mountain must be found, not in Palestine from which it was then being uprooted, not in Egypt, not in Babylon, but elsewhere "in the secret place of the Most High."

Thus Europe is indicated by elimination. (Ezek. xvii.)

The House of Israel must also pass over a certain clearly-demarked highway of history; first, uprooted from Palestine; secondly, scattered among the nations to the ends of the earth; thirdly, re-gathered and "cast into another land," namely, "the mountain of the height of Israel" (see Ezek. xx); and, finally, they must be restored to the Promised Land.

Again such a fulfilment, humanly speaking, had not a chance in a million, or for that matter in a million million, of accomplishment.

And yet the miracle has happened, for both the House of David and the House of Israel are to-day inhabiting the "high mountain and eminent, the mountain of the height of Israel" which Ezekiel declared was not to be found in Palestine, not in Egypt, not in Babylon, but elsewhere. And the nation of Jews, although still scattered, is in plain view, and is awaiting and expecting its re-gathering in Israel.

It will be seen, then, how much the sacred Scriptures depend upon fulfilment to demonstrate the Divine origin of the prophetic Scriptures.

Ignorant of the whereabouts of Israel, to their shame be it said, those who call themselves "the scholars" to-day declare that the Scriptures have broken down. It is not true that the Scriptures have broken down, but their claim to pre-eminence in scholarship has broken down at this vital point before the eyes of men and angels, and the sooner they recognize the fact the better. For this defect in their scholarship vitiates all their present theological position, and is the cause of wrong conclusions being adopted.

But are we in any better position? Without assumption of any other quality than that of being able to recognize and accept facts as we find them, we say "Yes," we are in a better position. *We know that the House of David and the House of Israel are in being*; that they have come to the present in time and place by the routes and at the times indicated by the prophetic writers; that they are carrying out the activities, and hastening to achieve the destiny indicated for them of God "by the mouth of all His holy prophets since the world began."

THE THREE GARDENS.

By the Rev. H. B. Simeon, M.A.

[*These papers on the Three Gardens formed the subject of three addresses in a Church in Sussex during a quiet afternoon in Passion Week, 1929, conducted by the writer.*]

No. 1.

The First Garden.

In the study of the account of the Passion of our Lord as given in the Gospels we meet with one oft-repeated phrase: "that the Scriptures might be fulfilled." These words seem to show that all history had been leading up to one great climax, namely, the Redemption of mankind upon the Cross, and the restoration to man of what he had forfeited by sin, namely, immortality and everlasting life. It would be indeed a work of enormous labour and time, albeit of the greatest interest, to trace out in detail the fulfilment of Scripture in the greatest tragedy that the world could ever see, but it is proposed to take in these three papers some portion of the subject.

The First Garden is referred to in Genesis ii, 8.

"The Lord God planted a Garden eastward in Eden."

The Second Garden is referred to in Matthew xxvi, 36.

"A place called Gethsemane," to which St. John in xviii, 1, adds: "Where was a Garden."

The Third Garden is referred to in John xix, 41.

"In the place where He was crucified there was a Garden."

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The Garden of Eden is the Garden of Happiness, Sin and Death.

The Garden of Gethsemane is the Garden of Sorrow, Conflict and Agony.

The Garden of Calvary is the Garden of Life, Resurrection and Hope.

And as we proceed we shall see how intimately connected one with another they are, and how the analogies and types in the Old Testament are developed and fulfilled in the New Testament. With these introductory words we pass to the consideration of the First Garden, the Garden of Eden.

I.

Almost insensibly as we read of the redemption of man by Him Who is so often referred to as "the Second Adam," our thoughts revert to the First Garden in which was placed the first Adam; that beautiful Garden, surely typical of this beautiful world as it came from the hand of its Creator, that Garden in which man lived in the time of his innocency. The very word itself, Eden, is expressive of delight, enjoyment and happiness, and in the LXX (the Septuagint, the ancient Greek version of the Old Testament) the word is παράδεισος (paradeisos), which means a pleasure ground, and from which comes the word "Paradise."

In Joel ii, 3, where the Garden of Eden is mentioned, the Greek word used for Eden is τουφή (touphé), which means beauty or delicacy. Isaiah (li, 3) speaks of Zion which shall be like Eden, "and her desert like the Garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Into this beautiful place God put man, made in His Own image, endowed with Divine gifts, to be God's agent and to have the control of the world.

Rightly, therefore, may we call the First Garden the Garden of Pleasure and Happiness.

Eden is a Garden of type and prophecy. Two types are mentioned at once. Among the trees that were "pleasant to the sight and good for food" we read of "the tree of life in the midst of the Garden," and "the tree of knowledge of good and evil." We also read of a river to water the Garden, which is afterwards divided into four rivers, whose names are given: Pison (freely flowing), Gihon (stream), Hiddeke (rapid)—afterwards called the Tigris, and Euphrates (sweet).

The River of Eden is parted into four rivers to water the Garden, so that the idea presented to us of Eden is a dwelling-place prepared for man, the river flowing through it being the River of Life, which should by means of the channels of the four streams be spread over the world, and this river has been thought to be the type of the four Gospels.

The Tree of Life and the River of Life are two types of which we hear later, for they are the figures of that salvation which the history of the world was to unfold. The prophet Ezekiel refers to both the Trees and the Waters in his vision of the Holy Waters described in chapter xlvii, and they are referred to again by St. John in Rev. xxii, 1, 2. The Cross is referred to as a Tree in Gal. iii, 13, and also in 1 Pet. ii, 24.

Among the trees of the Garden that were pleasant to the sight and good for food are mentioned two mystic trees, the Tree of Life and the Tree of Knowledge of Good and Evil. The Tree of Life is stated to be in the midst of the Garden. Special notice should be taken of that, as it will be seen later on what is the meaning and significance of this. Adam was told that he might eat of the fruit of all the trees but one, namely, the Tree of Knowledge of Good and Evil. But he was allowed to eat of the fruit of the Tree of Life, not as a means of conferring immortality, which was his already by Divine gift, but as a symbol or guarantee of that immortality with which he had been endowed, and which would continue to be his so long as he remained obedient to God. The penalty of the transgression of the command not to eat of the fruit of the Tree of Knowledge of Good and Evil was Death. It was not the tree itself that produced spiritually poisonous fruit, for it was created by God, and He could not have created evil. The penalty was to follow the act of disobedience to God's command. The description of this tree as the Tree of Knowledge of Good and Evil was a representation of the fundamental difference between right and wrong, duty and sin, which lies at the root of all responsibility.

Moreover, it expresses the fact that evil existed before man, just as undoubtedly physical death did also. The origin of evil no one knows or ever can know in this world. How it entered into the world is shown in the pictorial account of Eden. And this most beautiful picture proves itself to be true, because it presents to us the Father seeking His disobedient child with blended love and tenderness, and yet with necessary sternness, and helping him to bear the consequences of his sin with the promise of ultimate redemption from spiritual death, which is the fruit of sin. If God corrects His child, yet with the punishment of toil and suffering are also blended sympathy and hope.

Upon this beautiful Garden of happiness and delight a great change came. Why evil was allowed to enter we know not, any more than we know the origin of evil itself. But evil, allegorically represented by a serpent endowed with intellect and powers of speech, entered. And this serpent represents the Arch-enemy of God, Satan, or the Devil. In Rev. xii we are told that "there was war in Heaven. Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not, neither was their place found any more in Heaven; and the great Dragon was cast out, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with them."

In these words, which form part of the description of the Vision of Heaven that was vouchsafed to St. John, we seem to have a clue as to the reason why Satan in the guise of a serpent was allowed by God to enter into that beautiful Garden of innocence. We notice that the expulsion of him and his angels from Heaven left no loophole for forgiveness. And further, we gather that the reason for their expulsion was pride that had produced jealousy. Human words must be used in default of better ones, though as applied to events in the other world they may have such subtle meanings as to be above our understanding. Then we notice that Satan and his angels were cast into the earth. It would seem that this was because before the fall, when Satan had been one of the

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Archangels, after his fall he still claimed dominion over the world. He asserted this to our Lord in one of the Temptations. As he showed Him all the kingdoms of the world and the glory of them he said to Christ, "All these things will I give thee if thou wilt fall down and worship me." And Christ did not dispute the claim. Further, Christ spoke of him as "the Prince of this world," and St. Paul in Eph. vi, 12, in speaking of wrestling with spiritual enemies, mentions "the rulers of the darkness of this world." If this be so, and as God committed to man the control of this world, we see why the subtle tempter was trying to deprive man of it. So man was assailed by the Arch-enemy of mankind, and we gather that the temptation was the sin of pride, a desire to know more than God had intended him to know, and thus place himself on a level with God.

Therefore Satan directly contradicted God's fiat that disobedience to that one command not to eat the fruit of that particular tree would involve death—spiritual death, *i.e.*, separation from God. "Thou shalt not surely die, for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil."

The result we know. Man fell at the first assault, and it was Pride that overthrew him. Does not this throw a brilliant light upon St. Paul's statement about Christ? "He humbled Himself even unto the death upon the Cross." As man fell through Pride he could be reinstated only by man's humility of the very deepest kind, being that of *the* Man, the Human Son of God, Who left His throne in Heaven and emptied Himself of His glory.

So the Garden of happiness was changed into the Garden of sin and death, spiritual death, separation from God. Sentence was passed by God upon the tempter, and then upon the man and woman. The heaviest sentence was the first one. It not only contained no hope for him, but in it bore the germ of hope for his victims. The serpent, who should henceforth be at continuous war with man was given power to inflict upon him terrible suffering, it being the Divine law that sin must always produce suffering of some kind, but in the end man should be the ultimate victor. The wording of the sentence upon the serpent should be noted. "I will put enmity between thee and the woman, and between thy seed and her seed; it (*i.e.*, the seed of the woman) shall bruise thy head (which means fatal injury, for the head is the seat of the vital powers) and thou shalt bruise his heel" (the heel not being a vital part, but involving suffering, or even crippling of the body). It should be noted that the neuter pronoun "it" and the masculine pronoun "his" are both applied to the seed of the woman, and it is so in the Revised Version. This is not accidental, but has a meaning. Doubtless the whole prophecy applies in its entirety to Christ, Who was *the* seed of the woman. But the use of the two genders means that the "it" includes the whole human race, which is to be in continuous conflict with the powers of evil, and therefore will share in the final victory wrought by Christ, and that the "his" the masculine pronoun, applies to Christ, because He was to suffer terribly in the final conflict on Calvary, although sinless Himself, thus bearing for the whole race of man the inevitable penalty of sin.

For the present purpose of considering the Three Gardens together, there may be seen in the words of the curse passed upon Adam the forecast of the suffering of the Second Adam: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for dust thou art, and unto dust shalt thou return." Our Lord Himself as man shared in the curse, and as He knelt on the hard ground of the Second Garden in Gethsemane in His agony, He must have felt to the full the whole meaning of the curse. Indeed, throughout His whole life He must have felt the hardships foretold for man. On one occasion He did mention it, though He seldom spoke of it. His words were: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

Among other things produced by the land under the curse are mentioned thorns. It is not difficult to see the foreshadowing of the Crown of Thorns, which formed part of the physical suffering borne by Christ. "In the sweat of thy face shalt thou eat bread" forecasts the hard ground of the Second Garden that was bedewed with the bloody "sweat," which the bearing of the curse forced from His brow. The only part of the curse which does not seem to find a parallel in the Second Garden, nor even in the Third Garden, is the concluding part of it. "For dust thou art, and unto dust shalt thou return." The dead body of the crucified Lord was not suffered to corrupt; but our bodies do corrupt, and return to the dust. This has often been thought to be one of the greatest difficulties in connection with our declaration of belief, "I believe in the Resurrection of the body." The writer does not feel that this is the right place to consider what is really meant by those words. But the point under consideration now is why, if we are to share in Christ's Resurrection, our bodies must turn to dust, although our Lord's body did not. But the answer is plain. Our Lord had in Gethsemane and on the Cross borne the full weight of the curse for sin. The climax had been reached when He had been actually forsaken by the Father. He Himself said so at the very end. "My God, My God, why didst Thou forsake Me?" (which is the true translation). The climax of the curse had been reached. He had been actually separated from God. That is entirely beyond our understanding. But those awful words were followed instantly by the cry of triumph, rendered in English: "It is finished"; but in reality the one single Greek word means: "It has been perfected." The Redemption of man had been completed. The reunion between man and God had been perfected. The serpent's head was bruised and broken in defeat. The curse had been overcome, and therefore could no longer apply to Him. But when we rightly say that the Atonement was completed upon the Cross, we must be careful to understand rightly what Atonement means. It emphatically does not mean that all the sins of the world, past and future, are washed away in the Precious Blood. If it did mean that, it would mean that we might henceforth sin with impunity. What it does mean is that, provided we will accept and utilize what the Saviour did for us, then and then only we have a right to claim forgiveness and pardon—a right which man had not before. This right to claim forgiveness and pardon involves something for us to

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do ourselves. Each one must work out his own salvation with fear and trembling. The death of the Saviour upon the Cross does not automatically bring forgiveness and pardon. St. Augustine put this most clearly in the well-known words: "God made you without you. God redeemed you without you. But God will not save you without you." If we confess our sins, that is the point, if we own up, with no attempt to cover them up, then the irrevocable right which the Cross has given us applies. "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Cleansing and forgiveness mean the absolute washing away and annihilation of our guilt. But emphatically it does not mean that the consequences of our sin are washed away. The guilt is washed away, but the consequences remain. The curse upon man in the Garden of Eden was indeed destroyed on the Cross, but the consequences of the curse remain—and one of those consequences is the corruption of our bodies. We still must return to the dust, because we have all sinned. Our Lord was not sinful. He took upon Himself our sins and guilt, and paid the extreme penalty, even to the utmost climax, the separation from God. By that He gave us what we had not before, an absolute right to claim pardon, which right nothing can take away; and by this He broke the curse, but not the consequences of it. He Himself being without sin had no consequences to bear. Therefore His body could not corrupt. The prophetic Psalmist could rightly sing: "Thou shalt not suffer thy Holy one, thy sinless one, to see corruption."

In the two following articles the writer will show how closely connected the First Garden is with the Second and Third Gardens.

THE COSMICAL MOTIVE OF THE INCARNATION.

THE word Cosmos is defined as "the world or universe considered as a system, perfect in order and arrangements: opposed to chaos." May we not say therefore that the Cosmos is the Kingdom of God? It is the "Father's House," *one* House, consisting of many "apartments" for His large and varied family.

As a Rabbi puts it: "The House of God is the whole realm above and the whole realm below." Now, it so happened that in one portion of this House, Cosmos or Kingdom, the subjects committed a wilful breach of a great Law of the Kingdom, with the terrible, natural consequences that their earth habitation became *out-lawed*, and they themselves the victims of the curse of the broken Law, from which it would be necessary to redeem and save them, not only for the sake of the earth-planet, but on behalf of the whole Cosmos. The unity between the earth and the Divine Kingdom, which had been created a universal solidarity, now became fractured and disorganized.

The forbidden, wrongful partaking of the fruit from the tree "in the midst of the garden" disorganized the relation of the earth with the Cosmos, banishing the Paradisaical conditions, producing cataclysmic disturbances in Nature, and introducing pollution and disease into the organic frames of all organisms. Thus the FALL has a *physical* and *natural* significance, being the first cause of all that has sprung from physical pollution and material disease, decay and death.

If only scientists generally could get this *scientific* explanation of the Problem of the Fall, they might be led on to accept the companion and sequel truth of the huge Scheme of Redemption or Restoration, thus believing in things *invisible* as well as in "all things visible."

So we may take it that the earth is now under the curse of the broken Law. Its crust is the tomb of a dead Past, the wreckage of a fallen and degraded Mother Planet. What remains is the broken *debris*, the charred remains of a world that must have been inconceivably glorious, the Geological formations are anything other than a normal phenomenon, tragedy of existence being written, chapter after chapter, in the earth's script of the Past; for surely Nature is not catastrophic in its *normal* working. Even the monster piece of masonry known as the "Great Pyramid," though never used as a *human* tomb, is yet a tomb of billions of Nummulites and other animalcules. As a master-hand has written: "Change and decay in all around I see," is the plaint of science, of the heights above, and the depths beneath.

QUESTIONS AND ANSWERS.

Now, if the questions be asked:—Whence came the first seeds of disease, of decay, of death? And whence came the pains of death, birth pangs, suffering and sorrow? No mere materialist can tell us, but the Bible can and does. "Genesis" is the story of man being put out of adjustment with God. "Revelation" the forecast of his readjustment; and the New Testament, how to *recover* the readjustment.

Therein we can find a sound, scientific collection of statements, and these must be the foundations whence all our thought adventures proceed. It asserts that "by man came death." If so, then *how* came death by human instrumentality, except by the Fall of man? But will death itself always continue? And the Bible plainly answers in the negative:—"The last enemy that shall be abolished is death."

And who is the abolisher? The Book variously describes Him as the *Logos* Who was in the beginning with God; the *Lamb* that was slain from the foundation of the world as well as the *Lamb* of the New Jerusalem yet to be. Most suggestively, He Himself tells us that He is the Alpha and the Omega; hence we may add, the everything necessary betwixt and between—the *Way* that joins them, the *Truth* that explains them, and the *Life* that binds them.

For He is indeed the μεσίτης, the One in the middle, the Middle Man, the Mediator, Who not only comes between God and man but between God and the Cosmos, being the ages-long Personal Channel through Whom the "Light of Life" or the Divine Essence is outpoured eternally from the apex to the base of the Pyramid of Creation. This Cosmical system of Mediation became disorganized by the Fall, interfering with the eternal plan of Cosmic Architecture and Masonry, and stopping its normal outworking and progress. And so, either the earth, and all that therein is, must be annihilated, or the work of Redemption (foreknown and foreprovided for, by the Lamb mediating and sacrificing the Divine Essence from the beginning) must be forthwith commenced, and continued until God shall be all in all. This is what may

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be termed the Scientific, Cosmical Motive of Christ's Incarnation, a motive of Cosmic *necessity* and not of love or pity only.

Only by the descending from Heaven of the Christ, the Head of the Mediatorial System of Life, the Corner Stone of the Pyramid of Creation, and by being made flesh, and dwelling amongst us, could the breach in the sodality of the Cosmos be rectified and restored. Redemption, in this aspect, is the adaptation of the Cosmic engine of Law to a breakdown in a certain area of its creative operation; a spontaneous energy in Nature which in time, with or without external assistance, sets to work to put things right again. This healing process of Redemption had been going on slowly and surely for thousands of years, from Adam to Zacharias the Priest, and so, under the inspiration of the Holy Spirit, he proclaimed, even before Jesus was born, that "the God of Israel hath visited and wrought redemption for His people," meaning here God's people Israel, to whom the word Redemption (which is a translation of λύτρωσις = made a loosing), particularly applies, though here, in this article, it is employed in its usual theological sense. As regards the *tenses* used in the Benedictus, there need be no misunderstanding. Dr. Cheyne writes: "All has been finished before the foundations of the world, in the Divine Counsels." Thus we are at liberty to consider the tenses as past and completed, or as perfects of prophetic certitude. The Scheme of Redemption began when the humiliation of *death* came to man instead of translation, and it will go on and on until death has been abolished. But so far as man is concerned, the Scheme wasn't certified until the Lord Jesus sealed it with His Blood or Divine Essence on the Altar of the Cross.

Informed readers now see, or should see, that the great purpose of the Incarnation of Jesus Christ, the Son of God, was to take the initial act on earth that should definitely restore to union with the Creator and the Cosmos, the fallen earth and its abnormal and depraved inhabitants, in fact, to make Propitiation or At-one-ment.

Thus the whole life-course of Jesus was equally involved in the purpose and necessity of the Incarnation.

It remains shortly to indicate the reason of its age-long postponement.

GOD'S PURPOSES SLOWLY RIPENING.

By the wisdom and selection of God, a single man, Abram by name, was chosen and drawn out into the wilderness to settle in the "Land of Promise," and to found a new Dispensation, by "Generation" and "Regeneration."

From him was raised a Family and a long and strictly-guarded line of descent that should eventuate in a suitable procreative instrument for the Conception and Birth of the promised Son of God, Who, in the fulness of time, became the Son of man in order to make the sons of man, sons of God, and particularly Abraham's chosen descendants, whom the Lord actually "visited and redeemed."

From Abraham, too, sprang a Race, a Kingdom, a Royal House, and its inseparable Israel Nation, whose protective bosom should be ready for the Infant Christian Church when required, that both might grow and function together intently as Divine instruments, on the earth, of generation and regeneration to chosen, incarnating spirits sent down for development and service by the Father of spirits. Together the Church and State, under its Davidic dynasty, all adown the centuries, have unknowingly been fulfilling prophecy by being a blessing to the world at large, as Jehovah declared that Abraham and his seed should be, "seed" being, of course, a *comprehensive* term as Israel-Celto-Saxon or "Brithish" history has effectually demonstrated in every Continent wherever Britain's traders, missionaries and Bibles have gained an entrance.

Soon, maybe, shall the Seed Paramount reappear among us, and the "Israelites indeed" with Him and under Him; and, in a purified and renewed earth—God-possessed, Angel-garrisoned and Spirit-pervaded—shall He restore the Cosmic harmony broken at the Fall. Then, indeed, we may reasonably surmise that the bells of highest Heaven shall sound their loudest peal for a prodigal world at long-last returning from the wild; and who is bold enough to say that earth's inhabitants may not hear it on the wireless! Nothing nowadays seems to be *impossible* outside the domain of Mathematics, so we must wait and *hear*, as well as "wait and see," what the Future will yet bring to pass for our fallen, groaning planet.

THE WITNESS OF ARCHÆOLOGY TO THE BIBLE.—V.

BY A. M. HODGKIN.

(*By kind permission of the Council of the Victoria Institute.*)

THE EMPIRE OF GREECE.

THE witness of the Grecian Empire to the Old Testament is a negative one.

We have already seen that the presence of two or three Greek words in the book of Daniel does not prove it to have been written after the conquests of Alexander the Great. But inversely, the absence of Greek words—except these two—and of Greek thought and influence is a strong argument against the book of Daniel having been written at a time when the eastern world was saturated with Greek thought.

With regard to the New Testament the evidence is positive. The view that New Testament Greek was corrupt and ungrammatical, and that the idioms were the result of over-literal translations of Hebrew, has been greatly modified if not abandoned by the recent discoveries of Greek papyri among the rubbish heaps of Egypt. The unearthing of business letters and documents, private epistles, even love-letters, ill-spent petitions and accounts of Greek-speaking farmers in upper Egypt, have proved that these idioms are those of people who could not by any possibility have been brought under the influence of Hebrew thought.

The papyri have given us the everyday language of the common people of that time, and though it differed from classic Greek, it had a widespread, varied and cultured usage.[28] It was the language by which the Holy Spirit "could make Himself understood everywhere by the masses to whom His revelation came." (Moulton.) We may well believe that the fact of the New Testament being written in Greek implies that the Spirit of God handed the Truth over to Gentile

[28] See "The Deciding Voice of the Monuments," p. 123.

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custodians when the Jews as a nation had rejected their Messiah.[29] That language, with its power of conveying delicate shades of thought, its precision, and flexibility and rich fullness has become the channel of Divine revelation to us in the New Testament.

"When Greece went forth, under Alexander the Great, to conquer the East, the union of oriental and occidental was attempted in every city in western Asia. None of these cities seem to have been so successful as Tarsus, in establishing a fairly harmonious balance between the two elements." It is from this fact that Sir William Ramsay tells us that "Tarsus was the city which should produce the Apostle to the Gentiles." "Only 'a Hebrew sprung from Hebrews' could be the Apostle of the perfected Judaic faith; but he must be born and brought up in childhood among the Gentiles, a citizen of a Gentile city, and a member of that conquering aristocracy of Romans which rules all the cities of the Mediterranean world. The Apostle to the Gentiles must be a Jew, a Tarsian citizen (i.e., a Greek) and at the same time a Roman."

THE EMPIRE OF ROME.

Luke has been described as, "rather provocative as a historian," "provocative of criticism, and never in error." He is in constant touch with the great Roman Empire, its cities, its institutions, its governors and officers. Are these allusions accurate, or are they full of blunders?

The fascinating writings of Sir William Ramsay have answered this question. He has brought the test of archæology to bear upon it, and unhesitatingly places Luke "among the historians of the first rank."[30] In his latest work, "The Bearing of Recent Discovery on the Trustworthiness of the New Testament,"[31] he has taken us into his confidence and told us the series of events which brought about this complete change in his opinions; for he began as a disciple of the critical school, and was "under the impression that the history [of the book of Acts] was written long after the events, and that it was untrustworthy as a whole."

The candour of such eminent scholars as Prof. Sayce and Sir William Ramsay in confessing their changed attitude towards the criticism of the Old Testament in the one case, and of the New Testament in the other, through the discoveries of archæology, goes far to prove the importance of that science and the value of its testimony.

Sir William Ramsay's life has been devoted to the study of Roman institutions in Asiatic Greece and the influence of Asia on the Græco-Roman administration; and it was there on the spot in the comparatively unexplored wilds of Asia Minor that he found his preformed opinions to be wrong. He found Luke's history to be "unsurpassed for its trustworthiness." No other traveller had left an account of the journeys he made across Asia Minor; the narrative of Paul's travels placed in his hand a document of unique and exceptional value to guide his investigations.

The fact that first opened his eyes was finding that Luke was correct—instead of, as was supposed, grievously mistaken—in stating that Paul and Barnabas fled over a frontier into Lycaonia from the city of Iconium, thereby implying that Iconium was not situated in the province of Lycaonia in the year 50 A.D. but that it was a city of Phrygia. A change of boundary was made early in the second century when Iconium was included in Lycaonia, and there ceased to be a frontier between Iconium and Lystra, thus proving that Acts xiv, 6, could not have been written later.

So small a fact as this changed Sir William Ramsay's whole outlook, and step by step he followed up the clue. "The evidence," he says, "to test all important history, and especially the Old and New Testaments, exists, and can be discovered with patience, knowledge, ingenuity and money."

"Every incident described in the Acts is just what might be expected in ancient surroundings. The officials with whom Paul and his companions were brought in contact are those who would be there. Every person is found just where he ought to be: proconsuls in senatorial provinces, asiarchs in Ephesus, strategoi in Philippi, politarchs in Thessalonica, magicians and soothsayers everywhere. . . . The variety is endless, as real life is infinitely varied. . . . Legal proceedings are taken against Paul and his friends in many places, and accusations have to be made in each case according to the forms of Roman law. The accusation varies in each case; it is nowhere the same as in any other city; yet it is everywhere in accordance with Roman forms."[32] "In Jerusalem and Palestine Luke's language is far more Hebraistic in type, in Athens it has the Attic flavour; in the Greek world generally Luke has the general dialect. . . . The whole account of Paul before the Areopagus is expressed by Luke in the tone and style and language in which the action was transacted. . . . The scene is bathed in the light of Attic suns."

But if Luke is provocative as a historian in the Acts, he is much more so in the opening words of the second chapter of his Gospel. In Luke ii, 1-3, "there are four statements about the action of the Roman Imperial Government which the critics of the New Testament pronounced to be incredible and false."

"The reason," Sir William Ramsay writes, "for the feeling of triumph on the part of many critics lay, of course, in the desire to discredit the superhuman element in history. Their hostility to Luke arose out of their refusal to admit the superhuman element in the government of the world."

It was confidently declared that Augustus never ordered any general "enrolment" or census. That even if he did it would not have extended to Palestine. That even if a census had been held in Palestine it would not have been necessary for Joseph, and still less for Mary, to go up to their own city of Bethlehem to be enrolled; and, further, that Quirinus never governed Syria during the life of Herod.

From archæological discoveries in Egypt and in Asia Minor every one of the statements by Luke has been proved correct. "Discovery confirms the correctness of all the facts that Luke mentions regarding the census and its manner and its dates. . . . He gives us a very striking picture of a splendid piece of governmental work."

[29] See "Biblical Guide," Vol. VIII.

[30] "Paul the Traveller," 1895, p. 4.

[31] p. 81.

[32] "The Bearing of Recent Discovery on the Trustworthiness of the New Testament," pp. 96-306.

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Sir William Ramsay brings out the skill of Luke as an historian in contrasting the religion of freedom with the power of Imperial Rome, destined for centuries to contend with each other. "The man who cannot see the splendour of this passage must be blind to the spirit of history. Augustus, the mighty Emperor, and Mary, with her infant child, are set over against one another."

The surrounding facts are matters of history, and can be proved on historical evidence, but the inner truth moves on a higher plane, it proves itself to the soul of man. "No man can make historical investigation take the place of faith. . . . Yet it is not without its value to have the truth of the concomitant circumstances demonstrated. One must remember that Christianity did not originate in a lie, and that we can and ought to demonstrate this, as well as to believe it. . . . The evidence is there if we look for it."

"It is an arresting fact that even in His birth the Founder of that religion is tossed hither and thither at the command of the Emperor. And with what result? Only the triumph of Jesus. His poor Mother must travel far to Bethlehem; and the Child was there born; but all that the Emperor achieved was to stamp the Child as the Fulfiller of prophecy and the promised Messiah. As in the death of Christ the sarcastic statement of His crime which Imperial policy placed over Him was a placard blazoning Him to the world as the King of the Jews; so in His birth the Imperial order which drove the unborn Child to Bethlehem qualified Him to be the Governor, Who should be the Shepherd of Israel."

Thus, in considering the circumstances of the miraculous birth and of the death of our Saviour, we are brought back once more to the Holy Land, to Bethlehem and to Jerusalem. We have already seen that "When the Most High divided to the nations their inheritance. . . . He set the bounds of the people according to the number of the people of Israel." He set the little nation of Israel in the midst of the ancient world. But His Cross is the great central Fact. It was by no mere chance that Pilate was impelled to write the inscription in Hebrew and Greek and Latin—in Hebrew, the language of religion, in Greek, the language of learning, in Latin, the language of power. That Cross is still to the Jews a stumbling-block and to the Greeks foolishness, but unto us who are being saved it is the power of God. Our Lord said, "For I, if I be lifted up, will draw all men unto Me."

As we look forward to the future, our expectation still centres on the Holy Land. For when "the Desire of all Nations" shall come, His feet shall stand upon the Mount of Olives which is before Jerusalem on the East, and in that Day the Lord shall be King over all the earth, and of His Kingdom there shall be no end.

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PHENOMENA DURING 1929.

By Basil Stewart.

(See also articles on "Natural Phenomena" in National Message and Banner for February 23rd and March 9th, 1929.)

Extraordinary activity in natural phenomena, with attendant erratic weather and climatic conditions, has been so pronounced a feature of the last four years in succession, that it is becoming clear to an increasing number of people that, even from the meteorological point of view, we are passing through a time of abnormality.

Thus the *Morning Post*, a paper not generally associated with sensationalism or exaggeration, was moved to observe in a leading article (July 22nd, 1929), under the heading "Monsoon Weather," that "throughout the past year we have borne all sorts of exceptional vagaries of the British climate, bitter frosts, Arctic blizzards, deluges, Atlantic hurricanes, untimely heat spells, and still more untimely cold spells. Now, in the midst of an African drought, we have tasted the monsoon weather of India itself. We may well ask—What next?"

What prompted this question was a thunderstorm of tropical violence, rivalling in intensity the storms which accompany the monsoons of India, which visited London and South-East England on July 20th, while at the same time a twenty-foot tidal wave swept the coast from Yarmouth to Worthing.

These abnormalities, however, have by no means been confined to the British Isles, but have been experienced almost everywhere. The Arctic conditions of last winter penetrated as far south as Egypt, involving the whole of Europe, followed by a summer drought almost universal in the northern hemisphere, to be itself succeeded by an autumn remarkable for record floods and gales, accompanied by heavy losses in life and property. As an instance of the extraordinary vagaries of climate witnessed last year, we have deaths from an untimely heat wave in New York on April 7th, with the highest recorded temperature known (86° F.) for that date, while at the same time large areas in Central Europe were under two to four feet of snow and a record minimum temperature of 20° F.

Many former meteorological records have been broken during 1929. The first nine months showed a record deficiency in rainfall, while the remaining months were the wettest and stormiest ever known. Climatically, too, it has been a year of extremes; from a winter of exceptional severity emerged, after a late spring, a tropical summer, while its closing weeks were marked by floods and gales of unprecedented violence. As an instance of the extraordinary severity of the winter, Lake Constance, during February, was frozen over for a distance of 45 miles, an event which has only been recorded 30 times in 12 centuries!

Unprecedented floods have also visited New Zealand, Tasmania and Ontario (March and April), while during August the Indus caused the most devastating floods on record in Sind, washing away many villages and their inhabitants. Record floods also caused widespread havoc in Assam during June.

Earthquakes and Volcanic Eruptions

have been on a big scale, mostly in the Pacific Islands, Central and South America. Early in January, the north-east coast of Japan was visited by tidal waves, severe earthquake and gales.

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The most severe series of earthquakes were those which occurred in New Zealand on March 10th, June 17th, and July 14th, that on June 17th being the greatest recorded in the history of the islands. The observed phenomena attendant on these quakes fully bear out the meteoric impact theory described in the writer's articles above referred to. Thus the meteor which caused the disturbance on July 14th was actually seen by a lighthouse keeper at 2.15 in the morning, a huge column of water and black smoke being shot up as it plunged into the sea, accompanied by an explosion more terrifying than any thunder. Again, at the time of the quake on June 17th, a large lake near Greymouth, in the South Island, was seen to be violently agitated, a great column of water being shot sky-ward. As it fell back the centre of the lake seemed to open, and its water vanished as if through a hole in its bed.

The submarine earthquake in the North Atlantic on November 18th was, in the writer's opinion, the result of meteoric impact. The resultant tidal wave nearly engulfed several great liners in the vicinity, caused great damage on the coast of Newfoundland, and left a huge cavity in the sea-bed, soundings taken afterwards failing to touch bottom where before the 100 fathom line was reached. The submarine cables were so wrecked that *seven* repair ships had, by December 31st, only been able to locate the broken ends of two cables out of a total of twelve. This will give an idea of the extent of the chasm made by the meteor.

Persia was twice visited by devastating earthquakes, on May 5th and again on July 14th, the first one destroying 88 villages and causing a death-roll of over 3,200.

The last month of the year supplied us with another instance of the extraordinary abnormalities with which it has been marked. Twice during the first fortnight of December the London district was visited by that very rare occurrence for these latitudes—a winter thunderstorm. Long ago such a visitation was regarded as a sure sign of evil to follow, portending tumults and other disasters, and gave rise to the saying "Winter's thunder is the sommer's wonder."

It is significant of the days we are living in, and the evidence revealed of Satan's activity as "the prince of the power of the air . . . that now worketh in the children of disobedience" (Ephes. ii, 2), that these very "children of disobedience"—Communists—in their war upon God and religion, are instilling into the minds of their dupes the idea that these disasters—floods, earthquakes, cyclones, famines*, and so forth—prove the existence, not of a God of love, as the Christian believes, but a God of *hatred*—a demon. Bolshevists are thus adapting the very elements of nature, so active at the present time, into a means of attack upon the Almighty, and in this connection it is significant to refer to the fact (alluded to in our article, "Earthquakes in Divers Places"—NATIONAL MESSAGE of January 7th, 1928) that the Soviet Government has, for several years, been making a special study of natural phenomena, particularly of seismic disturbances. In the above article we quoted a correspondent who supplied us with this information, and who remarks: "This active interest in this subject now being displayed by the capable brains at the head of the Bolshevik Hierarchy is of an importance and significance that can hardly be overlooked."

Students of prophecy, however, are well aware what all these abnormalities—not in one sphere but in every sphere—portend (see particularly 2 Esdras ix, 1-21, noting verses 6 to 11), for our Lord has Himself warned us abnormal events would immediately precede His Second Coming. The cause of the calamities which to-day are being visited upon this earth is to be found in the apostatic condition of its inhabitants, such as Scripture tells us would mark the last days of this dispensation. And it is significant that, as Bolshevism waxes bolder and more defiant, and spreads its tentacles wider, so do the destructive forces of nature appear to have freer play.

* According to the Report of the China International Famine Relief Commission recently issued, as a result of investigations in the Provinces of Shansi and Shensi, the deaths number two millions, while another two millions are doomed as relief cannot be taken to them, while conditions are aggravated by the intense cold prevailing. In parts of Shensi the temperature fell 30 *degrees below the lowest temperature recorded in the past* 40 *years*, another instance of climatic abnormalities.

PERFECTION UNCHANGEABLE.

By H. E. TURNER.

PERFECTION is the supremacy of excellence, the highest altitude of virtue attainable; no improvement is possible in perfection, nothing can surpass it in superiority; therefore it is obvious that any change whatever from perfection can only be a declension; in fact, no change however slight can take place in perfection as such, for that would be a proof of imperfection.

Human nature cannot attain to perfection; that man is not perfect is evident in his changeableness; Almighty God is entirely perfect; the perfection of God is exemplified in unchangeableness. To the Most High, change has been imputed by changeable man and thereby the perfection of the Lord God has been impugned. It has been said that the sins of the children of Israel have caused God to change His plans; revoke the word which He commanded to a thousand generations; abrogate His oath to Jacob; and cancel the literal fulfilment of promises made to His friend Abraham and his seed for ever, in favour of a spiritual fulfilment to the Gentiles; this in the face of Gal. iii, 8, 9, which shows that the Gentiles receive the Spirit as was originally ordained by God, under the covenant of Abraham.

"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?" "The Father of Lights with Whom is no variableness, neither shadow of turning." (Jas. i, 17.) "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. iii, 6.) Herein is proclaimed Divinity in perfection which knows no change, the omniscient, omnipotent, omnipresent God, Who, knowing from the beginning the future transgressions of His backsliding people Israel, confirmed His covenant unconditionally as a reward to Abraham: "Because thou hast done this thing, and hast not withheld thy son, thine only son." And moreover caused to be recorded the complete performance by Abraham of man's part of the covenant: "Because that Abraham obeyed My voice and kept My charge, My commandments, My statutes and My laws." Scripture provides these three testimonies to the everlasting faithfulness of God to Abraham and the fathers and to the continuance of Israel

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as His chosen servants and witnesses: first by the immutability of the Most High; secondly, the free gift of the covenant as a reward for obedience; thirdly, the faithful discharge of the covenant by Abraham.

"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." (Ezek. xxxvi, 22.) Hence the reason Almighty God is faithful and true is not out of deference to His people Israel, but because the God of Israel is perfection in unchangeableness.

We now turn to God the only begotten Son, Who being in all respects as the Father, Himself also perfection unchangeable, all that relates to the Father applies equally to the Son; Father and Son being One, the will and concerns of the Father are equally those of the Son and are for ever unchangeable either by One or by the Other, which the life of Jesus Christ while on earth denotes: "Wist ye not that I must be about My Father's business?" (Luke ii, 49.) "My meat is to do the will of Him that sent Me, and to finish His work." (John iv, 34.) "Not My will, but Thine, be done." (Luke xxii, 42.) "I honour My Father, and ye do dishonour Me." "I seek not Mine own glory." "If I honour Myself, My honour is nothing: it is My Father that honoureth Me." (John viii.) "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." (John xv, 10.) "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." "As Thou hast sent Me into the world, even so have I also sent them into the world." (John xvii, 4, 18.)

Father, Son and Holy Spirit are in complete accord, without the possibility of misunderstanding or defection; whatever has been decreed by the Father has the unceasing, everlasting and loyal concurrence of the Son, and the slightest alteration made in any Divine decree is not only odious to, but dishonouring equally to the Father and to the Son, "Jesus Christ, the same yesterday, to-day and for ever."

The immense importance to Israel of knowing that the Divine Creator changes not is shown in Hebrews vi: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath:" lest, in assenting to an alteration in any appointment of the Lord God, an Israelite might be led to oppose the Divine concord and thereby cause an indignity to the Holy Trinity.

CORRESPONDENCE.

To the Editor.

THE DAYS OF CREATION.

DEAR SIR,

In the September number of the *South African National Message* reference is made to a suggestion for throwing light on this vexed question. The theory is that for six consecutive astronomical days the Seer, to whom this revelation was first given, gazed with the eyes of the mind upon the re-enacting of the past pre-human history, and that his view of that work lasted through six days; this Divine revelation being given prior to the days of Moses, who subsequently incorporated it in his narrative.

This theory seems to present many objections. Even supposing that the art of recording was known to primitive man, Moses as an inspired writer would have no authority to embody as part of the sacred record the impressions made upon man by his human reasoning. This denies also the marvellous accuracy even in minute details of Holy Scripture, which science and archæology has established, and which one naturally would associate with God's Word.

That God gave to early man a previous revelation of His creative work there can be little doubt. We know that He communed with man in the Garden. We find in the literature of Babylon, Assyria and other countries confirmation of the creation story of Genesis, recording events before man existed, such as the correct order of creation. These prized results of scientific discovery only laboriously reached in modern times could not have been scientifically known to ancient man, nor could he have so known that the splendour of the Universe originated from a dark, chaotic mass of water. These ancients speak of these things, and their thoughts are so full of them as if they had stood there in that primitive gloom. And they are facts discovered in science! How could they have come into possession of this knowledge unless through someone to whom it had been revealed? Heaven must have spoken to Earth. There is nothing else to account for it. In all these traditions we can further trace the same story and the same events not only of creation, but also of man's early history (which confirm in main details the Genesis record). These were clung to by all sections of humanity; people separated from one another in distant parts of the world by vast stretches of land and sea. This fact proves that their recollections, handed on from father to son, originated in a common ancestor. These traditions, while preserving their identity, not only passed into national legends, but entered their religious worship, wherein is also traced the very Triune nature of God. This early revelation, however, became hopelessly distorted as seen in what is called the "Chaldean Genesis," and to suggest, as some critics have done, that the inspired writer of Genesis in any way made use of them is extravagant hypothesis and dishonouring to Holy Writ. The sober, coherent narrative of Genesis, bearing the stamp of perfect truth, shows not the faintest literary resemblance to, or comparison with, this debased record of the "Chaldean Genesis." At the dawn of the art of writing a further Divine revelation was given to man as seen in the sacred record.

The importance of the Book of Genesis, as the first grade in progressive Revelation, cannot be over-estimated. On the truth of its statements the rest of Holy Scripture depends. If we follow in Genesis, aided by scientific facts, the Divine plan of the Earth's surface as a preparation for the life of man, the first "day" depended upon creative work in the Celestial sphere in an initial stage, which was to give increasing "light" upon the earth. "Light" having the triune property of light, heat and energy, was transmitted to earth not only as illumination, but heat for the germination and growth of vegetable life, and also the motive power for the separation of Day from Night, the earth's rotation. This "day" must have covered a vast period of time, during which "Matter," through Energy, became fused into orbs by a rapid vibratory backward and forward motion, which in course of time con-

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verted these bodies into the radiant energy of light and heat. This scientific fact is accurately referred to in Genesis as :— "And the Spirit of God (the origin of scientific 'energy') moved upon the face of the waters . . . and there was light." The Hebrew word rachaph, here rendered "moving," implies rapid vibratory motion. It is only used in two other passages of the Old Testament—namely, Jer. xxiii, 9, "All my bones shake," and in Deut. xxxii, 11, "as an eagle fluttereth." On the face of the water would indicate above the "Deep" or aqueous expansion. After the creation of the "heaven" or "firmament," on the second "day," dividing the "deep" or watery expansion (the higher section of which, "The fountains of the Deep," was poured out upon the Earth in the Deluge), the same continuous Energy on the fourth "day" was transferred to this lower plane nearer the earth, from its former sphere on the (then at that time) face of the water. The sun and moon were created as lights in this "heaven" and made to "rule" or regulate the day and night. How? By the energy of their "light" in causing the Earth's rotation on its axis, and its other movements "for seasons, days (months) and years." These two "lights" played the final part of energy in effecting these changes on the Earth and at the same time giving increased light. One of the greatest discoveries of modern science is that this radiant energy of Light has a humming noise, caused through its vibrations. We look into Scripture, and what do we find? This prized discovery of modern times is referred to in the Book of Joshua— "Sun . . . and thou moon be silent" (Hebrew). This silence was followed by the Earth's motion being checked, and the deduction therefore is that the energy from these two "lights" affected the Earth's rotation, and when at rest, or silent, caused the prolongation of that day. This not only agrees with science but with Gen. i, 15, the Sun and Moon ruling the Day and Night.

There are further proofs that the "days" of creation cannot be accepted as of twenty-four hours' duration. The Seventh day of rest or cessation from all creative work has not yet ended. Also the symbol "Day" is used elsewhere in Scripture with this meaning of extensive time, namely, "the day of Salvation," "the day of the Lord," embracing the whole of the next age during Christ's reign on Earth. We are now faced with the difficulty of explaining the use of "evening and the morning" connected with each "day." In the first place, Scripture in other parts employs the expression "Day and night," and not "evening and morning" when a period of twenty-four hours is intended. We see this in ch. i, 5, and later on in Genesis in "forty days and forty nights." In the efforts of primitive man to express his thoughts the terms "morning" and "evening" quite naturally came into common use for the *beginning* and the *close* in relation to all revolutions of time within the scope of his limited experience. What other words had he in which to express this idea? These figures subsequently became embodied in ancient Hebrew phraseology. An almost exact parallel may be seen in Zech. xiv, 7, "At *evening* time it shall be light," compared with Dan. xii, 9, "the *time of the end*," interpreted as the close of this present age *before* the dawn of the "bright and *morning* star" (Rev. xxii,16), heralding the *beginning* of the *next* age, the day of the Lord. Now applying this key to the Genesis record, we read :—*And the close of the . . . day was (as a complete part in itself) and the beginning of the following "day" was (after this contact had taken place) the . . . day* (as a *united part* in the *whole period of Seven days*).

The position of the word "morning" after "evening" shows its reference to the following day. Just as in the making of a chain a link, although a finished article in itself, is not a complete link in that chain until welded into the next link, so the completed day was not a completed part of the whole until connected with the following day. The Sixth day also was completed at the point of contact with the Seventh day. Thus Scripture describes a period of time, as far as concerns man, which is everlasting, eternal, namely, so long as this present Solar system lasts. In Gen. i, 1, it is stated that this period had its beginning when God began His creation of the Heavens and the Earth. Then follows its division into Seven "days," all inter-related in one unbroken line of sequence, having no break or gap between the point where one stage ended and the next began. To describe this point of connection Scripture uses the figure the evening and the morning, just as on the dial of a clock the figures indicate where one hour ends and the next begins. The first six stages represent God's creative work. The Seventh is a period of rest or suspension of all creative action, to last until the commencement of the new creation ; the "new Heavens and the new Earth," to take the place of the old, after Christ's millennial reign is completed.

Yours faithfully,

A. A. LANGSHAW.

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QUESTIONS AND ANSWERS.

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

QUESTIONS.—As a reader of your paper, though not a member of the Federation, I should like to know one or two things before I join :—

(1) Is our King a British-Israelite, and, if so, what happened then about the Germans? Is our King a cousin of the ex-Kaiser? If so, does that make the Germans one with Israel?

(2) Are British-Israel the Bride of Christ, or are they the saved of every nation, for God is no respecter of persons?

(3) Are British-Israel better than the saved of any other nation? Please do not think that I hold British-Israel in contempt, for I do not. I like your paper, but I must understand something about it before I become a member.

G. M. P.

ANSWERS.—Thank you very much for your most interesting letter, for your honest enquiries, and for your eagerness to know more about the subject. Personally, I always have the greatest respect for people who have difficulties, and who seek to overcome them, and who want to learn, and who do not mind making such useful enquiries as you have done. We much hope that you will join the British-Israel-World Federation.

(1) Our King is definitely and directly descended from David, and is therefore "of the house and lineage of David." He belongs to the élite of the House of Judah, and as such is a true Israelite by national descent and prophetic fulfilment. He

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is a first cousin of the ex-Kaiser, since Queen Victoria was grandmother to them both. The ex-Kaiser's mother was the late Empress Frederick, sister of the late King Edward VII. This does not necessarily make the German people one with Israel, though undoubtedly there may be a large amount of Israelitish stock amongst the people of Germany.

You will understand that the question of the birthright (Gen. xxv, 29-34 ; xlviii, 15-22 ; 1 Chron. v, 1 ; Jer. xxxi, 9) has to be considered. Queen Victoria had the birthright, which passed on to King Edward, and through him to King George. The birthright did not go to the late Empress Frederick, and therefore the ex-Kaiser did not inherit it ; had he done so he could not have abdicated or have been dethroned or exiled. Hence, whereas both the ex-Kaiser and King George are descended from David, that line which possesses the birthright can alone be regarded as the " seed royal " for the purposes of holding the Throne (2 Kings xi, 1).

(2) Israel to-day is the " Church-nation of Jehovah." This is the one Church of God continuous throughout the Old and the New Testaments, combined in the Vision of the twenty-four Elders (Rev. iv, 4), twelve of whom represent the twelve Patriarchs of the Old Covenant, and twelve the Apostles in the New Covenant. In the consummation of all things Israel redeemed is " the bride, the Lamb's wife." There is no bigamy in the prophecies of the Kingdom, and so the Lamb could only (in the symbolic language of the Bible prophecies) have one wife, and that is Israel redeemed, recovenanted, reconstituted, and both restored and reunited. All the promises are to Israel, with whom the Old Covenant was made, and the New Covenant through the Blood of Christ (Eph. ii, 13 ; Hebrews viii) formed. Israel thus recovenanted becomes " the bride, the Lamb's wife " (Rev. xxi, 9). It will be noticed that " sheep " in the Bible always refer to Israel, and to no other nation, and thus Christ, Who took the place of Israel's paschal lamb in the historic Passover Feast (1 Cor. v, 7 ; 1 Pet. i, 19) is called the Lamb, " for even Christ our Passover is sacrificed for us " . . . " a lamb without blemish and without spot."

No, it is perfectly true that God is no respecter of persons, but He nevertheless works through His own appointed channels. And it is His will for all the world to be saved by the Blood of Christ through the channels of Israel redeemed (Psalm lxvii, 7). Thus peoples of other nations who become converted to Christ at once become grafted into Israel (see Romans xi).

(3) No, British-Israel are not necessarily better than the saved of other nations. But God has given to us as a wonderful heritage a righteousness, a vision, a responsibility, and a world-wide commission which has not been given to other nations (see Isaiah liv, 17 ; Psalm cxxxv, 4 ; cxlvii, 20).

Nor must confusion be made between *redemption* and *salvation*. Redemption refers to *Israel nationally*, and only to Israel. Salvation refers to individual souls. A nation may be redeemed, but its people still require personal salvation (John iii, 16).

TITHING.

MR. P. W. THOMPSON writes :

"The kindly reference to *The Whole Tithe* in the Rev. J. Whitehead Clegg's letter on the above subject had led me to write you with the request that the numerous readers of THE NATIONAL MESSAGE who write me on tithing problems would be so good as to peruse the above work first, as, in a large majority of cases, their difficulties have already been dealt with therein.

If the verbal reports which reach me are correct, a certain amount of teaching on this subject on British-Israel platforms is somewhat in need of revision, which revision the above work will render comparatively simple. I endeavoured to do the indexing with great care and, for instance, the difference between King's Tithe and God's Tithe is clearly pointed out."

KENSINGTON MEETINGS.

THE series of six meetings in the Kensington Town Hall last week were times of spiritual refreshing and enlightenment on Biblical and historical subjects. The Rev. Pascoe Goard spoke at each meeting, and presented great Bible truths in his own effective and inimitable way.

Our President, Major J. Knowles, O.B.E., presided at two of the meetings, including the opening one.

Mr. John Leech, M.A., K.C., presided on the Thursday evening, and at another meeting he gave an interesting Bible study.

Mr. John J. Morey gave two forceful addresses and presided on the Friday afternoon.

Mr. Herbert Garrison presided on Wednesday and Friday evenings.

Addresses were given during the week by the Rev. Gregory Bestall, Rev. J. Lumley Davies, L.D., the Rev. Kenneth Dodds, the Rev. Joseph Gay, and the Rev. T. H. Whitehouse. Devotional exercises were conducted by the Revs. E. A. Couldrey, W. H. Phillips, J. Lumley Davies, Joseph Gay, G. H. Hewitt, T. H. Whitehouse and others.

Mr. T. J. Noble, Vice-President of our Branch at Calgary, Canada, who is visiting England, received a very cordial welcome and gave a short address. He conveyed fraternal greetings from our Calgary Branch and gave a personal testimony, and mentioned some of his experiences in British-Israel and Church work. He referred to the privilege of addressing an English audience, and he spoke of the great benefit to our B.-I. Cause at Calgary derived from the visit, lectures and addresses of Mr. Garrison last summer.

A very pleasing feature was the appearance on our platform of two new clergymen, namely, the Rev. G. H. Hewitt, B.A., and the Rev. A. E. Ingham, B.A., son of the late Bishop Ingham. They both gave effective and very acceptable addresses, and bore striking testimony to the joy and enlightenment they had received from British-Israel teaching. Needless to say they had a very cordial reception. They may always be assured of a warm welcome on our platform.

On January 30th the Quarterly Clerical and Ministerial Conference was held at Headquarters under the presidency of the Rev. Pascoe Goard, assisted by the Rev. J. Lumley Davies, L.D., the Honorary Secretary to the Conference. All present speak in warm terms of the help and encouragement received. Many suggestions were made for carrying on our work in country districts.

A meeting of the Commissioners was held at Headquarters on January 31st, when many matters of organization were discussed.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, M.A., K.C., will give another address on Prophecy on Wednesday afternoon at Headquarters. The usual meeting will be held on Thursday evening at 8 p.m.; speaker, Mr. Henry Proctor.

* * *

Special attention is directed to a series of ten meetings to be held in the Central Hall (Lower Hall), Westminster, and we ask the help of all our friends in filling the Hall. A good supply of leaflets will be available for distribution. The Rev. Pascoe Goard, Mr. John Leech, Major Knowles, Major Rigg, The Revs. E. A. Couldrey, J. Lumley Davies, T. Sparshott Johnson and others will speak. Mr. Herbert Garrison will give some Lantern Lectures. Particulars later. Admission free, but seats may be reserved if desired at 1s. each.

* * *

Our Eastbourne friends are making great efforts for the eight meetings to be held in the Town Hall there next week, February 10th, 11th, 12th and 13th, afternoons at 3 and evenings at 8. The Rev. Pascoe Goard will speak at each meeting. Mr. John Leech will speak on Monday and Tuesday, and Mr. Morey on Wednesday. Mr. Garrison will give a Lantern Lecture each evening.

* * *

Our Bedford Branch is to hold its Annual Conversazione on Friday evening next, when the Rev. Pascoe Goard will give an address.

* * *

We much regret to announce that the Rev. P. Husband Davies passed away a few days ago, after an operation. We hope to publish his portrait in a future issue. We tender our most sincere sympathy to his widow and family.

* * *

Great joy is expressed by correspondents all over the United States at the All-American Anglo-Israel Convention to be held on May 6th, 7th and 8th next. The place of meeting will be announced in an early issue of this journal, when our many friends have had time to convey to us their wishes. In the meantime we would urge all to hold the dates given and to make a point of attending if at all possible, as this will be an epoch-marking event for our Movement in the land of Manasseh. The Rev. Pascoe Goard, and perhaps one or two others from London, will (D.V.) be present.

* * *

The meetings held by the Federation in St. Peter's Hall, Bournemouth, last month proved a gratifying success. The Rev. Pascoe Goard gave six addresses, Mr. John Leech gave two, and Mr. Garrison delivered two Lantern Lectures. Many new to our teaching were present on each occasion, and they expressed great interest; several became convinced of the Truth.

* * *

We have had a visit from Mr. Burton from South Africa, who has charge of our Book Sales and Journal Department at Cape Town. He had much to tell of the work there, and he emphasized the encouraging results of the very arduous labours of the Rev. Maxwell Carnson. He told of several outstanding men who had accepted B.-I. teaching, and were now supporting it. He mentioned a case of a man whom he had met who became a British-Israelite very many years ago through conversation with the Rev. Dr. James Mountain when he visited South Africa.

* * *

Mr. John Leech, K.C., addressed a well-attended meeting at Saxmundham on January 23rd on "Marks of Identity between Britain and Israel." Captain D. G. K. Garnett presided, and was supported by Sir Ronald B. Lane, K.C.B., K.C.V.O., Sir Harry Courthope Munroe, K.C., and others.

On Sunday, 26th January, Mr. Leech preached twice in St. John's Church, Isleworth, at the request of the Vicar, who has become intensely interested in B.-I., and has invited Mr. Leech to preach again.

* * *

The Rev. T. Sparshott Johnson, M.A., has lectured at Wealdstone, Ipswich, Southend, Bedford, Hornsey, Lowestoft, Sudbury, Bristol and Bath.

Miss Hamilton Hunter has lectured at High Wycombe, Portsmouth, Gosport, Southampton and Guildford.

The Rev. Joseph Gay has lectured at Herne Bay, Eastbourne, Horsham, Sevenoaks, Portsmouth, Putney, Chatham, Folkestone, Woking and Acton.

Mr. Morey has lectured at Dorking, Rusper, Bexhill, Harrow, Hampton Wick, Salisbury, Fordingbridge, Chichester, Bognor, Fittleworth, Sutton, Southend, Wandsworth and Blackheath.

The Rev. E. A. Couldrey has lectured at Tunbridge Wells, Wandsworth, Sevenoaks, Cambridge and Linton.

At Chatham, Mr. Gay had for Chairman Mr. Frank Markham, M.P., who said he wanted to hear more of B.-I. teaching, for he was in search of the Truth. One of the happiest things, he said, was to discover new light on old paths.

* * *

The Rev. W. Brown Pollock, M.A., gave a very interesting and instructive address for the Liverpool Branch on January 23rd on "God and Israel in the Epistle to the Romans," pointing out that "Gentiles" mentioned in the Scriptures frequently meant the ten-tribed House of Israel mixed amongst the heathen nations.

* * *

Our Bolton Branch held an interesting meeting on January 23rd with an increased attendance. Interest in this new Branch seems to be rapidly growing, and arrangements are in hand to hold two meetings monthly.

* * *

Mr. J. W. Haworth was at St. Luke's Sunday School, Nelson, on Sunday afternoon, January 26th, taking the young men's class of about 70. He spoke on "Some remarkable prophecies that have come true in world history." The address was well received, and the speaker was asked to come again, as he had given the class something of new interest to think about.

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SHAKESPEARE AND THE PYRAMIDS.

H. Pye-Rayter writes :—" William Shakespeare, in his 123rd Sonnet, says that to him the pyramids ' are nothing novel, nothing strange ; they are but dressings of a former sight.' In other words, he says that they are simply prophetic visions put into permanent stone. Still addressing Time, he continues ' Thy registers and thee I both defy . . .' and as Professor Piazzi Smyth, in the last generation, is usually accepted as one of the first who put forth the theory that the Great Pyramid contained a register of Time on the basis of one inch equal to one solar year, how did the immortal William know that any of the pyramids registered time ?

Perhaps the Swan of Avon's secret is contained in his 121st Sonnet, 9th line, the first six words."

* * *

Mr. W. T. Craig, F.R.G.S., writes :—" In the third chapter of 2nd Timothy we are told that ' in the last days perilous times shall come, for men shall be . . . blasphemous ' ; but till I opened my newspaper to-day, I little thought that our House of Commons had fallen so low as to contain 131 members who would vote for the ' Blasphemy Bill,' and thus draw upon themselves the denunciation of Paul, in the 2nd chapter of Romans : ' the name of God is blasphemed among the Gentiles through you . . .'

Do they know that Satan stands at their elbow to encourage and applaud ; that the ' blasphemy ' they would legalize means ' to speak evil of God,' ' to rail against and deny the works of the Holy Spirit out of malice ' ? If they do not, they are culpably ignorant ; and if they do, they must be told that they have no mandate to insult the Deity."

* * *

Mr. John Waite writes from Maple Creek, Canada :—" When Mr. Goard and Mr. Garrison (whom I had the pleasure of meeting at the Depot in Maple Creek last summer) were in Canada they said that it would not be long before enquiries were made through the newspapers regarding British-Israel Truth.

" In yesterday's *Regina Leader* the enclosed appeared, and I thought it would interest the readers of THE NATIONAL MESSAGE to know that the statements made by our beloved leaders are coming true."

" BRITISH-ISRAEL.

" Will you please explain what is meant by the term : ' British-Israel ' ? How do they come by this theory ? Are they denominational or do they adhere to the Jewish faith ?—A Reader, country.

" British-Israel is the belief that the Bible distinguishes between the tribes of Judah (Jews) and those of Israel ; that Bible prophecies are to be read that the tribes of Israel were to colonize, develop into a company of nations, become a maritime people, to rule over many people, etc., etc., and that, in pursuance of these prophecies, the British people and nations allied in blood are their descendants.

" Considerable propaganda work is done and many books and literature published on this subject by the British-Israel-World Federation, of 6, Buckingham Gate, London, S.W., England. Branches of this organization exist throughout Canada, the official weekly publication being ' The National Message and Banner.' The Secretary of Regina Branch will supply a copy free on receipt of postage to any interested readers. They are non-denominational and obviously not of the Jewish faith."

SOME ENGAGEMENTS FOR NEXT WEEK.

BEDFORD, St. Peter's Hall ; Conversazione, Friday 14th, at 7.30. Rev. Pascoe Goard.
BELFAST, Kingham Hall, Botanic Avenue, Monday 10th, at 8.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday 13th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday 10th, at 7.30. Rev. T. H. Whitehouse.
BOURNEMOUTH, Y.M.C.A. Lecture Hall, Tuesday 11th, at 3. Mr. A. Stapylton
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday 13th, at 7.30.
BRIGHTON, St. Nathaniel's Schoolroom, West Hill Road, Thursday 13th, at 8. Study Circle. Mr. Cyril R. Woodley, A.C.P.
CARDIFF, Y.M.C.A., Tuesday 11th, at 7.30. Rev. W. T. Medhurst.
COVENTRY, Women's Unionist Club Room, Broadgate, Tuesday 11th, at 7.45. Rev. T. H. Whitehouse.
CROUCH END and HORNSEY, Scouts' Hall, 59, Park Road, Monday 10th, at 8. Rev. E. A. Couldrey.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday 14th, at 3 and 8. Mr. J. J. Morey.
DARLINGTON, Mechanics' Institute, Wednesday 12th, at 7.30. Rev. R. G. F. Waddington, M.A.
DERBY, Cavendish Cafe, Cornmarket, Thursday 13th, at 7.30. Rev. T. H, Whitehouse.
DORKING, Oddfellows' Hall, Tuesday 11th, at 3 and 8. Miss Hamilton Hunter.
DOVER, Soldiers' Home, Thursday 13th, at 3 and 8. Mr. J. J. Morey.
DURHAM, Windsor Cafe, Thursday 13th at 7.30. Rev. R. G. F. Waddington, M.A
EALING, Wesleyan Memorial Hall, Windsor Road, Monday 10th, at 8.15.
EASTBOURNE, Town Hall, Monday to Thursday, 10th to 13th, at 3 and 8.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday 12th, at 3. Rev. Com. Roberts.
GLASGOW, Burgh Hall, Hillhead, Tuesday 11th, at 8. Mr. Andrew B. Buchanan.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday 13th, at 7.30. Mr. A. W. Dargue.
HARROW, Gayton Rooms, Station Road, Friday 14th, at 8. Rev. J. O. Vince B.A., B.D.
HEADQUARTERS, 6, Buckingham Gate, Wednesday 12th, at 3. Mr. John Leach, M.A, K.C. Thursday 13th, at 8. Mr. Henry Proctor, F.R.S.L.
HERNE BAY, Monday 10th, Wesleyan School, High Street, at 3 ; Parochial Institute, Underdown Road, at 8. Mr. J. J. Morey.
HIGH WYCOMBE, Wednesday 12th. Rev. E. A. Couldrey.
HORSHAM, Town Hall, Wednesday 12th, at 3.15 and 7.15. Miss Hamilton Hunter.
HOVE, Town Hall, Friday 14th, at 3 and 8. Mr. H. A. Marchant.
HULL, Christian Institute, Albion Street, Tuesday 11th, at 7.30. Mr. W. H. Jackson.
LIVERPOOL, Common Hall, Hackins Hey, Thursday 13th, at 7.45. Rev. Kenneth Dodds.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday 11th, at 7.45. Rev. Kenneth Dodds.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday 13th, at 7.30. Miss Turney.
OXFORD, U.M. Church, St. Michael's Street, Tuesday 11th, at 7.45. Rev. T. Sparshott Johnson, M.A.
PLUMSTEAD, St. James' Vestry, Burrage Road, Thursday 13th, at 8. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday 11th, at 7.
RYE, The Monastery, Thursday 13th, at 8. Rev. A. W. Sinden.
ST. LEONARDS, Masonic Hall, Tuesday 11th, at 3 and 7.30. Mr. J. J. Morey.
SCARBOROUGH, Friday 14th. Mr. Daniel Farmer.
SEVENOAKS, Lime Tree Hotel, Friday 14th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
SHEFFIELD, Victoria Hall, Wednesday 12th, at 7.30.
SOUTHEND, Constitutional Club Hall, Tuesday 11th. Rev. E. A. Couldrey.
SOUTHPORT, The Hall, 631, Lord Street, Monday 10th, at 3 and 7.30. Rev. Kenneth Dodds.
STRATFORD, St. Mark's Church, Windmill Road (Maryland Point Station), Monday 10th, at 8. Rev. T. Sparshott Johnson, M.A.
SYDENHAM, 4, College Mansions, Sydenham Park, Thursday 13th, at 3.15. Bible Study.
TEIGNMOUTH, Temperance Hall, Monday 10th. Bible Study. Rev. Com. Roberts.
WATFORD, 20, St. Albans Road, Monday 10th, at 7.45. Mrs. M. Bloxam.
WIGAN, Miners' Hall, Millgate, Wednesday 12th, at 7.30. Rev. Kenneth Dodds.

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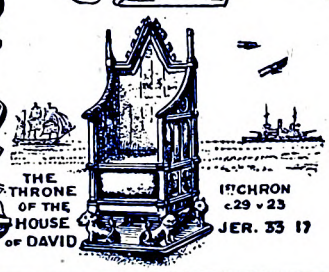


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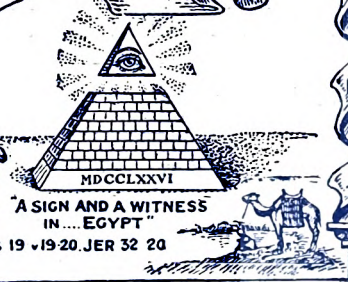
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CONTENTS.

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—II. By the Rev. W. Pascoe Goard, F.R.G.S.	97
BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE.—Part I. By the Rev. L. G. A. Roberts, Commander R.N....	99
ABDASHERAH AND THE ABIRI. By Professor Edward Odlum, M.A., B.Sc.	101
AN APPEAL. By the Rev. F. L. Crowson (Florida)	102
THE THREE GARDENS.—Part II. By the Rev. H. B. Simeon, M.A.	103
AUTHORITY AND INTEGRITY OF THE NEW TESTAMENT. By Henry Proctor, F.R.S.L.	106
BRITISH-ISRAEL FACTS *not* FANCIES.—V. By Major-General C. A. HADFIELD	107
HEALING IN HIS WINGS. By E. M. Foster	108
A PERSONAL WORD TO THE READERS OF "THE NATIONAL MESSAGE AND BANNER." By the Rev. W. Pascoe Goard...	109
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	109
THE SECRETARY-GENERAL'S NEWS AND NOTES	110

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—II.

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

How shall we demonstrate to others that which we know to be the case ourselves, that the House of David and the House of Israel are controlling factors in the world to-day? The method is simple; we will follow along the well-beaten trail of Israel from the days of the prophets to our own days.

But the pathway of history is confused by many trails; how shall we distinguish between them?

The trails in the plain and in the forest are confusing *to the inexperienced hunter*, but read like the page of an open book to the eyes of the experienced. The writer has known a man to trail an ox by its footsteps in the snow from morning to evening-tide under the impression that he was following an elk. The experienced hunter would have known at a glance the facts of the case. The experienced hunter can teach the untrained, with patience, to read and distinguish between the main trails. So with the trails that confuse on the highway of history. Let us to the task.

First, we take *Israel in history* from Jacob to the time when Israel went out into captivity. So far the trail is plain, and no one questions the facts recorded. This brings us to approximately 700 B.C., or about 2,600 or 2,700 years ago. *It needs not that we should tell the biologist, nor even the ethnologist, that this is bringing matters into our own historic day. Races have not changed since then, and even the changes in nations are clearly recorded in world history.*

The history in which many of these things were recorded was buried for ages under the debris of the Asiatic civilization. Only lately has the spade of the Assyriologist uncovered in broken fragments the history of the Asiatic period of Israel's wanderings. Sufficient fragments have now been recovered to make the trail of Israel plain during that period.

So we first turn to the Bible for the history of Israel down to 721 B.C.

The last thing we read of Israel in the Bible histories is that *she was uprooted from Palestine by Assyria and carried to certain named places in Assyria and there planted in captivity.*

Now we must turn to secular history. The spade of the excavator has given to us enough of records to establish the fact that *after leaving Palestine the name of the Israel people was changed*, and that *various names were borne by various sections of the people who went different ways and formed separate groupings under separate leaders. What these names are it is essential for us to master.* No scholar, however high his attainment in scholarly qualification, can make head or tail of this search until he has mastered this primary lesson. And not many scholars, outside of the British-Israel school, have even thought of recovering this particular line of information. So when we are bombarded with the assertion that outside of our ranks there are scholars superior in attainment to those within our ranks—which after all is a matter open to question, and is a matter which could only be settled by a series of examinations and contests which are never likely to be undertaken—when I say we are so bombarded, we ask a primary and simple question: *Have the scholars of the other schools turned their attention to the mastery of this task in this way? Have they discovered under what names Israel travelled and dwelt after leaving Palestine? If they have not, then they are not scholars*

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at all as far as this question is concerned. High attainments in other fields of enquiry will not help in this until such attainments are applied to the data underlying this question.

So we turn to the 7th chapter of Amos and find that *the prophet officially changed the name of the House of Israel to the House of Isaac, prior to their leaving Palestine.*

We now turn to the monuments and tablets which record the events of that period, and find that the captive Israel people were called synonymously and successively Sacae, with all its variations; Kumri, with all its variations; Scythian, with all its variations; Getae, with all its variations, which the centuries transformed into Goths. Later we find the Sacae name emerging again in the modern form of Saxon, and the Scythian name in the modern form of Scot, etc. These are sufficient indications to illustrate the various names under which the Israel people *appear in Assyrian inscriptions and tablets,* and *in ancient Grecian and Latin histories, and in modern history.*

Let no one say it is unlikely that one people should bear so many names until he has asked himself the question, "How many names do Anglo-Saxons bear to-day?" For instance, British, English, Scottish, Welsh, Irish, Canadian, American, Australian, New Zealander, Tasmanian, Anglo-Indian, etc., etc. Let him consider that among the nations and peoples the Anglo-Saxons are unique in this matter.

Having mastered the names under which Israel travelled, we turn now to *archæological inscriptions,* to *ancient history,* to *mediæval history,* and to *modern history,* and follow the geographical dispositions and movements of the people. We find them travelling to the East, and a remnant remaining there. We find them travelling to the North, and leaving a remnant *en route.* We find them finally entering these Isles and here resting from 1066 until the time of the commencement of the migrations overseas to the American Continent and the ends of the earth.

Thus we have followed the outline of "the best beaten trail," as the people of the plain and forest would say, which leads from Ur of the Chaldees to Haran; thence to Canaan; thence to Egypt; thence to the wilderness for forty years' wandering; thence to Palestine; thence to Assyria; thence to Europe; thence to the British Isles; and from thence extending to the overseas Dominions, and the U.S.A., and finally, since 1917, back to "the point of commencement" as the surveyor would say, namely, Palestine and Mesopotamia.

In addition to this we take up what may be termed a secondary trail. From the time of Israel's residence in Egypt, bands of migrants went out and formed settlements for themselves.

Zarah, the son of Judah, whose was the hand bound with the scarlet cord, went to the North and founded the Kingdom of Priam and the City of Troy. On the destruction of Troy, Bruté led a detachment of his people to Britain, and there founded the City of London.

Simeon, during the wilderness journey, sent forth a large proportion of the people of that tribe, and they appear in history under variations of their tribal name.

Dan as a tribe marched up the Jordan Valley to Laish, on the northern frontier of Israel; and thence went to Greece, and to the Greek colonies of Asia Minor.

Israel sent forth voluntary traders, miners and so forth to the European countries, for instance, Spain and Gaul; and to the British Isles.

From all of these sources there came a stream of merchants, miners, settlers, refugees and so forth to Britain, and, while all of Israel stock, they came from what in those days would be called separate countries, such as Assyria, Syria, Palestine, Greece, and so on; and they came speaking, severally, Hebrew, Greek, and so on, many of them speaking more than one variety of this family of languages.

Together these formed the ancient British people.

To these the migration of the "Captivity" of the ten tribes came after the withdrawal of Rome from British occupation. They came as Saxons, Danes, Jutes, Normans, and so on, and during some centuries became welded once more into an homogeneous, single-languaged people.

Thus "the best beaten trail" of ten-tribed Israel and the minor but more ancient trails by which the ancient Britons came, meet at the end of that stage of the journey in the British Isles.

Thus, as indicated in the sacred Scriptures, we find the national organization which lies at the heart of the Israel peoples centred in Britain, the Isles north and west of Palestine.

Then they take up their halted march and go to the four points of the compass exactly in accordance with the outline of the prophecies and at the period indicated.

Had Israel not congregated in Britain from the time of William of Normandy to the time of Queen Elizabeth, a pin-point of geography in the process of history; had the prophets not made a bull's-eye upon that infinitesimal target, the position taken by Bradlaugh and by Dr. Driver—who failed to see the weight of these phenomena of history fulfilling prophecy—that the promises and prophecies made to Israel had failed of fulfilment would have been justified. But Israel did so gather at the appointed time in the appointed place. And Israel did from thence explosively scatter its power over oceans and continents to the ends of the earth, and THE BIBLE IS GLORIOUSLY AND TRIUMPHANTLY JUSTIFIED, in spite of millions to one chances against it from every human consideration.

Thus the predictions of prophecy are answered by the phenomena of history, and the scholar who refuses to recognize and take note of this whole series of facts may step aside as a discredited leader, and as a scholar who has been plucked in his final examination in this branch of study.

We use these terms as the fair reply to the epithets that are hurled at us by many who ought to know better, who, on the strength of knowledge in other directions, are assuming the right to contradict our knowledge of facts in this, our special field of study.

Let it be clearly understood that this field of cold fact stretching over 4,000 years of history simply overwhelms the Modernist position, which rules out *the literal reading of the Bible, the Divine inspiration thereof in the fullest measure,* and *the miraculous interference of Jehovah, the God of Israel, with the affairs of men and nations, guiding the processes of history, and leading His people to their appointed destiny.* The Modernist denies, but the facts of history abundantly establish these things, and God the Lord is justified in the eyes of all, and the Bible is established as "the Word of God written."

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BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE.

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

PART I.

ARE THE BRITISH THE TRIBES OF ISRAEL?

IN looking into the original of the settlements of the Ancient British people under whatever name found, Brythons, Llœgrys, Cymry, or Gael, we cannot escape the fact that all these names are traceable to Hebrew roots simply and purely.

There is also a reason from Scripture why each of the names is applied to this race if our hypothesis is correct.

The first two names (Brito-Lagœ) we find combined in the very region whence the Welsh themselves trace "the first Welsh colony," *i.e.*, on the north-western shores of the Black Sea, which sea was also called Cimmerian. In the Crimea Prof. Chwolson of Petrograd has deciphered no fewer than 700 epigraphs in Hebrew and 150 copies in other places of the Northern Kingdom of Israel. *Oriental Records*, see p. 41 *infra*. In the very mouth of the Danube we also come across Peuci, akin to the word Pict. Then, again, the Saxones are also found in this region; these latter, however, seemed to have pushed the Cimmerians westward, having themselves come from the east and south of the Caspian Sea. To the north of these Sacœ, when in this eastern locality, we come across the Massagetœ and the Bretti; the Bretti northward and westward moved into Europe first, followed by the Massagetœ and the Sacœ. The Getœ,* which name we find in Sagetœ, Thyssagetœ, Tyri-Getœ, Mœso-Getœ, are all derivatives from a common ancestry, probably Gad; and eventually in Europe, under the name of Goths, became known as Ostro-goths, Visi-goths or Goths. Nothing seems to our mind more natural than that these Getœ, who, according to their locality or circumstances, named themselves with a prefix suitably chosen, should also as Goths do the very same thing centuries after. The name Goth, however, occurs on an inscription as far back as the time of Cyrus, where he is with Dan and Sakai. The original of Goth has been stated by *Ortelius* to be *Gauthei*, because "the ten tribes were jealous for the glory of God" (Sailman's *Researches in the East*).

The inscription referred to is mentioned by George Moore, *Saxons East and West*, taken from the Preface.

An inscription in Hebrew graven in ancient Pali characters on the wall of a rock temple in Kanari, about twenty miles from Bombay: "The soft flowing of the wine-press from the white gushing fruit is as that which sets me at rest; my drink, the refining of the fruit is the very grace of his mouth. Behold what thou possessest, yea even the gladsomeness in it that is ministered to thee. Lo, the worship of Saka is the fruit of my lip; his garden which Cyrus laid low was glowing red; behold it is blackened. His people being aroused would have their rights, for they were cast down at the cry of the parting of Dan, who being delivered was perfectly free. . . . Everyone grew mighty; your religion has saved even him from uncleanness. And his (Saka's) mouth enkindling them, brought the Serim (? free, or princes) together from the race of Harari (*see* 2 Sam. xxiii, 11, 33, Ephraimites ?). . . . As to Dan, his unloosing was destruction, oppression and strife; he stoutly turned away, he departed twice. The predetermined thought is a hand prepared. The redeemed of Kasha wandered about like the (flock) overdrawn. The prepared was the ready, yea Gotha, that watched for the presence of Dan, afforded concealment to the exile whose vexations became his triumphs; and Saka also, being reinvigorated by the calamity, purified the East, the vices of which he branded."

It will be seen in this inscription how intimately associated the Danites, the Sacœ, and the Goths are, and that Cyrus, well known as the King of Persia, was the desolator of the Buddhism taught by the Saka. Cyrus met his death at the hand of the Massagetœ, whom our author identifies with the Gittites, or the people of Gath (Heb. גתי Gété).

Dr. Moore goes on to say: "We at least find an ancient *Gothland* as well as a Saxon race mentioned in the earliest records of Buddhism, and the Buddhism is, I conceive, unmistakably connected with a people using the Hebrew language. The name of Goth, as already surmised, was probably transferred from Palestine to the neighbourhood of the Caspian Sea, where the Getœ and the Sacœ, the Goths and the Saxons, are historically found together" (pp. 260, 261).

He has previously (p. 95) said: "The Sacœ and the Getœ who formerly invaded India sprang from the same source as the Saxons and Goths of the West, and were directly connected with the Israelites, or with a people who employed their language."

He also, in allusion to the Budii, said by Herodotus to be a tribe of the Medes (i, 101), derives this name from בדיי, "the separated people." (For further evidence, see pp. 42-46.)

We have, of necessity by digression, alluded to the Eastern branches of Israel after the captivity because we find the Gimirra, subsequent to the transportation of Israel into Media, alluded to on the tablets: "Teuspa the Kimmerian and his people are called Manda by Esarhaddon; and the Gimirra-Umurgah of the Babylonian text corresponds with the Saka-Humuvarka of the Persian text. The Saka-Humuvarka are the Amyrgion Sakœ of Herodotus (vii, 64), who, he tells us, were the Scythians of the Greeks" (Sayce).

Sennacherib records his expeditions against the Yasubi-galleans (Pinches), these being no doubt Josephites from Galilee.

The Israelites are known to have been called Bit-Kumri, the Kumri and Gimirra being the same as Sakai.

MR. GEORGE MOORE ON HOSEA I AND II.

P. 56: "The prophets testify of the history of Israel. Each prophet personifies God in relation to the peculiar people. Deity humanizing Himself to reason with them, to warn and prognosticate. He puts Himself into all human relationships which can best illustrate His love for man as manifested through His chosen people. Thus Hosea puts Divinity before us as in His own person, and as acting the part of a loving husband to a deceitful and abominable wife. Israel is that wife; but the wife takes the name of the husband, and the true Israel is really represented by the prophet. Her proceedings and names symbolically indicate the history of Israel both at home and abroad, in Palestine and in other lands.

The prophet represents himself as married to Gomer, the

* Dr. George Moore suggests גתי Gete. Gittites in David's bodyguard.

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daughter of Diblaim (Hos. i, 3). Here we conceive that Israel in its northern or Scythian connection is alluded to. It is the House of Israel as distinct from Judah that is represented as the adulterous wife by Hosea (i, 3). Why does he name her Gomer, the daughter of Diblaim? It is an interesting fact that Gomer, as a country, is identified with that of the Scythians by the ancients. [Gomer signifies that which is fulfilled or thoroughly brought to pass. It is also the name of the son of Japhet, from whom the Scythian nations are descended. Diblaim is a dual word and signifies two (people) brought together by outward pressure; it is a dual word, doubtless adopted by the prophet to express the fact by a verbal symbol.] May not the representative marriage of Hosea with Gomer be prophetic not only of the peculiar apostasy of the House of Israel, but also of their association with the Scythians in that apostasy? If so, we have additional grounds for seeking Israel in Scythian connection. . . . The whole scheme of the prophecy of Hosea is in the first chapter. The result of the nominal marriage with a people of false religions (whoredoms) is first a son called Jezreel (the Seed of God), to signify the cessation of the Kingdom (House) of Israel, but yet the preservation of a godly race (verse 4). Then a daughter, *Lo-ruhamah* (not having obtained mercy) is said to be born, because as it appears the people of Israel in their exile did not trust to God like Judah (verse 7), but to armed power; therefore, says God, "*I will utterly take them away*" (verse 6). Afterwards another offshoot arises called *Lo-ammi* (not my people), no longer recognized as Israel. Yet Israel is in number numberless, and where it was said, "*Not my people*," there they are called "*Sons of the Living God*." To find Israel, the descendants of the rebel tribes, the Lo-ammi, in the latter day, we must look for the people which most readily and most willingly received the Gospel, or are most ready to receive it, when properly presented to them. . . .

WHENCE THE NAME CIMMERIA?

The accidental (so to speak) fact of Cimmeria being in the East, and in the time of Esarhaddon in the seventh century B.C., is easily understood if, as is generally accepted, that by the term Gimirra is meant the descendants of Gomer. It is also apparent from Hosea i that God intended that Israel should be swallowed up amongst the nations of Gomer. Therefore the name Beth-Kumri attaching to Israel on the Assyrian tablets, in consequence of their being recognized as of the *House of Omri*, which Omri has a guttural *ain* in Hebrew, making it hard H or Kh, would easily cause Khumri to assimilate with Gimirra. The leader being, at the time of contact with the Assyrian, Teuspa the Kimmerian, is termed a Manda, and is very probably a Yasubi-gallean. This is as it should be, even if Gomer, the son of Japhet, were located in Asia Minor and Galatia (as Josephus I, vi, 1), for these Kimmerians invaded Cappadocia and Cilicia (see Marchant's *Monumental Facts and Historical Fictions*, p. 25). They would thus have coalesced with the Gomerites and Galls (Galatians). But of this see also later on *Historians Hist. of the World*.

There is no reason to imagine that these Cimmerians had come only into Asia Minor from the East, nor even that they came down through the chain of the Caucasus from the Northern Cimmerian land, where the Crimea now is. Rawlinson gives us what upon the face of it accounts for the numerous body of Kimmerians at that time (*App.* Book I, Essay 1, p. 369, Herodotus). Who the Cimmerians were, whence they came, with what races they were ethnically connected, will be considered hereafter in the notes to the Fourth Book. With regard to their occupation of Asia Minor at this time (reign of Ardys), it is important to observe that whereas Herodotus, throughout his whole history, regards the invasion in the reign of Ardys as the first, and indeed the only Cimmerian irruption into these countries, other writers speak of repeated attacks, covering a long period of time, in which, moreover, the Cimmerians were accompanied and assisted by Thracian tribes, and came into Asia Minor, apparently, from the West rather than from the East. Strabo expressly states that they made several distinct excursions and seemingly brings them into Asia across the Thracian Bosphorus (Strabo I, p. 90, *Oxf. Edit.*). To some of these incursions he gives a high antiquity (Strabo I, p. 9, *Oxf. Edit.*). In this he is followed or exceeded by Eusebius, who places the first Cimmerian invasion of Asia three hundred years before the first Olympiad.

Rawlinson suggests that the Cimmerians on this occasion alluded to by Herodotus might have come through the "Caucasian gates," as this is the direction he brings them from, and doubts the possibility of Herodotus being mistaken.

Now, we assume that there is every reason why these Cimmerians may have come from the immediate south of the Caucasian range—in fact, from Colchia or Iolchis; and if so, being Israelites of the pre-captivity times, it would account for the great number of them. Herodotus allows that the Cimmerians and the Thracians were neighbours on the Western and North-western side of the Euxine. Evidently these Thracians have been looked upon by Strabo (I, p. 9) as Cimmerians. This we will now try and prove they really were. This brings us to ask, Whence the name Cimmeria or Kimmeria?

In Col. Gawler's *Dan, the Pioneer of Israel*, we have the colonization of Greece from Palestine in very early times, and giving his name, Danai, to all the Argives. They then establish themselves in Thessaly, and from here embark from Iolchis for Colchis, in what is now Iberia. From here they push eastward into Media. To the north of Thessaly we have Thrace and the acknowledged Cimmerians. We have no right to assume from our argument that all the Cimmerians were Israelites any more than that all the Scythians were Sakai.

The Covenant People (Vol. IX, pp. 160, 195, 236, 268, 338, 382, 407) gives articles upon the migration, colonies, and settlements of Dan.

In a pamphlet, *Palestine to Britain*, written in 1883 by the present writer, occur these words:—

"Tradition brings the first settlers in Britain from Troy, under one Brutus the Trojan; the Triads of the Cymry bring them from Constantinople; and history, such as it is, brings them from the neighbourhood of the Black, or Cimmerian, Sea. Etymology would suggest that the people originated in some State which bordered on darkness, as we trace them back as Cimmerioi (black), Phrygia (black), Pelops (black), Hushim (black); this clue arrives at the son of Dan, one of the Patriarchs of Israel, whom tradition tells us fled out of Egypt

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and settled in Greece, as Danaus, the son of Bela (Dan was the son of Bilhah, Jacob's concubine).

"Having left the light of Israel, he was driven to darkness, as the name of his sons, Hushim (חשם), signified, by prophetic enunciation. This signification was attached ever after to the race of Israel in some way or another, as each and all were driven to darkness (Peloppidœ, Phrygian, Cimmerians, Kimbri, Cymry, all having a radical meaning, 'darkness'). These Danaites were also known as Pelasgians, Scoloti, Scoti, and Scythians, each one of these names denoting 'Wanderer.'"

ABDASHERAH AND THE ABIRI.

By Professor Edward Odlum, M.A., B.Sc.

While exploring the avenues of olden-time history, I reached a sideline of very considerable importance. This outlook or inlook presents some names and movements which bear upon the past of Israel in a remarkable manner.

The readers of The National Message have some knowledge of the excellent work accomplished by Major Conder in connection with the Tel Amarna Tablets discovered in 1887 by a peasant woman of Egypt, midway between Thebes and Memphis.

These brick "Tablets" were found amid the ruins of the palace of Amenophis IV, 180 miles south from Cairo by the Nile. They date from about 1480 B.C., and later, and mention the names of Japhia, king of Gezer; of Jabin, king of Hazor; of Adonizedek, king of Jerusalem, and many others, including Amorites, Phœnicians, Philistines and Hittites.

The events recorded are numerous, and mention the conquest of Damascus by the Hittites, of Phœnicia by the Amorites, and of Judea by the Hebrews.

My purpose in the following is to specially refer to the latter, viz., to the conquest of Canaan by the Abiri, under Abdasherah and his five sons.

Owing to breaks in the "Tablets," it is at times impossible to read satisfactorily that which was primarily inscribed or engraved thereon. In several instances very little of value or sense can be deciphered, so badly broken are these specimens.

To get a clear notion of the wonderful work and doings of the great Abdasherah and his Abiri (Israelites), we will follow hurriedly the labours of his son Aziru, who undoubtedly was a skilful, capable, successful general and warrior. However, before emphasizing and following the actions of Aziru, it seems wise and necessary to envision the then relationships of Egypt, the Canaanites and the Abiri or Hebrews.

We know that about 1480 B.C. Moses led Israel out of Egypt against the wishes of that people; and that, at the last moment, Pharaoh of that time tried in vain to capture and bring back the fleeing nation into the servitude they had just left. Thus, then, we see Egypt in an attitude of the most unfavourable sort towards Israel.

And, generally speaking, Bible readers have the notion that this was the attitude of Egypt towards Israel during the forty years in the desert, and during the long series of wars waged by Joshua on the cities and lands of Canaan.

The "Tablets" clearly reveal another view of the matter; and it is this: Before and after Israel left Egypt under Moses, the Egyptian power and rule had been extended over all Canaan, Philistia, Phœnicia, Syria, and much of what is now known as Mesopotamia or Iraq.

This fact looks far afield and reaches many ways in a telling manner.

Granting this statement to be true, then when Israel left Egypt and *finally got to any of the above-mentioned countries, they would be within the heartless and powerful grip of their Egyptian enemies and former slave-masters.*

But, Egypt and Arabia (Ishmael) were in alliance and friendship when Israel left Egypt and crossed into Arabia, the land of their brother Ishmael. In addition, Arabia, at that time, was friendly to the Hebrews under Moses. Hence there was no good or logical ground for Egypt to follow the fleeing nation into the wilderness which would involve invading a friendly nation.

Thus, while in Arabia during forty years of wandering and discipline, they were safe from the Pharaoh of the time. Such a relationship was most favourable to Israel and the process of deliverance and training, Divinely planned and in progress.

During the forty years of training in Arabia and its borders, changes took place in Egypt, and especially among the kings, as they passed from and came into power.

At length Moses, Joshua and Israel were in the mountains of Moab, and around Nebo. While they were there, they had to fight, conquer and displace a goodly portion of the Amorites, in whose lands Gad, Reuben and the Half Tribe of Manasseh were definitely located.

A note at this place is of value, and should be remembered. It is this: In later days, after Moses died, and Joshua crossed the Jordan, the *fighting warriors who led the Israel hosts into battle were the soldiers of Gad, Reuben and the Half Tribe of Manasseh.* They crossed the Jordan from the land of the Amorites. By some at least these leading warriors were mistaken for Amorites, and were so written about in several of the Tel Amarna Tablets.

The time came when Amenophis IV reigned in Egypt, and he undoubtedly most effectively assisted Joshua and Israel in the conquest of the Promised Land. Whether he did this intentionally or not it matters little just now, but he did this wonderful work of assisting Joshua and Israel in part as follows:—

His garrisons were in the strongholds of the Canaanite lands as well as in several other countries. If Joshua and Israel had been forced to take these cities, garrisoned by well-trained Egyptian soldiers, it would have required a Divine operation in nearly every city of Canaan, *as well as in Jericho* when the walls fell.

But, as we will show farther on, Amenophis IV, and one or more of the Pharaohs about his time, *withdrew and kept withdrawing the Egyptian garrisons from the cities of Canaan,* Philistia and Phœnicia.

We now turn back to the line of examination concerning *Aziru,* the son of Abdasherah, and will gain ample reward for our research.

In *Tablet* 91*B* we find Rabikhar, the chief or king of Gebal, an Egyptian city on the east coast of the Mediterranean Sea, north of Beirut (it was known to the Greeks as Byblos), writing to the king of Egypt and telling him that *Aziru* slew Adunu, lord of the land of Ammia, and the king of the land of Ardata,

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"and had slain the great men, and has taken their cities for himself. The city Simyra is his. Of the cities of the king (of Egypt, then the overlord of all the cities along the East of the Mediterranean Sea), only the city Gebal, Byblos, escapes or holds out for the king. Behold the city Simyra is subjected. He has smitten the city Ullaza. The captains of both have gone into exile. Behold this sin has *Aziru* wrought."

This is an index of the power and military success of Aziru, son of Abdasherah. It further shows that at an early date the Hebrews invaded and attacked a part of ancient Phœnicia.

AN APPEAL.

BY THE REV. F. L. CROWSON (Florida).

WE concede to none a greater obligation and privilege of receiving, believing and honouring the Scriptures more than we do; yet we desire to be able to give a reason and facts for the hope that is in us. History and the Scriptures dovetail together regardless of how ignorant we be of the one or the other. If we be ignorant of history we may still rest in the Word; yet without the knowledge of history we must be ignorant of much of the Scriptures.

Some writers seem to be indifferent as to the historic grounds in the Berith-Israel discussions, as if it were of small moment; therefore, if the Scriptures point to a thing, it is settled. But, if we cannot see the thing pointed out, the pointing out is valueless. I must be historically satisfied that God in the flesh hung on the Cross before you can effectually point me to Christ. My confidence in my mother, Sunday School teacher or preacher's word might satisfy my historic demand; yet that demand must be satisfied.

Unless we know past and present facts of races, may not the multiplicity of the Mongolian race incline us to believe that they are the dispersed of the House of Israel? Facts become the mirror that largely reflects the meaning of God's Word to us. History is a large part of that mirror. Bring forth that mirror that we may behold the meaning of God's Word. Depreciate not the value of history in the Berith-Israel subject. It is on our side. We have so discovered it. Not necessarily always written, though that is in abundance.

Not appreciating its value, historians have side-tracked it. The devil and the world hating it, have covered it up and destroyed much of it; enough is still left, if we will but uncover it or put it on the main line and give it right of way.

There are facts in abundance if brought forth in full, clear and simple style to easily discover all the Berith-Israel people. We are not undertaking here to produce facts, but simply trying to awaken an appreciation of the need of same.

Unlike some of us, there are many readers who are not primarily gripped by our interpretation of the Scriptures, but they are calling for the historic facts. Besides the emotional, there is an intellectual approach to the soul; and when once by that route the real soul is gripped and swung through truth to God, you will have strength and permanence that will count large for God's Kingdom.

In the light of these facts we appeal for an avoidance of all seeming indifference to the value of the historic side, and for the consecration of time and substance to the unearthing of all needful facts, and the presentation of them in such a clear and authoritative manner as will appeal to all honest enquirers.

A GREAT WORK.

I wish to commend most heartily "British-Israel Truth Defended," by Rev. James Mountain, D.D. His work is so wisely, clearly and admirably wrought that any class could do fine work in it with even a non-professional teacher, providing he or she be of average intelligence, and also diligently interested.

Had Dr. Mountain have given about three more chapters, tracing the two thousand years in which the more ancient Hebrews, and then the House of Israel, were being transplanted into Western Europe, it would have been complete.

His eleventh chapter on "THE STONE KINGDOM" is beautifully great. So is all of the book.

Without a discussion of the Stone Kingdom, I wish to note a few facts in its connection. Christ is our Chief and Head Corner-Stone. He is our Rock. Christ is our supreme King; but not the Kingdom. He is the Head of the Church, but not the Church.

The Church is Christ's body of grace, mercy and truth unto the personal salvation of souls. The Kingdom is Christ's organized state for the execution of justice, righteousness and all civic good for man. Properly functioning, the two are distinct from each other; yet they never conflict. Each becomes a strength to the other without violating its commission.

As a person may be a member of an organized Church that is of Christ, while he is not in the Church spiritual, so may a person be in the organized Kingdom of God while Christ is not accepted as his personal King. As a Church may have its human overseers, with Christ as its Divine Head, so may a State have its human head or king with Christ as its supreme King.

God has had an organized Kingdom on this earth since God's prophet Samuel first crowned and anointed Saul king. Though, as we shall see, there was a brief period of seventeen years when this Kingdom reposed in Tamar Tephi, Zedekiah's daughter, as the unbroken line of the Davidic throne, and in Jeremiah, the Divinely-commissioned one—"set . . . over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. i, 10). From God's Word and history we know that He did the one, and likewise we know that He did the other. That is, build as well as destroy.

THE FOUR KINGDOMS.

God's Kingdom, the Stone Kingdom: "*In the days* of these kings shall the God of heaven set up a kingdom" (Dan. ii, 44). "These kings." Those four successive Empires. "*In the days* of these kings": from Nebuchadnezzar on, that is, it was to be set up in Nebuchadnezzar's day; "shall the God of heaven set up a kingdom," which is "the stone," a kingdom, *not Christ, the Messiah*, "cut out of the mountain without hands." As God set up Saul and David through His prophet, so was He to "set up" this kingdom. Through Jeremiah it was to be set up in Nebuchadnezzar's day, so it was to continue set up throughout the days of the three succeeding Empires, "a kingdom which shall never be destroyed. It shall stand

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for ever" (Dan. ii, 44), "nor shall the sovereignty thereof be left to another people"; the same people Israel would continue to have it, as God said to David (2 Sam. vii, 16): "thine house and thy kingdom shall be made sure before thee: thy throne shall be established for ever." Nebuchadnezzar was then in his power. The Medes and Persians were then a definite and great people and would soon possess empirical dominion. The Greeks were even then crystallizing into a great people later to occupy supremacy, while the city of Rome was then over one hundred and fifty years old, and gathering that stamina that would make her the fourth great power in succession.

Thus the four peoples then definitely existed as kingdoms, so that the Stone Kingdom was likewise set up in the days of the first and all, to run through them all, outlive them all, "stand for ever," and "fill the whole earth." In Ezekiel xxix, 19-21, *Ezekiel specifies when* this Stone Kingdom or "horn of the house of Israel would bud forth." "Thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar .... In that day will I cause the horn (Davidic throne) of the HOUSE OF ISRAEL to bud forth." Not Judah. "Thus saith the Lord: David shall never want a man (heir) to sit upon the throne of the HOUSE OF ISRAEL." (Jer. xxxiii, 17.)

Nebuchadnezzar took Egypt 570 before Christ. Thus the "tender twig," Tamar Tephi, of the high branch, Zedekiah, of the great Cedar, the House of David, of the mountains of Lebanon, as Ezekiel elsewhere makes clear, was plucked and carried and planted by an eagle with long wings (indicating great distance to be travelled) by great waters, in Tara, Ireland. Jeremiah, according to much and most creditable tradition, with two princesses and Baruch his scribe, passed through Spain and reached Ireland in 581-580 B.C. That gave him ten years in which to create favourable civil and religious conditions for the wedding of Tamar Tephi of the line of David to Eochaid Heremon, a bachelor, and the chief king of Ireland, that being 570 B.C., when God was to "cause the horn of the House of Israel to bud forth." 570 B.C. plus A.D. 1929 gives 2,499 years since the tender twig of the royal House of David and Judah budded forth in the House of Israel. Though there were 17 years of suspended reigning, yet not a generation was annulled. Tamar Tephi was not held a prisoner in Babylon; and David's line was unbroken and his throne preserved to this day.

Ezek. xxix, 21: "I will give thee (Ezekiel) the opening of the mouth in the midst of them (the yet eastern House of Israel), and they shall know that I am the Lord."

Ezekiel's prophecy was primarily to the House of Israel. His abode was on the river Chebar. This prophecy was about 589 B.C., and about the time that captive Israel was dispersing to Ar-Sareth, N.W. of the Black Sea.

Centuries before Dan had colonized in North Ireland, Alba (now Scotland), and in the regions of Denmark. And the Gadhels, troops of Gad, Gaels, Gauls and Gaelics had migrated to Spain, France and Ireland. In the seventh century B.C. many Gadhels had colonized in Ireland, under the leadership of the sons of the Spanish king, Medhlesius (Millesius), with his widow and great queen, Scota, as their sovereign. They triumphed over their already well-planted kinsmen, the Tuatha De Danans (Danites), but with amicable reconciliation they settled among and intermixed with them, and the royal Houses inter-married. "The horn (government) of the House of Israel" was not in 570 B.C. created. It already existed in the west, and the Judah Davidic bud, "tender twig," was planted therein to bud forth. So in 570 B.C. Tamar Tephi, the Davidic royalty of Judah, was grafted into the royal House of Dan-Gadhel. Thus the west, under the Jeremiahan Renaissance, became ready for the larger immigrations from the eastern House of dispersed Israel. God was then giving Ezekiel "the opening of the mouth in the midst of them; and they shall know that I am the Lord."

In the light of this statement, Ezra's statement concerning the dispersed of Israel at that time is significant (II Esdras 13), indicating that Israel was enjoying a measure of reform that inspired them to "go forth into a far country, leave the multitude of the heathen ... that they might there keep their statutes," while the Lord miraculously led them through the river and "showed wonders for them and brought them to Ar-Sareth," north-west of the Black Sea.

Ezekiel was hardly ignorant of what was transpiring in the west and of God's programme therein, for his prophecies abundantly portray Israel's then future history in those regions. His ministries to the eastern dispersion were doubtless more or less effectual in the quickening in them a national and religious renaissance, and stirring them to a westward move.

It was about this time (588 B.C.) that the eastern Danites and Gadites began afresh their migrations to the west, their renewed trekking through the northern plains of Germany to the regions of the Baltic, by the southern route up the Danube valley into central and northern France and western Germany, and by water through the Mediterranean and the Atlantic; while the Gadites passed overland by the Danube river route, and through more southern regions, and poured into southern France and Spain. From those regions fresh hordes of Gadhels poured into Ireland and south Britain, while the Danites poured into north Britain or Alba or New Scoti about 400-350 B.C. The Danites also passed over into Scandinavia.

So "in that day ... the Lord God ... will give the land of Egypt unto Nebuchadnezzar (570 B.C.) and will cause the HORN of the House of Israel to bud forth" and "will give thee (Ezekiel) the opening of the mouth in the midst of them (of the east); and they shall know that I am the Lord."

Thus the House of Israel in the west and in the east simultaneously enjoyed a reviving in civics and spirituality, with Jeremiah in the west and Ezekiel in the east serving the Lord.

THE THREE GARDENS.

BY THE REV. H. B. SIMEON, M.A.

[*These papers on the Three Gardens formed the subject of three addresses in a Church in Sussex during a quiet afternoon in Passion Week, 1929, conducted by the writer.*]

THE SECOND GARDEN.—No. II.

IN the first of these three papers we were considering the First Garden, the Garden of Eden, the Garden of Happiness, Sin and Death, and we remembered the oft-repeated words: "That the Scriptures might be fulfilled." In that paper we considered briefly some of the main points in the mystical

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allegorical account of that Garden, noting more especially the points that appear to be types which would be fulfilled later. Now we come to consider the Second Garden mentioned by St. Matthew (xxvi, 36) as "a place called Gethsemane," to which St. John (xviii) adds "where was a Garden." We know where it was, down in the valley, just beyond the Brook Kedron, at the foot of the Mount of Olives. Our Lord seems to have constantly resorted there with the twelve disciples if He wanted to be alone with them. There is an ancient tradition (whether true or not is unknown) that it was the private property of the Blessed Virgin Mary, and if that were so it might account for its being regarded by our Lord as a place where they would not be likely to be disturbed.

It seems natural, as we think of our Lord being called the Second Adam, and when we remember how closely associated this Garden is with Him, that our thoughts should revert to the First Garden and the First Adam, and without any forcing of the imagination it is not difficult to see in the First Garden a type of the Second.

If the First Garden was once a place of happiness and peace, so was the Second Garden a place of rest and refreshment to Christ and His disciples. And as the First Garden became a place of temptation which resulted in sin, and all the suffering entailed by that, so the Second Garden became a place of temptation which resulted in suffering and agony unspeakable. For "temptation" has two meanings; one, an incitement to sin, the other a testing or trial. As the First Garden was a Garden of temptation in the first meaning, so the Second Garden was a Garden of temptation in the second meaning, for there the Son of Man bore the full weight of the agony and suffering wrought by the sin of man.

The First Adam, made as he was in the likeness of God, succumbed to the first assault of the Tempter, and fell into the sin of disobedience to God. The Second Adam, "the express image of His (God's) Person" (Heb. 1, 3) and also man, was also attacked by the full force of the enemy, but overcame him by perfect obedience to the Father's Will—"Not My Will, but Thine, be done."

The very name of the Second Garden seems to bear almost a Divine significance, for Gethsemane means both olive press and wine press. The olive has ever been a symbol of peace. The dove which Noah sent out from the Ark returned with an olive branch in its beak in token of the peace of God and of the abatement of His wrath. And St. Paul, in Rom. xi, takes the olive tree as a symbol of Israel who had been for a time cut off by God but who, "if they abide not still in unbelief shall be grafted in" (verse 23), and throughout the whole chapter the olive tree is taken as a symbol of the Peace of God.

Throughout Scripture the olive is regarded as producing the sacred oil used in the anointing of kings, in the services of the Temple, and for the healing of the sick, in addition to its being also a staple food of the people. And Gethsemane means also a wine press, used in Scripture in two senses, one as the wine press of the wrath of God, and the other as the means of producing from the grape wine that maketh glad the heart of man, wine that was afterwards consecrated by our Lord whereby our spiritual thirst may be satisfied. Gethsemane was consecrated for ever by being bedewed with His Blood, which has been called "The Wine of Angels."

Thus the trees of the First Garden which were pleasant to the eyes and good for food are seen to be the type of the olive trees in the Second Garden, which afforded shade from the hot Eastern sun and produced food for the bodily and spiritual use of man. And as the guilty pair in the First Garden, conscience-stricken when they heard the voice of the Lord God walking in the cool of the evening in the Garden and the awful words "Adam, where art thou?" hid themselves among the trees of the Garden, so did the Second Adam kneel among the trees of the Second Garden in the cold hours of the dawn on that dreadful day, but from a very different motive. It was fear that drove the First Adam there to try to escape from God. It was Love that drew the Second Adam there in order that He, the sinless One, might be in close converse with the Father during those hours of awful agony when He was taking upon Himself the sins of the First Adam and of all his guilty race.

Among the trees of the Garden we are told in Gen. ii, 9, of "the Tree of Life in the midst of the Garden." Why are we specially told that it was in the midst of it? The reason is clear. The Tree of Life is the forecast of the Tree that is the central point of human History and of the Bible itself, the Cross of Jesus, the "Prince of Life"; and that is the Tree of Eternal Life for man through the Atonement made thereon. The words in Gen. iii, 22, will be remembered. "Lest he (Adam) put forth his hand and take also of the Tree of Life and eat and live for ever." We must be careful not to confuse what we mean by life and death with what is meant in Genesis by these words. Man's sin did not introduce into the world physical death. There is abundant evidence that death was in the world before man's creation. Man's sin did indeed involve his coming under the law of physical death. Had he remained innocent there might have been other means by which he could have passed from this world into the next. The "Tree of Life" and "Living for Ever" refer to spiritual life which is being in the eternal presence of God; and death means eternal separation from God. The Tree of Life appears in the beginning, in the middle, and at the end of the Bible; first in the Garden of Eden, secondly on Calvary, and thirdly in the vision of Heaven in Revelation. As we have seen, in Genesis it was the Tree of Life, on Calvary it appears as the Tree of Death, for the great mystery of the Atonement and Redemption had to be veiled from the sight of man by Death, of which veiling the Three Hours' Darkness was the outward sign. But the veiling was for a very short time only. For on Easter morning the veil was withdrawn, and the Tree of Death stood revealed as being the Tree of Life. In the Vision of the Heavenly City in Revelation we read that "in the midst of the street of it was the Tree of Life." The Tree of Life is therefore the central point both in the history of this world and in the next world also. It is the central point in the creation of man, the redemption of man, and the eternal life of man.

Now we are told that after the expulsion of the guilty pair from the First Garden "God placed at the East of the Garden of Eden Cherubims and a flaming sword which turned every way to keep the way of the Tree of Life." In this mystic language the flaming sword, or as it is in the Revised Version "the Flame of the Sword" is the Emblem of the Divine Glory, and the words "to keep the way of the Tree of Life" signify to keep open the way, as well as to keep it shut; that

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is to say that, until man should be restored to his former relationship with God, as in the days of his innocency, by having the right of obtaining forgiveness and pardon by repentance, the way to the Tree of Life was closed to him. By the Atonement upon the Cross man was redeemed, which means that he was given the power to return to his right relations with God, and by true repentance he was given the right to claim full pardon through the Precious Blood. This is the meaning of the words in Rev. ii, 7. "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God."

These words as to keeping the way of the Tree of Life are full of profound meaning. For an immense number of years the Cherubims and the Flame of the Sword kept the way of the Tree of Life. The guard could not be withdrawn until man should have learned what repentance means. By types of sacrifices he was to be educated for the Divine forgiveness, as we are told that without shedding of blood there is no remission of sins. The Lord God laid down the most stringent laws, to be found in Leviticus and Deuteronomy, that under no circumstances whatever was blood to be eaten, the reason being given, "for the blood is the life." The blood of bulls and goats and other sacrificial animals could not take away sin. They were only symbolic and prophetic of the One true, only, and perfect Sacrifice, that of the Lamb of God upon the altar of the Cross.

In due course God began to educate man to understand the meaning of forgiveness and pardon. The first step in this education was a Covenant made by God with Moses on Mount Sinai, and this Covenant was sealed by the blood of sacrificial victims. Half of the blood was offered on God's altar, which signified the sealing of the Covenant by Him. The other half of the blood, after the people had accepted the conditions of the Covenant, was *sprinkled* on the people, thus signifying the ratification of the Covenant by them. Special notice should be taken that it was sprinkled only, not eaten. This Covenant was the charter under which the people lived during the long process of their spiritual education. In the fulness of time, after many centuries of preparation, the next step was taken towards the restoration of the original relations between man and God. This step was that God Himself, in the Second Person of the Holy Trinity, was born into the world in human form. It is now seen clearly what many must often have been told in church that the Incarnation, the Sacrifice upon the Cross, the Resurrection, and the Ascension (which is the completion of the Resurrection) are not isolated events, but are all integral parts of the one great scheme of man's redemption, and we purpose to show now how they are summed up and sealed by the Holy Sacrament. God works slowly, but very surely. Our Lord at the beginning of His ministry began in cryptic language to draw aside the veil. He said (John vi), "Except ye eat the flesh of the Son of Man and *drink* His Blood ye have no life in you." These were very startling and mysterious words that none could then understand. But though many were offended, *i.e.*, scandalized, and "walked no more with Him," He not only refused to withdraw His words, but He laid still greater emphasis on them. He did not explain them; and no one could then have understood them. Even now we cannot understand them fully.

These words are the first warning that the Cherubims and the Flame of the Sword were to be withdrawn from keeping the way of the Tree of Life—on the last day of His earthly life our Lord took the next step. He, the Son of God, as Son of Man, made a new Covenant with man. In this connection it should be remembered that the word Testament means Covenant. (In addition, it has two other meanings, a Will, and the collection of writings which form the second part of our Bible, and is called the New Testament.) This was the antecedent step towards the supersession of the old Covenant, which was to be completed on the morrow upon the Cross. It was then that the Cherubims and the Flame of the Sword were finally and for ever withdrawn from keeping the way of the Tree of Life; for by the Atonement and the Pardon through the precious Blood given to every truly repentant sinner the way to the Tree of Life was opened that man might be able to "put forth his hand and take of the Tree of Life and eat and live for ever." This Second Covenant was also sealed in blood, the Blood of the True Victim upon the altar of the Cross, offered by Himself, our great High Priest, and accepted by God the Father. The new Covenant had to be sealed with blood, as the old Covenant was, for the same reason, namely, that without the shedding of blood there is no remission of sin. At the institution of the Holy Sacrament was fulfilled and revealed the meaning of His former cryptic words: "I am the Bread of Heaven," by His giving to His Apostles, the Infant Church, the Consecrated Bread with the words: "Take, eat, this is My Body," St. Luke adding: "which is given for you. Offer this as a memorial before Me" (which is the real translation of the sacrificial words used). The Bread from Heaven is the ripe fruit of the Tree of Life. Then He gave them the Cup of His Blood, with the words: "*Drink* ye all of this, for this is My Blood of the new Covenant which is shed for many for the remission of sins." (The words given by St. Mark and St. Luke are slightly different, but the meaning is the same.)

We can now see the difference between the old Covenant and the new. It must be remembered that the old Covenant was made before the withdrawal of the Cherubims and the Flame of the Sword, and the way of the Tree of Life was still closed. Therefore the blood, which is the life, could not be eaten. It could only be sprinkled. But when the new Covenant was sealed the Cherubims and the Flame of the Sword were withdrawn, the way was now open, and therefore the Blood of the Divine Victim may be drunk by all, and the Divine Life is now reunited with the human Life, and He Who reunited them was, and is indeed, "The Way, the Truth, and the Life."

The Atonement, the At-one-ment, was completed and man is once more at one with God.

Thus dimly, as in a glass darkly, or as in a mirror mistily, through the cryptic mystery of Sacrifice, we may see something of the Divine purpose shining forth, and how the Light shining forth in the New Testament was veiled in the types and shadows of the Old.

We seem to see something of the meaning of that mysterious figure, Melchizedek, described in Gen. xiv as the King of Salem, and Priest of the most high God, referred to by the writer of the Epistle to the Hebrews vii, 1-3, in these words: "For this Melchisedec, King of Salem, priest of the most high God,

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who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all; first being by interpretation 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." It seems an exact description of our Great High Priest, King of Salem, King of Peace, without father (*i.e.*, in the human sense, for He was begotten of the Father before all worlds), without mother (for He had not then been born of Mary), without descent (He was not yet born of the House of David), having neither beginning of days, nor end of life, but made like unto the Son of God. And in Gen. xiv, 18, we are told that "he brought forth bread and wine, and he was the priest of the most high God." We seem to see here, veiled indeed, the Son of God Himself in the form of man coming to Abraham, the man of God, from whom came the covenanted nation of Israel, and prophetically sealing the "New Covenant" of the then dim and distant future, and giving to that old saint his first Communion.

It is all mysterious to us, but the Holy Scriptures are an inexhaustible quarry, and the writer hopes that, in these two papers, and in the next one, he may have been allowed to show just a little of what may be gathered by digging into the great "Quarry of Truth."

AUTHORITY AND INTEGRITY OF THE NEW TESTAMENT.

By HENRY PROCTOR, F.R.S.L.

THE external evidence of the genuineness, authority and integrity of the several books of the New Testament may be classed under four heads:—

(1) The testimony of the Christian Fathers,
(2) Early heretics,
(3) Heathen writers, and
(4) Manuscripts and ancient versions.

(1) We could scarcely have any better authority than the testimony of the Apostolic Fathers, who lived in the same age and conversed with the Apostles. Among the first of these we may cite Clement, Bishop of Rome, mentioned by Paul in Phil. iv, 3, as his fellow-labourer, who became Bishop of Antioch about thirty-seven years after Christ's ascension; and Polycarp, Bishop of Smyrna, a disciple and companion of the Apostle John. Of Polycarp, Irenaeus, his disciple, speaks thus:—"I can tell the place, in which the Blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation, with John and others, who had seen the Lord, both concerning His miracles and His doctrines, as he had received them from the eye-witnesses, of the Word of Life, all which Polycarp related, agreeably to the Scriptures." If anyone will carefully study the Epistles of the Apostolic Fathers, of which an English version is easily obtainable, he will find that they abound with incidental references to the various books of the New Testament.

We may rank next the testimony of the sub-Apostolic Fathers, not forgetting Papius, who forms the connecting link between the Apostolic and the sub-Apostolic Fathers. He says that Mark, the interpreter of Peter, wrote down carefully what he remembered, and that Matthew wrote the discourses of the Lord in the Aramaic, or current Hebrew language. The chief of the sub-Apostolic Fathers were Justin Martyr and Irenaeus. Justin sealed his Testimony with his blood in A.D. 166. His apologies and his dialogue with Trypho are admitted on all hands to be genuine. These books contain no less than between thirty and forty unmistakable quotations from the New Testament, besides being saturated with its phraseology. No one can doubt, after reading these works, that the first three Gospels were widely known in his day.

Irenaeus, the disciple of Polycarp, became Bishop of Lyons about A.D. 177. He alludes to and quotes from all the books of the New Testament canon, except the Epistles to Philemon and of Jude, and the Third Epistle of John. His five books contain, according to Dr. Tischendorf, about 400 allusions to the Gospels, of which more than 80 are quotations from the Gospel of John. Tertullion, who lived only a few years after Irenaeus, says:—"Among the Apostles, John and Matthew teach us the faith; among Apostolic men, Luke and Mark refresh it." He emphatically affirms that the four Gospels had been received from the very beginning in all the Churches. About thirty years after comes Origen, of Alexandria. He says, in an extract from his writings, quoted by Eusebius, that the four Gospels are received without dispute by the whole Church of God under Heaven.

Eusebius, who flourished about A.D. 315, was Bishop of Cæsarea.

(2) Of the early heretics we may mention the Ophites (of the sub-Apostolic period), whose writings, as quoted by Hippolytus, contain allusions to the four Gospels and several of the Epistles. The same is true of Basilides, Valentinus, Heraclion, and Marcion. Tation, a contemporary of Marcion, wrote a harmony of the four Gospels, called the Diatessaron.

(3) Of the heathen opponents of Christianity, the acutest and most malignant was Celsus, who lived in the latter half of the second century. In his book against Christianity, called the "True Word," all the principal events of Christ's life are referred to, and ridiculed. The New Testament is referred to no less than eighty times in his books, as proved by Origen's reply to it. Porphrey, born A.D. 239, was a learned opponent of Christianity. He directly refers to the Gospels of Matthew, Mark and John, the Acts and the Epistle to the Galatians. He admits the miracles and, like Celsus, tries to destroy Christianity with weapons drawn from its own armoury, the New Testament.

(4) Of the 700 manuscripts still extant, several can be traced to the fourth century. But the Sinaitic, more recently discovered, by Dr. Tischendorf, is the most complete, and has been traced by its discoverer to the second century.

Of the ancient translations of the New Testament, the Peshito, or Aramaic version, referred to by many of the Fathers, could not have been made later than the middle of the second century; and the old Latin version, made at Carthage, has been traced to the same period.

The external evidence, that the New Testament really is the product of the first century of the Christian era, could scarcely be more complete than it is. When we consider that

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manuscripts have been preserved from 1,500 to 1,700 years, it is indeed a marvel, and so copious are the quotations from it in the early Fathers that the whole New Testament could if need arose be reconstructed from their writings.

BRITISH-ISRAEL FACTS *NOT* FANCIES.—V.

By MAJOR-GENERAL C. A. HADFIELD.

LET us look round the world to ascertain what nation fulfils all these characteristics—without doubt the choice can *only* fall upon the British Empire. And the world's recent history clearly demonstrates that Israel and the English-speaking races are identical! Great Britain is the "chief of nations" and, with her dominions, constitutes "a company of nations"; a "great people"; "multitudinous"; "planted in the isles of the West"; "dwelling alone"; "a great maritime people"; "ruling over many and ruled over by none"; etc., etc.

Does not Isaiah address Israel in "the Islands of the Sea" (xi, 11; xxiv, 15)? "Listen O Isles unto Me, and hearken ye people from far" (xlix, 1). "The Isles shall wait for Me" (li. 5). Great Britain is surely referred to as "the isles afar off."

Great Britain may truly be said to "possess the gate of his enemies"—Great Britain has control of the sea, as the late war has amply proved to the world; Great Britain, as will be shown, possesses a throne descended from David; holds the Sceptre of Judah; and keeps, in Westminster Abbey, Jacob's Stone of Destiny.

That Stone, which now reposes under the Coronation Chair in the Temple of the Lord, is at Westminster. On this, in exact accordance with the customs described in the Chronicles of the Kings of Judah, have Kings and Queens been continually crowned. The banner that floats over the keep of Windsor Castle is the Lion of the Tribe of Judah. The Speaker's Commentary says: "The Standard of Judah was a lion" (see Num. xxiii, 24; xxiv, 8, 9) (Extracted from "British-Israel Truth").

Why, one naturally asks, have the British people in their charge, in Westminster Abbey, this Stone of Destiny? Why did it ever come into the possession of our leading Church? Why was it used for Coronation purposes?

If its history rests only upon outside legends then its use becomes strange, especially with a Nation which prides itself upon being logical in its plans, and fairly level-headed.

The Stone is a powerful "sign" to us Britishers of our ancient origin. The possession of, and the use of that Stone goes far to prove the identity of Ephraim-Israel. It has no immediate connection with "the Jews."

We are told in the Bible that Israel is "to inherit the heathen," and also the "uttermost parts of the earth"; and is to be ruled over by "a King of the line of David"—and to be "a Nation for ever." Also Israel is destined by God to carry out Christ's Missionary work among the heathen, a vast responsibility and heritage which can only be carried out by a great and powerful people, and which *is* being exactly fulfilled by the English-speaking races, who possess an evangelizing Church for that very purpose; and together they distribute Bibles in all languages by the tens of thousands annually.

PROMISES OF LAND.

We have the repeated promises of Israel possessing vast portions of the earth's surface in "the last days." "And the Lord appeared unto Abram, and said: "Unto thy seed will I give this land" (Gen. xii, 7).

"In the same day the Lord made a Covenant with Abram, saying, unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." Here we have the boundaries specified in a clear manner!

Purely Temporal Blessings of LAND—promised as a BIRTHRIGHT solely to EPHRAIM-ISRAEL—not to Judah—not to any other sons of Jacob. No, because the Birthright descended to Joseph—and thence to *his* sons solely.

All the promises were repeated on seven separate occasions to Abraham, and again twice to Isaac; and to Jacob. "By Myself have I sworn." (Read Gen. xxii, 16-19.)

And if one reads carefully Gen. xii, 1, and Heb. xi, 8, we see "By Faith" Abraham obeyed the Lord's Command, not himself knowing whither he went. Genesis gives us, fully, details of the areas of LAND falling to Abraham and his seed. All purely Temporal and Material Promises which cannot be changed, at the will of man, into a "Spiritual Promise"! Nothing can do away with, or set aside the unconditional Promises. St. Paul shows this to be impossible. The New Covenant cannot disannul (Gal. iii, 17), for the New Covenant is of "Grace by Jesus Christ" (St. John i, 17). While St. Paul says (Rom. xv, 8), "Jesus Christ was a minister of the circumcision for the truth of God to *confirm the promises made unto the fathers.*"

Therefore the "promises" stand for all time: and consequently Israel must come into actual possession of their heritage on this earth.

Did not St. Paul say that "in the last days there shall be those having a form of Godliness, *but denying the power thereof* . . . ever learning, and never able to come to the knowledge of the truth." This is wonderfully fulfilled in the present age, where we find so many ready to overthrow the prophecies which were "given by inspiration of God," and too ready to doubt the ability of Almighty God to fulfil His promises in any *literal* manner. When we survey the world's history of the past few years, all doubt as to the truth of the "fulfilment" of prophecy is solved: by the simple comparison of prophecy with history.

Dr. Llewellyn Thomas, in "God and My Birthright," very ably demonstrates there are *two* Hebrew words for river (one *Nachal* and the other *Nahar*), the former representing a winter torrent such as the El Arish, the latter *Nahar* representing a perpetual river, and which is the actual Hebrew word used in connection with the latter passage, given in Gen. xv, 18. Thus we know the boundaries lie between the Nile and the Euphrates. All of which has fallen into the hands of, or under the rule of, Great Britain. Why, unless Great Britain be Israel?

Then there is the promise of Israel being a *perpetual* nation. In Jer. xxxi, 35-36, we are told, "If those ordinances (the sun, moon and stars) depart from before Me, saith the Lord, *then* the seed of Israel also *shall cease* from being a *nation* before Me for ever."

So, according to God's Word, an Israelitish nation *must*

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exist, and be now existing; and *must* be such a strong nation as will, and does, exactly fulfil the characteristics foretold Israel were to possess in the "latter days." It will be found on reference to Gen. xlix, 1, that Jacob is relating that which shall come to pass in "*the last days.*"

Then we have the promise of a *perpetual* line of Kings for Israel—a line unbroken from David until the millennium. This does not fit the Jews.

That Israel shall abandon heathen ways and following after idols, and seek God, and become "Sons of the living God," *i.e.*, Christians. This does not fit the Jews.

We are told that Israel, whose former home was in the Northern provinces of Palestine, was to have "a place appointed"—a "place of their own"—as a safe and permanent home. Read 2 Sam. vii, 10: "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

Is not this an assurance of Israel existing for ever? When this promise was given, Israel inhabited the land allotted to their forefathers, so the place cannot be any of the area of the Promised Land. *That* is to fall to Israel in the "last days." The appointed place must, therefore, be *elsewhere*. God "will plant them." This prophecy does not fit the Jews. They are still wanderers amongst the various nations. Therefore, it can only refer to a living literal "Israel." In the Book of Isaiah we are told that Israel is finally to be gathered from "the islands of the sea," hence Israel inhabits islands. We have many references to the "isles of the sea." According to the interpretation of Dr. Llewellyn Thomas, whose book, "God and My Birthright," should be read by all persons interested in British-Israel, the words sea and west "are generally the translation of the *same word* in the *Hebrew Bible.*" Therefore, being North and West of Palestine, we can assume that the "islands" are westward of the Mediterranean; the nearest being the British Isles. Refer to Isaiah xlix, 12: "Behold, these shall come from far, and lo, these from the north and from the west. . . ." The British Isles correspond to such a locality, being north and west of Palestine, and from which islands Israel is to be gathered for the reunion of the two Houses of Israel and Judah in the future.

See Isa. xi, 11, as to the recovery of "His People" "*from the islands of the sea*"—and remember that the words Sea and West are synonymous (Kitto's Cyclopedia).

ISRAEL TO DWELL ALONE.

"Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Numb. xxiii, 9). This passage does not refer to the Jews—although they live alone, but scattered over the world—because the Jews ceased to be "a nation" when they crucified Christ.

Israel ceased to be *reckoned* among the nations from the time the Ten Tribes were exiled to captivity. And is not again, *as* "Israel," reckoned among the nations, because Israel is *hidden* from the world as fore-ordained. But we must remember, "Israel," on the other hand, is destined to be a nation "as long as sun, moon and stars exist" (Jer. xxxi, 36), to be "a great and mighty nation" (Gen. xviii, 18); "High above all nations" (Deut. xxvi, 19). These passages guide us to the fact that as the ages pass, Israel is to become more mighty; so great, that in her grandeur she takes a place *alone*; and so above other nations as not to be reckoned with them. Israel, who has been transferred by God to "the appointed place" of safety—the British Isles—is there any nation that can be compared with England? Certainly, England does not reckon herself in comparison with France, Germany, or Russia, or any other dynasty. England "dwells alone" in that respect. We must remember that the words of the text are taken from Balaam's prophecies, and they relate to a people in a condition of blessedness, and not to a people suffering still from the curse—as are the Jews. It refers to the Ten-Tribed House of Israel, and of them it can truly be said "the Lord, his God, is with him, and the shout of a king is among them." The Jews have no king. Then again, "He hath, as it were, the strength of an unicorn: Behold the people shall rise up as a great lion, and lift himself up as a young lion." All this is applicable to Israel, but not so to Judah—a people in dispersion. Much of the confusion in the minds of people is solely because they fail to see the distinction between Israel and Judah. Until they grasp this difference, they cannot intelligibly interpret the prophetical books of the Old Testament. Never lose sight of the fact that by God's Word Israel has to be a nation *for ever*. Is never "to cease from being a nation before Me for ever." This is definite and clear. No one has any Scriptural authority to alter this plain statement, or to say it means a "spiritual Israel"; or that it means "the Church," for they cannot support such a view. Does not Balaam tell us that "Israel is to eat up the nations—his enemies"? This expression can only refer to a great and conquering nation, not to the few millions of Jews on the earth.

"And who is like Thy people Israel, a nation that *is alone* in the earth whom God sent to redeem?"

"He hath not dealt so with any nation" (Psa. cxlvii, 20). There is no other nation to compare with Israel which is represented by "the Stone Kingdom," which is destined to overcome all other nations, and fill the whole earth. The British Isles representing the "stone cut out" (of the mountain of Europe) without hands.

HEALING IN HIS WINGS.

By E. M. FOSTER.

OUR human endurance cannot resist fatigue. If, however, we draw on Divine strength, the water of life, we shall never falter or fail. In the words of the Prophet, "They that wait on the Lord shall renew their strength." How urgent is the need when we have the race of life to run and so high a calling to attain!

But this one thing is needful. We must ask. We have the word of God, "Nevertheless I will be enquired of the House of Israel to do it for them." And those who pray earnestly know their reward. Those who doubt the healing grace of prayer can never have tried; or, if so, they have omitted an essential thing.

That is, we must first confess our sins to God. It is the first act of worship. In the ninth chapter of Daniel the Prophet

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in great anguish of mind prays for Divine mercy on the Holy City, but he begins his prayer with a full and repentant confession of guilt. Wonderful was the answer brought to him by Gabriel with the reassurance of forgiveness and restoration in the Messiah.

And our prayers are no less answered. As a nation it is our duty to go to prayer. First asking forgiveness and then for strength so that we may put away for ever the false gods we have built up for ourselves. The Kingdom is twice mentioned in the Lord's Prayer. Let us pray those words sincerely as never before. It is only by prayer, remember, that the time of tribulation can be shortened and the restitution of all things brought about quickly. If only the unbelievers in our midst would turn and pray!

We pause to wonder at the patience of One Who waits. The eternal Voice, "the same yesterday, to-day and for ever," rings down the long corridors of time, "Behold, I stand at the door and knock."

A PERSONAL WORD TO THE READERS OF "THE NATIONAL MESSAGE AND BANNER."

GREETINGS TO ALL THE GREAT FELLOWSHIP OF OUR READERS.

LAST year, in answer to a personal appeal from me, you were good enough to send in several hundred pounds for the free distribution of books to be sent to carefully selected people. Your liberality enabled the Covenant Publishing Company to send them to hundreds of Clergymen and Ministers and to other Christian workers.

The results of this Movement have been so wonderful, and have brought to the Cause so many stalwart champions of the Truth, that I feel emboldened to ask if this great privilege may be continued. I think we have never invested money to better advantage, or obtained a more gratifying result.

Every package is sent to a selected person of whom we have heard such report as justifies the sending of the books.

In the name of the whole Federation I thank you for the liberality of the past year. The letters of thanks which have been received from time to time must be considered as condensed in these few words to you.

Please address your contribution to Mr. Herbert Garrison, 6, Buckingham Gate, London, S.W.1, "For Free Distribution of Mr. Goard's Books."

Thanking you in advance—Yours in the great service,

WM. PASCOE GOARD.

QUESTIONS AND ANSWERS.

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

QUESTION.—A believer in Spiritism has just informed me that the story of the Witch of Endor was not in the original Scriptures, but was put into the Authorized Version of the Bible to please King James I.—M. W. P.

ANSWER.—It is difficult to understand how such an impossible statement could ever have been uttered, or that anyone could have believed such a thing. The "believer in Spiritism" who tendered you this information (?) must be lamentably ignorant of the Bible.

It goes without saying that of course the incident of Saul and the Witch of Endor is authentic, since it is contained in the Hebrew Scriptures, and also in all the Versions and translations, including the Greek Septuagint and the Syriac Peshita Versions. It also occurs in the Latin Vulgate of Jerome, all of which Versions were issued long centuries before the reign of James I. The same thing applies to all the English Versions which appeared in quick succession from the time of Wycliffe onwards. I have in front of me the Hebrew Bible, the Greek Septuagint, the Latin Vulgate, and also the "Breeches Bible" (1608), containing the story of the Witch of Endor, whereas King James' Version did not appear until 1611.

This incident (1 Sam. xxviii, 7-20) is full of interest, nor is it considered unhistorical by extreme critics. It is clear that the apparition of Samuel was real, and also that the woman (medium) was utterly unprepared for it. She was probably a cheap sorceress and ventriloquist, such as practised the art of witchcraft and magic in connection with the evil cults of the High Places. It had probably been her intention (as suggested by the Septuagint) to pretend before Saul that Samuel was speaking through her ventriloquial powers in the darkness of the cave and of the night. But God overruled her magic, and allowed Samuel to speak to Saul, although we are not told that Saul actually saw Samuel himself. He "perceived that it was Samuel" from her description. Archbishop Trench very beautifully says, "All human history has failed to record a despair deeper or more tragic than his (Saul's), who, having forsaken God and being of God forsaken, is now seeking to move hell, since Heaven is inexorable to him; and infinitely guilty as he is, assuredly there is something unutterably pathetic in that yearning of the disanointed king, now in his utter desolation, to exchange words once more with the friend and counsellor of his youth, and if he must hear his doom, to hear it from no other lips but his . . . . None was more amazed at the success of her necromancy than the sorceress herself." (*Shipwrecks of Faith*, p. 47.)

Literally, "a woman that hath a familiar spirit" (verse 7) means *a woman mistress*, or, *owner of ob*. The word *ob* in Hebrew means a *skin bottle* (Job xxxii, 19), and hence appears to mean the distended belly of the *ventriloquist*, by which word the Septuagint always renders *ob*. Thence it is applied both to designate the male or female ventriloquist as in verses 3 and 9, and Deut. xviii, 11; 2 Chron. xxxiii, 6; and also the *spirit* which was supposed to speak from the belly of the ventriloquist. In this sense it is used in verses 8 and 9, and Isa. xxix, 4. The art of the ventriloquist seems to have been always connected with necromancy. The Greeks had necromancers who were called Psychagogi, and who called up departed spirits. There was a temple at Heraclea, near Olympia, where Pausanias consulted the Manes of Cleonice (see Plutarch, *Life of Cimon*), and one at Phigalia in Arcadia, also consulted by him. In Deut. xviii, the *consulter with familiar spirits*, the *wizard* and the *necromancer* (one who enquires of the dead) are joined together. But it does not follow that ventriloquism was the only form of necromancy. See further Commentaries on this passage.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE would direct attention to the announcement on page 112 in *re* the meetings next week in the Central Hall, Westminster. The President of the B.-I.-W.F., Major J. Knowles, will preside at the opening meeting on Monday afternoon. Major Richard Rigg will preside on Tuesday afternoon. The Rev. Pascoe Goard and Messrs. Leech and Garrison will preside on other occasions.

By special request, the Secretary-General will give two full lectures and three half-time lectures, illustrated by pictures from his wonderful collection of over 15,000, secured at great cost during many years. All proceeds are for B.-I. funds. We ask our members to invite their friends and help us to fill the Hall for each meeting.

* * *

Mr. John Leech, K.C., and Mrs. Murray had greatly interested and keenly appreciative audiences at Headquarters last week. Mr. Leech will give a further lecture on Prophecy on the afternoon of 26th inst. No meetings will be held at Headquarters next week.

* * *

We have applications for speakers from many quarters, and to meet this another Forward Movement is being planned, particulars of which will be announced later.

* * *

The Rev. Pascoe Goard, Mr. John Leech and Mr. Garrison have a series of meetings in Cheltenham on March 3rd, 4th, 5th and 6th; a series in Leamington on March 11th, 12th and 13th; a series in Norwich on March 24th, 25th, 26th and 27th; and a series in Exeter on April 1st, 2nd and 3rd.

* * *

Two crowded meetings have been held in Gloucester, and a great impression was made by the addresses of the Rev. T. H. Whitehouse, of which the local paper gives a good report. Dr. E. F. Waddington, of Cheltenhan, presided. Visitors came from the surrounding districts.

* * *

The first public meeting of a newly-formed Branch at Wandsworth took place recently in the Town Hall. The Rev. E. A. Couldrey presided, and the address was given by Mr. J. J. Morey, who spoke with his usual convincing power. To many present the teaching was new, but they were intensely interested. The Chairman told of how he sat up until after 4 a.m. reading his first B.-I. book, and when his wife persuaded him to retire, he kept her awake until it was time to get up, telling her all about it. Small wonder that this greatly stimulated the sale of literature at the Book Stall.

* * *

A new Branch has been started at Sevenoaks, Kent, with Mr. E. C. Windsor as Honorary Secretary. Two successful meetings were held on January 31st, when the addresses by the Rev. E. A. Couldrey were keenly appreciated.

* * *

Several of our supporters have been gathered Home, mostly at a ripe age: Mr. W. H. Beal, of Halifax, passed away on January 20th, in his 81st year. He was one of the oldest business men of the town, and for many years he seldom missed a B.-I. meeting.

Mrs. C. Baker, of Redland, Bristol, has passed on at the age of 94. She had been well known as a charming lady of high intelligence, and she leaves fragrant memories of a beautiful and holy life. She was reading this journal regularly within a short time of her death. We tender our sympathy to the families of both our friends.

* * *

An Anglican clergyman writes:—"Since I fully embraced British-Israel Truth my work for God has been incomparably happier and more blessed than ever before. For one thing the Bible is now a most real and most interesting library. Negative Higher Criticism and disturbing Modernism have had to take a very back seat. For another thing, 'The one increasing purpose that through the ages broadly runs,' is logical and conclusive. My ministry is infinitely more a joy to me now that I see the great promises made to Abraham and his successors being actually and literally fulfilled. All lead to Christ, and He is the Apex, the Saviour from all our ills. I want to do what I can to lead other clergymen towards finding the same beautiful confidence the Lord has so graciously given to me."

* * *

J. G. writes from White Rock, B.C., Canada:—"I must say that your journal is the most acceptable reading matter we get, and we greatly appreciate the high tone of the leading articles from week to week. May the Lord bless your labours with abundant success."

* * *

"The origin, course, and destiny of the Anglo-Saxon race is the greatest ethnological theme in the Bible. This is not manifest to the ordinary reader, because in the sacred Scriptures the elect race is designated by different terms from those which now distinguish it. Once admit that the Saxons are I-Saacsons, the lineal and natural descendants of Isaac, the child of promise, and you will have the clue that will solve the mystery of races for ages, and reveal to your delighted vision that we, the people of the Saxon race, are the children of promise, God's chosen people, the elect race, the ethnical servant of Jehovah, the God of Bethel, for such is the glorious heritage for our Race."—The Rev. Martin Lyman Streator, M.A., U.S.A.

* * *

A clergyman in South Africa writes:—"THE NATIONAL MESSAGE AND BANNER is doing a great work. The Word of Almighty God is going forth, as He said it would, and the earth shall be filled with His glory. It is blessed."

* * *

We are now able to announce that the All-American Anglo-Israel Convention will be held (D.V.) in Detroit, as the majority of our friends and readers favour this city. The dates as already given are May 6th, 7th and 8th next. We are glad to find that our readers are in touch with Mr. Howard Rand, LL.B., who is helping to organize the Convention. We have passed on names and addresses to him, and he will be issuing particulars to all who desire information. We ask all to pray that the Divine blessing and guidance may be given to all who

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work for and all who attend the Convention. Great things should result therefrom, greater than anyone can foresee. Our American friends will have the prayers of all believers the world over.

* * *

The Rev. Joseph Gay has visited Portsmouth, Southsea, Southampton and Guildford, and had large audiences ; he has also visited Herne Bay, Eastbourne, Horsham and Sevenoaks. We always expect good audiences at Herne Bay and Eastbourne, and we are never disappointed. Miss Cook and her workers at Herne Bay, Mrs. Montagu-Kite, Miss Terry and their workers at Eastbourne are to be congratulated on a steady progress by which they have been able to build up really strong Branches. When Mr. Gay visited the Horsham Branch, the room in the Town Hall was comfortably filled both afternoon and evening.

At Sevenoaks we opened for the first time this year on January 17th. Mr. Windsor organized the meetings in the large hall of his hotel, and the attendance was beyond all expectation. Mr. Windsor, with characteristic B.-I. zeal and thoroughness, left no stone unturned to secure success, and he was well rewarded not only by the numbers, but also by the influential personnel of the gatherings. He provided a full literature table and sold well. This is a point which we would stress with all our Branches. Let the books accompany the spoken Word every time.

On Sunday afternoon, January 19th, Mr. Gay visited, by special invitation, the Post-War Brotherhood of Portsmouth. He delivered an address, by request, on the Great Pyramid to 1,700 men. It was an occasion never to be forgotten. Mr. Gay held his audience completely for forty minutes, the usual time allotted for an address is twenty minutes. When he sat down the great audience spontaneously sprang to their feet in token of their appreciation. Mr. Gay answered a number of written questions which were handed up to him.

On January 20th Mr. Gay paid a return visit to the Putney Branch, and after the lecture presided over a members' meeting. On January 21st he was at Chatham. The audience comfortably filled the large hall of the Navy House, and was presided over by Mr. Markham, the Member of Parliament for the Borough, who evinced keen interest in our subject and expressed the wish to hear more about it.

Folkestone, January 23rd ; Woking, January 28th ; and Acton, January 30th, closed a busy month.

* * *

Mr. J. Wintersgill, of Wigan, gave a lecture entitled "British-Israel can Help the Churches, and Why" to the Southport Branch on January 27th. He said now the Churches and other religious bodies have to a large extent lost their grip on the man-in-the-street, British-Israel is filling the gap. In the main, British-Israel teaching does not differ from the Church, but is the only teaching that can square the idea of God as a God of love with the conditions of life in the world to-day. If the teaching of Leviticus and Deuteronomy were preached churches would be full, but pious platitudes will never fill a church. God has said "This is the Way, walk ye in it," and we have strayed and landed ourselves in the troubles in which we now are. British-Israel helped the Church insomuch that, if we *as a nation* were to return to the law given at Sinai, God would make us a nation wealthy, healthy and blessed, a nation fit to receive Him.

* * *

The Rev. E. A. Couldrey had good meetings at Cambridge on the 4th inst. The matter of forming village branches was discussed, and future meetings were arranged for Linton, Foxton and Whittlesford. It is hoped also to form Bible Study Groups immediately, and by this method to disseminate the Truth.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 21st, at 8. Rev. J. Lumley Davies, L.D.
BATTERSEA, 193, Lavender Hill, Tuesday, 18th, at 8. Mr. Wm. Sleeman.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 17th, at 8.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 20th, at 8.
BOGNOR REGIS, Osborne's Cafe, Thursday, 20th, at 3 and 7.30. Miss Hamilton Hunter.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 21st, at 7.45. Rev. R. G. F. Waddington, M.A.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 20th, at 7.30. Bible Study.
BUSHEY, The Parish Hall, St. Paul's Church, Bushey Hall Road, Monday, 17th, at 7.45. Rev. T. Sparshott Johnson, M.A.
CANTERBURY, County Hall, St. George's Street, Wednesday, 19th. Mr. J. J. Morey.
CARDIFF, Y.M.C.A., Tuesday, 18th, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House, Tuesday, 18th, at 8. Mr. J. J. Morey.
CHICHESTER, St. Martin's Hall, Wednesday, 19th, at 3 and 8. Miss Hamilton Hunter.
CHUDLEIGH, Drill Hall, Tuesday, 18th, at 7.30 ; Parish Church, Wednesday, 19th, at 7.30. Rev. T H. Whitehouse.
DUNCHURCH, Mrs. Powell's Residence, Friday, 21st, at 3. Rev. T. H. Whitehouse.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 17th, at 8.15.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 19th, at 3 and 7.30.
FITTLEWORTH, Tripp Hill House, Tuesday, 18th. Miss Hamilton Hunter.
FOLKESTONE, Town Hall, Thursday, 20th, at 3 and 8. Mr. J. J. Morey.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 20th, at 8. Mr. David Meek.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 20th, at 7.30. Mrs. J. Foster Beaver.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 17th, at 8. Miss B. M. Beck.
HULL, Church Institute, Albion Street, Tursday, 18th, at 7.30. Mr. R. V. F. Taylor.
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PAIGNTON, Pendragon Hotel, Wednesday, 19th, at 3. Rev. T. H. Whitehouse.
PUTNEY, 12, Ravenna Road, Monday, 17th, at 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 18th, at 7.
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SALISBURY, Y.M.C.A. Hall, Angel Hotel, Monday, 17th, at 7.30. Miss Hamilton Hunter.
SHEFFIELD, Victoria Hall, Wednesday, 19th, at 7.30.
STOKE-ON-TRENT, Town Hall, Wednesday, 19th, at 7.30. Rev. T. Sparshott Johnson, M.A.
SUDBURY, Town Hall, Thursday, 20th, at 7.30. Rev. T. Sparshott Johnson, M.A.
TEIGNMOUTH, Temperance Hall, Monday, 17th. Bible Study. Rev. Com. Roberts.
TEIGNMOUTH, St. James' Parish Hall, Tuesday, 18th, at 7.30.
TUNBRIDGE WELLS, Town Hall, Tuesday, 18th, at 3 and 7.30. Rev. Kenneth Dodds.
WALSALL, Temperance Hall (The Square), Tuesday, 18th, at 7.30. Rev. T. Sparshott Johnson, M.A.
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"Ye are My Witnesses" Isaiah 43 10

THE NATIONAL MESSAGE AND BANNER



FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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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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CONTENTS.

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—III. By the Rev. W. Pascoe Goard, F.R.G.S.	113
ABDASHERAH, AZIRU AND THE ABIRI.—II. By Professor Edward Odlum, M.A., B.Sc.	116
EXPOSITIONS IN THE ACTS OF THE APOSTLES.—No 7 (Part II.) By the Rev. Joseph Gay, A.T.S.	117
THE THREE GARDENS.—No. III. By the Rev. H. B. Simeon, M.A.	119
EXPOSITION AND EXCAVATION.—I. By H. G.	121
ADDRESS BY THE REV. A. E. INGHAM, B.A., son of the late Bishop Ingham, at Kensington Town Hall	123
THE TRIBE OF LEVI. By Mr. Arthur Exley, J.P.	123
VICTORY IN DEFEAT. By E. M. Foster	125
OBITUARY. The late Rev. P. Husband Davies (with Portrait)...	125
THE SECRETARY-GENERAL'S NEWS AND NOTES	126

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—III.

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

WE have seen the outworking of the plan of God in history, in the perpetuation of the Israel people in the Anglo-Saxon race.

The question which presents itself is as to what is the purpose connected with that race which would justify such a great plan, carried through for so many ages?

The answer to that question will call for the asking of another. What is that nation TO GOD?

In the nineteenth chapter of Exodus there is the statement made as one which should be spoken to the Children of Israel for all time:—"These are the words which thou shalt speak unto the Children of Israel. . . . 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."

A Kingdom unto God.

This is the purpose of the nation.

Whoever shall say that the British-Israel position is one of national pride shows that he has not carefully studied this subject. There is no question as to what Israel shall be in itself as an end in itself; the question on the contrary is, WHAT THE NATION SHALL BE TO GOD?

It is for His own purpose God created, formed, redeemed and named Israel.

It is for His declared and established purpose that He has preserved Israel to this day, and shall still preserve her. And that purpose is world-wide. Israel should be the agent of God's purpose. The world at large shall be the beneficiaries of that purpose through the agency of Israel.

So for a moment we shall look at the association of God with Israel from the commencement of the race and of the nation to the end of time. First we shall look at the relationship of God with the Hebrew race developed from Abraham, Isaac and Jacob.

This great matter is introduced to us in the twelfth chapter of Genesis, wherein God calls Abram from Ur of the Chaldees. (1921 B.C.—Ussher.) He was of the Habiru—Hebrew—of the Assyrian inscriptions and tablets. Thereafter, in the fourteenth century before Christ, the Habiru are found to be active in Syria, and as the Tel-el-Amarna tablets tell us, the Abiri—Hebrew—of the Egyptian tablets were busy carrying on the conquest of Palestine, as the Bible tells us was the case. (See Professor Odlum's articles, "Abdasherah, Aziru and the Abiri," now appearing in this Journal.)

Now at the time of Abraham God revealed Himself to him as EL SHADDAI; that is to say, God the nourisher. By that name He signed the Covenant granted to Abraham. By the new name Abraham, the father of the father of the race, Isaac, signed the Covenant, and by the new name Sarah, the queen-mother of the father of the race, is made a party to it.

Now the name Shaddai is based upon the Hebrew root Shad. This is a root which indicates, for instance, the nursing breast of the mother which gives nourishment to the new-born child. Evidently it is to this function of the Lord that the Apostle alludes when he exhorts the people to whom he wrote: "As new-born babes desire the sincere milk of the word that ye may grow thereby."

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The name of God, indicating Him as the nourisher of the race so to be born in Isaac as the charter indicates, is used again and again in connection with the people included in that covenant, all through the Scriptures, until the Book of Revelation. There we find it again in the self-declaration of Christ in the following words: "I am Alpha and Omega, the first and the last, which was, and which is, and which is to come, THE ALMIGHTY." The Hebrew equivalent of this expression in the Greek tongue, that is to say the Old Testament equivalent of this New Testament term, would be: "I am he which was, and which is, and which is to come, EL SHADDAI."

It is He Who carrieth Israel in His arms as a shepherd carries the lambs in his bosom.

Thus, as the race Father, He is to us El Shaddai.

Next we see Him revealing Himself to Moses as JEHOVAH. (Ussher—1491 B.C.)

By this name He associates Himself with the Israel nation, and the further nations which should be developed of the Israel seed. For the promise of God to Israel was and is that first she should become a great nation; then a nation and a company of nations; then a multitude of nations; then, finally, that she should adopt and include all nations in the national basis of the Kingdom of God in the earth.

The coming and establishment of God in Israel is told with great dramatic power in Exodus xix. It is a pity that men have turned their minds away from seeing in this great event an historic experience of Israel. The phenomena which accompanied the Coming of our Lord was chiefly natural, magnified into unusual intensity. But there was the unique experience of the thrilling sounding of the trump of God, and this great feature is made to stand out clearly in the prophecies regarding the return of our Lord. It gives to the prophecies an unreal seeming. But it is only seeming, and is seen to be so when we remember that once in the history of Israel that sound has startled the ears of a whole generation of our own race. It is well to call to mind that when the great trumpet shall again be blown, it will be to herald the Coming of our Lord to take the throne of His father David, and to rule over the House of Jacob for ever. When we remember this, and it seems to us to be visionary and unreal, then let us call to mind that it is an historic thing which shall be repeated. Let us further call to mind that when last the trumpet voice aroused all that were in the camp of Israel, it heralded the Coming of Jehovah to establish Himself in Israel as King, and to take Israel to Him as His Kingdom of Priests; and that when again the voice of the trumpet shall be heard it shall be to herald the Jehovah incarnate to take up His reign in Israel on earth.

The one establishes the other, and both tend to become real as we thus compare them together.

Again, we are called to see the presence of the Glory of the Lord at the dedication of Solomon's Temple. (Ussher—1004 B.C.) There had been constant communication between God and Israel, through His prophets, in the interval, as there continues to be after the event we are to touch upon. But we are in this article looking at the great demonstrations of Divine presence and power.

So we find Him manifesting Himself in the Temple at the time of the dedication, as told in the following passage:—

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.

And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever.

Then the king and all the people offered sacrifices before the Lord."—2 Chron. vii, 1-4.

Again we see Him manifesting Himself to Isaiah the prophet at the Temple at Jerusalem. (Ussher—758 B.C.) The occasion was a most important one for that city and for the House of Judah. It was the judgment day for the nation.

What a startling light this throws upon the procedure of the Jehovah rule in His nation!

Now there was a majestic session when Jehovah sat in judgment upon Judah and Jerusalem, and only the prophet Isaiah knew. Judah went heedlessly on its way, which proved to be the way of doom.

The great event is set forth for all Israel to read. It is an amazing thing that this great trial was thus recorded by the prophet, was accepted and adopted as sacred revelation by the priestly order of the day, was incorporated in the Canon of the Holy Scriptures, and has been carefully preserved by Ministers of the Church of Christ, by Governments of Israel, and by the King, right down to the present day. And yet in spite of all these precautions to preserve and make the writing known, the actual practical nature of the text, and of the great message contained in it, has never been apprehended by the people nor by the leaders of the people. May the Lord open our eyes to-day to understand that our nation is also before the judgment-seat of Jehovah our God and King. The text is as follows:—

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

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

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Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land.

But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a tiel tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: *so* the holy seed *shall be* the substance thereof."—Isaiah vi.

So the people were removed far away, and there was a great forsaking in the midst of the land. From that day to this the House of Judah has never returned to the land of their fathers, and shall not until after the last day of that sentence is passed away. That will be in the decade to which we are hastening, which begins with A.D. 1931.

The Israel punishment went out about the year A.D. 1800, and since that time the Celto-Saxon people, who are the Israel of prophecy, have blossomed out and are in process of filling the face of the earth with fruit according to the promise of God.

As a sequel to the sixth chapter of Isaiah we have the tenth and eleventh chapters of Ezekiel, which show the departure of the Shekinah Glory—the Glory of the Lord—from Jerusalem. From that day it has never settled again in Jerusalem, although we read it shone around the shepherds on the plains of Bethlehem on the night of the nativity of our Lord.

The time is not yet, but is not far distant when the Glory of the Lord shall return again to Jerusalem, there to shine forth during all the reign of our Lord upon the throne of His father David.

The text of this manifestation is as follows:—

"And there appeared in the cherubims the form of a man's hand under their wings.

And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

As for the wheels, it was cried unto them in my hearing, O wheel.

And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

And the cherubims were lifted up. This *is* the living creature that I saw by the river of Chebar.

And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them.

Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the Lord's house; and the glory of the God of Israel *was* over them above.

This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themse ves: they went every one straight forward."—Ezek. x, 8-22.

THE LORD APPEARS TO ISRAEL.

We now turn to Israel in the captivity, and we see that the Glory of the Lord followed them there. (Ussher—595 B.C.) The fact is stated in the first chapter of Ezekiel, and in that chapter, as in others, the prophet attempts to put into ordinary language the extraordinary appearance of the Glory for which the human tongue has no adequate vocabulary. If, therefore, the reading seems to be strange, remember that it is because language is being used to describe an unusual appearance.

It is a truism to say that language is the product of use. We see an object many times, or our fathers have seen such objects, and on doing so we formulate a sound to indicate that object. Thus we have seen horses from childhood. All civilized nations have seen the horse. Every language has been enriched by a term which signifies the horse. But the horse did not come into civilization in the cradle of the human family, that is to say in the Euphrates Valley, until about two thousand years before Christ. Then words were formed to represent the horse in literature. Thus the Greeks in their own tongue at the time of Homer called the horse, as we know him, the single-hoofed hippos or horse. The French called him Cheval. The Anglo-Saxon called him "horse." Now the manifestation of the glory of God was rare; language had not formed itself around the manifestation, so the prophet had to make the best use he could of language formed to represent other objects and actions to describe the unusual manifestation. Perhaps with the language of to-day, which has been enriched by the accumulating experiences of ages, he would have been able to use other terms. This is the vocabulary of the sixth century before Christ. So we shall read and endeavour to get a clear conception of that Glory which the prophet saw, under Divine inspiration, endeavouring to describe in the best way possible through the vocabulary then in use.

The description is of the Glory of the Lord as it appeared to Israel in the land of Israel's captivity in Assyria. (Please read as part of this article the first chapter of Ezekiel, verses 1-25.)

Now comes the most important part of the revelation in which the vocabulary available for the purpose is strained to the breaking-point, in order to give us some conception of that Divine Person Who thus came to visit Israel in her captivity and her sin and sorrow. It was not only a visit. It

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was rather the Coming of the Lord according to His promise, which we shall see a moment later, to become to Israel "a little sanctuary in the wilderness," and to accompany them in their wanderings until He and they should arrive again to the place of departure, namely, the City of Jerusalem, and the renewed Temple of the Lord.

"And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake."—Ezek. i, 26-28.

Please read as a part of this article the second and third chapters of Ezekiel in which the prophet is commissioned to carry the Divine message to Israel. What a message of ultimate salvation and glory it is; but in the interim what a message of sinning and suffering! Is it not a matter for gratitude that the time of suffering and sinning is well nigh past, and the time of the great deliverance and the final restoration is at hand.

Once more we are called to see the Glory of the Lord. Again it is at Jerusalem, and the occasion is the departure of the Glory from that city.

The sadness of the occasion is beyond expression. Judah, and her House, were henceforth left desolate, as the nation of the Jews and their later Temple were also left desolate when our Lord "went out and departed from the Temple."

But the departure of the Glory of God from the Temple at Jerusalem is accompanied with the promise of return. (Ussher—594 B.C.) The sins of Judah sent Him away. The repentance of all the House of Israel wholly, including Judah, shall be the prelude to His returning again.

This is the glorious promise left to comfort Israel when He departed from the Temple and City of Jerusalem.

"Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

And the glory of the Lord went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

Then I spake unto them of the captivity all the things that the Lord had shewed me."—Ezek. xi, 15-25.

We may follow this into the New Testament in a later article.

It is sufficient for the present for us to see that the Lord is revealed to us as following the fortunes of Israel, protecting and co-operating with them in the fulfilment of His purposes through them, even during the time that they were dwelling under the shadow of the punishments of the national Covenant made with Israel at Sinai.

It is sufficient that we see the meaning of the chant of Israel:—

"HOLY, HOLY, HOLY IS JEHOVAH, GOD ALMIGHTY," which is, that the Lord in His Jehovah manifestation is entirely devoted to the one purpose of administering His Kingdom of Israel, and of working out His great world purpose through Israel. For by the Jehovah Name He has not revealed Himself in or through any other nation. For other nations He has other names and other manifestations of Himself.

ABDASHERAH, AZIRU AND THE ABIRI. II.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

TABLET 35 B is from *Aziru*, who professes loyalty to Pharaoh thus: "To the King my Lord, my God, my Sun, *Azïru* thy servant," etc., etc. He promises he will never rebel, and says he is sincere. He also makes certain claims on Simyra.

In *Letter* 35 *B.M.*, *Aziru* calls himself the servant of the "Great King," and explains his actions and movements.

In *Letter* 128 *B*, Yapaaddu, chief of Sigata, writes to Yankhamu, and says, "Lo, from the city of Simyra, a destruction by *Aziru* of all the lands, in length from the city of Gebal to the city Ugariti, and the destruction of this city Sigata, and of the city Ambi."

From this it is plain that *Aziru* was busy and successful in invading and capturing cities in ancient Phœnicia, and also in Philistia, as elsewhere shown, and in *friendly* correspondence with the king of Egypt.

Tablet 13 *B.M.* says in part, in addressing the king of Egypt: "Does the king know? Behold *Aziru* has fought my chiefs, and *has taken twelve of my chiefs and has insisted on receiving at our expense fifty talents;* and the chiefs whom I despatched to the city Simyra, he has caused to be seized in the city.

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Both the city Beirut and the city Sidon are sending ships to the city Simyra. All who are in the land of the Amorites have gathered themselves. I am to be attacked ; and behold this ; Yapaaddu has fought for me against *Aziru*, but afterwards he was entangled in the midst of the enemy when my ships were taken . . ."

In this Tablet, Beirut, Sidon, Simyra are mentioned, and are all on the Mediterranean seacoast, south of Asia Minor.

"All who are in the land of the Amorites" above seem to have been the soldiers of Gad, Reuben and the Half Tribe of Manasseh who had conquered the Amorites and invaded Canaan from that land. Hence they were termed, "All who are in the land of the Amorites."

In *Tablet* 18 *B.M.*, Abdasherah, his sons, and Aziru his son are mentioned. Much real information has been deciphered, even though it is badly broken. It is from Gebal. Some of the statements are as follows, and set forth that *Aziru* has chosen *all the men of blood*, and has said to them, "If the city of Gebal is not . . . ." Here the story is broken. But from other Tablets we know that *Aziru* was determined to capture the city of Gebal, Byblos, though it belonged to Egypt, and was a powerful, wealthy, garrisoned seaport.

Farther on, in this Tablet 18 *B.M.*, we read that "Abdasherah has marched without stopping . . ." The Tablet tells of the movements of father and son as they proceed to conquer the land, taking city after city. And we must remember that *Aziru* was only one of the five warrior sons of Abdasherah.

Tablet 61 *B*, p. 52, tells of the capture of Simyra "by the sons of *Abdasherah*" and *none lives to carry a message to the king (of Egypt)*. Before the city was taken and while the siege was in progress, the Tablet says, "The siege of the usurpers is exceedingly strong," showing the sons of Abdasherah had the needed siege instruments and weapons.

This is more impressive if we use the word Joshua for Abdasherah. The above Tablet was written by the chief of Gebal, the only surviving uncaptured city at the time.

Once granting that Abdasherah was Joshua and that the Abiri were Israel, then the following strikes the mind very forcefully :—Yapaaddu of Gebal in Tablet 61 B, p. 52, says : "Henceforth *Aziru* is the enemy of Yapaaddu. They have marched, and they have been cruel in their ravages against me. *They rest not.* They desire the evil of all that are with me. *So they have waxed strong, powerful against me who is faithful to the king (of Egypt)* . . . But the sons of Abdasherah have destroyed . . . us the throne of thy father's house . . . to take the king's lands for themselves. *They have joined the king of the land of Mitana, and the king of the land of Casi, and the king of the land of the Hittites.*"

This is far-reaching.

1st : Amenophis *IV*, to whom Yapaaddu was writing, was living up the Nile at Gebal Barkal, at Napata ; and instead of giving attention to the numerous calls from the fortified cities of Canaan and elsewhere, where they were in danger, and called to the "great king" for soldiers to save them from destruction, he, the Egyptian Pharaoh, kept withdrawing his garrisons. This truly looked as if he were in sympathy with Abdasherah, his sons, and the Abiri.

2nd : The above-mentioned king of Mitana, the Casi and the Hittites was Dusratta, the father-in-law of the then ruling Amenophis *IV* (Amen-Hetep IV. See Budge), with whom he was on most familiar terms, as many letters show.

Now as we read the words of Yapaaddu of Gebal when he tells the king that "They (Abdasherah's sons) had joined the king of the land of Mitana, we see that the invaders under Abdasherah were favoured at that time by Egypt and Egypt's strongest ally and friend, Dusratta, of what we would now call Upper Mesopotamia or Iraq.

If we hold the correct view here, then we see the operations of Divine strategy in a marvellous manner. The Abiri or Hebrews had a friend in Egypt, their former enemy of forty years before, and also in Dusratta, a powerful king, who was an ally, a friend and the father-in-law of the king of Egypt. No wonder then that Yapaaddu of Gebal on the Mediterranean seacoast tells us that the sons of Abdasherah and the king of Mitana, of the Casi and the Hittites, had joined.

It is well to say here that Dusratta claimed to be king of the Hittites. This claim is set out by himself in another Tablet. How far he made good that claim we need not discuss, but one thing we may say is this : He was really king of Mitana, of the Casi, and of the Minyans of a part of what is known as Armenia. In Grecian history and in the history of Barca and Cyrene of North Africa, we read of the Minyans or Minyae as very important peoples. In fact, we can trace them from the Peloponnesus to the Jason Argonauts in search of the *Golden Fleece* of Colchis.

EXPOSITIONS IN THE ACTS OF THE APOSTLES.

BY THE REV. JOSEPH GAY, A.T.S.

No. 7.—THE TROAS VISION AND WHAT CAME OF IT.

Part II.

HAVING taken a cursory glance into the previous history of the Israel people scattered among the Gentiles, history previous to the Troas Vision, and having briefly stated the career of this Apostle who was sent to preach the Gospel to this very people, let us take up the case subsequent to this Vision that we may the better understand and appreciate the immense importance of the Vision itself. Obedient to what he regarded as the Divine command, St. Paul crossed over into Macedonia, and soon found himself in Athens, where he challenged the heathen scholarship of the world and overthrew it. Thence he journeyed to Corinth. There he established a strong and flourishing Church in the then commercial centre of the world. This is the furthest point he reached on this particular journey. Thence he returned, via Ephesus, to Jerusalem in time for the great feast of the Passover. The door into the West is now opened, and permanently opened for subsequent development. The happenings in Jerusalem at that particular feast period led to an appeal to Cæsar. This was the Apostle's right as a free-born Roman citizen, and having made it no one, not even he himself, could withdraw it. Unto Cæsar he must go. This fixes the direction West through the door which the Troas Vision had opened. In the end of the day (St. Luke records it), St. Paul found himself in Rome. He is held there by the authority of the Cæsar some two years awaiting his

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Imperial Majesty's pleasure to try him. Has Rome to be his furthest point West? Has he himself to go no further? Must he leave it to others to carry forward the Gospel until it shall have reached these shores of Great Britain? St. Luke has reached his objective when he takes him to Rome and there establishes the Gospel in the capital of the Empire.

Now it would appear from the statement of St. Luke (Acts xxviii, 15) that there was a considerable colony of Christians in Rome at the time when the Apostle, and those who accompanied him, arrived there. "The Christians of Rome were already numerous, being many of them of exalted rank, and having heard from Puteoli of Paul's expected approach, a body of them, in honour of the great Apostle of the Gentiles, and in testimony of their sense of his unparalleled exertions and sacrifices in the sacred cause, now met him at Appii Forum, forty-three miles from the capital." (Lewin.)

It could not have been the Apostle Paul, for he is now entering Rome for the first time. Now who brought Christianity to Rome in the first place? The statement of St. Luke makes it abundantly clear that it was not St. Paul. No one surely will suggest that St. Peter was in Rome prior to this advent of St. Paul. I have not been able personally to find one shred of evidence that St. Peter was ever in Rome. Be that as it may, it is certain that he was not in Rome before St. Paul arrived there.

Well, then, who was responsible for this introduction? If the good news of the Gospel had reached Macedonia, as the Troas Vision suggests, by those who, from that region, were present at Pentecost, being numbered among the three thousand who were added to the first disciples on the preaching of St. Peter and others, it is more than likely, it seems to be pretty certain that there were also in that selfsame assembly many from Rome. Indeed, the tenth verse of the second chapter of the Acts says that it was even so. ". . . . and sojourners from Rome." That would be in itself sufficient to account for the Christian colony which welcomed the Apostle on his arrival in the capital. But there are other facts equally interesting and, indeed, more important. In dealing with this matter one cannot ignore the testimony of ancient Glastonbury. If the witness there be true, and archæologists, who have a right to be heard, tell us that that witness rests on a very good foundation, then Christianity must have come to these Islands of the West at a very early period. It would appear to be the same period, almost the same time, as when Paul and Barnabas went forth by the Holy Ghost from Antioch on their first missionary tour. Caradoc, better known to some by his Latin name Caractacus, ruled in Britain from A.D. 43 to A.D. 51, in which year he was taken captive to Rome. Granted that the Glastonbury testimony be correct, then Christianity had been long enough in the land, some thirty years or more, to be well established, and it is more than likely that Caradoc had not only heard of the Christian faith, but had himself embraced it. His noble bearing and reported speech before the Roman Senate is thoroughly Christian. He made his last stand against the Romans on a lofty hill in Shropshire, which is called to this day Caer-Caradoc, or town of Caradoc. "Signal was this victory," says Tacitus; "the wife and daughters of Caractacus were taken prisoners, and his brothers surrendered to mercy." Caractacus put himself under the protection of his step-mother, Cartismandua, Queen of the Brigantes, by whom he was betrayed, and delivered up to the Romans, A.D. 50 or 51. His daughter Gladys and his son Linus accompanied him to Rome and shared with him his exile. She was, we are given to understand, adopted by the Emperor Claudius, and given the name Claudia. This is more than likely, for Claudius was mightily impressed with the military bearing and courageous spirit of her father, whose oration, according to Tacitus, before Claudius and the Roman Senate, was so bold and fearless, and withal so generous in its thought toward his conquerors, that he received a free pardon. Tradition says that he died in A.D. 54. St. Paul entered Rome in the year A.D. 61. He found Linus and Claudia there, the latter having married a wealthy Roman merchant, Pudens by name. There can be little doubt that this meeting took place, and that these children of the brave British chieftain are those mentioned by name in the Second Epistle to Timothy. St. Paul could not have met these people and not learn from them something of their distant Island home. He must have learned also, to his great joy and satisfaction, of the establishment of the Church of Jesus Christ in Great Britain.

There is much ground for the belief that St. Paul did actually come to England during the period between his first and second trials, a period much longer than most of our writers have supposed. But whether he came or did not come, the point here to remember is that the Church from the East, which St. Paul brought to Rome from Jerusalem, made conjunction with the Church from the West which Caradoc and his family brought from Great Britain, that Church having been firmly established in these Islands from the selfsame East by Joseph of Arimathea.

Henceforth the centre of Christianity is resident in Israel-Britain, and the Church of Jesus Christ finds her permanent home in these Islands of the West, "the appointed place" of 2 Samuel vii, 10, to go forth from these shores to evangelize the whole world.

Now it may be contended that it is not the nation as such which does this, but the Church of Jesus Christ. The Church sends forth her servants into all the world without any reference to the nation, and without any support from the nation. As far as the preaching of the Gospel is concerned that is perfectly true. But I think it can be shown without much difficulty that the British nation, as a nation, in its corporeal entity, has contributed in large measure to the establishment of the righteousness, justice and peace of Jesus Christ in the earth. The Church could not have done that because she lacked that necessary governmental authority for its successful accomplishment. Moreover, she lacked corporeal unity essential to such a task. Righteousness, justice and peace are dependent upon law and order for their establishment, such law and order which the State alone can enforce. There can be allowed no two opinions concerning them. They must be enforced not by the free-will of the individual operative as he pleases; but through the action of the State as a whole. The Church in Britain, it is true, and not the nation as such, has been responsible for the spreading of the Evangel of the Grace of God among the nations; but where

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did she get her members from if not from the nation into whom she entered at such an early period? She has recruited herself from among all the nations whither she has gone, but in the first instance it was Britain who brought her in among those nations; and is it not a very significant fact that, though many native Churches have arisen to support themselves, yet they have continued unto this day to lean upon the strong arm of the elder brother who first brought to them the glad news, and the British Church has never been able entirely to withdraw?

There are two things put to the credit of the British race by the unanimous testimony of all nations, viz., Civic Colonization and Religious Colonization. And it is remarkable how often both have been manifest in the one personality. The Pilgrim Fathers, who colonized America, went out for civic and religious colonization, the one waiting upon the other. In David Livingstone you have precisely the same thing. You can scarcely name a missionary, or a society of missionaries, that have not embodied both in their life-work. Let not the Church of Britain boast that, as a separate entity, she, and she alone in the nation, is promoting the salvation of the nations in Christ Jesus our Lord without the help of the Nation from which she has recruited her membership through the centuries, and without which she could never have had an existence, much less a world-wide career.

Is it not a blessed thing to remember that the God Who faileth not, neither is He discouraged, Who created His Israel seed for the purposes of the Christ, created also that seed for the purposes of the Church of the Christ, in order that through that seed, as through no other, salvation should come to all the world? Can you imagine a message calculated to drive home upon every man, woman and child in the Anglo-Saxon race as this message, making them realize that of all the peoples of the earth none ought to be more Christian than they?

Is not the Church within the nation to intensify the righteousness, justice and peace which the nation should exhibit? And is not the exhibition of such righteousness, justice and peace by the nation just as much part and parcel of the Evangel as the definite and direct proclamation of the Gospel of personal salvation? Is this not that Gospel of the Kingdom which our Lord made the first burden of His earthly ministry? We have, then, by the subsequent history and development of the nation on the one hand, and the Church within the nation on the other, an appreciation of the immense importance of the Troas Vision which thus opened the door into the West.

THE THREE GARDENS.

By the Rev. H. B. Simeon, M.A.

[*These papers on the Three Gardens formed the subject of three addresses in a Church in Sussex during a quiet afternoon in Passion Week, 1929, conducted by the writer.*]

The Third Garden.—No. III.

In the two former papers, our thoughts have been centred on the first two Gardens, Eden and Gethsemane. But "in the place where He was crucified there was a Garden" (John xix, 41). In the new tomb in that Garden, which the rich merchant, Joseph of Arimathea, in accordance with the custom of rich Jews at that time, had prepared for himself, was laid by loving hands the torn and tortured body of Him Who had Himself for man borne in full the curse of the law. If the grave under the sentence pronounced on man in the first Garden was to close on all Humanity, it was He Who took Humanity upon Himself; Who was, in the poetical words of the Psalmist, "to break in pieces the gates of brass, and cut in sunder the bars of iron," and in the third Garden to defeat and destroy for ever the powers of everlasting death. In the words of St. Paul (2 Tim. i, 10), "He brought Life and Immortality to light."

In all three Gardens the Angel of God appears. In the first Garden in the wrath of God (though, as we have seen, there was mercy veiled in that wrath) to keep the way of the Tree of Life; in the second Garden, in the Love of God, to minister to the Second Adam in that awful conflict; and in the third Garden, in the Power of God, to make the great announcement, "He is not here, He is risen." If the first Garden was the Garden of pleasure, sin and death, and the second Garden was the Garden of sorrow, conflict and agony, the third Garden was the Garden of resurrection, immortality and hope. How closely indeed are these three Gardens connected together!

And, once more, in the third Garden, the Scripture was to be fulfilled, for Isaiah (liii, 9) had written, "He" (it is more accurately "They") "made His grave with the wicked, and with the rich in His death," foretelling the two malefactors who were crucified with Him, and the tomb of the wealthy merchant, Joseph of Arimathea.

There in that rich man's tomb, just as the Sabbath the day of Rest was about to begin, was laid to rest the Sacred Body, "waiting in a holy stillness wrapped in sleep."

Though the second Garden is in point of time separated from the first Garden by a long period of some thousands of years, no such time had to elapse between the second Garden and the third. A few hours only, in Jewish parlance three days (for each part of a day was reckoned as a whole day), had to pass before the overwhelming grief, sorrow and despair of the disciples were to be turned into joy. The tomb could not hold Him, the grave-clothes could not bind Him, and the Human Body of the Holy One, Who had destroyed the curse, could not see corruption. The angels rolled away the heavy circular stone like a millstone that covered the low doorway into the tomb, not to let the Lord out, but to let the holy women and the disciples in; the Body, alive again, now spiritualized, and subject no longer to material law, had passed out, before the stone was rolled away. It may be well here to point out the wonderful meaning of the words of the Evangelist St. John, which Dr. Latham, late Master of Trinity Hall, Cambridge, has explained in his book, "The Risen Master." St. John in his Gospel describes what he and St. Peter saw when they ran to the tomb, after they had been told by the holy women that the Body of the Lord was not there. St. John, the younger man, outran the older man, and came first to the tomb. In the English rendering, "he stooping down and looking in saw the linen clothes lying, yet went he not in." He had to stoop down to peer in, for the entrance would not have been more than about four feet high. The Greek word rendered "lying"

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means really "extended at full length," and special stress is laid on this by the verb in the Greek preceding the noun, which is the Greek method of emphasizing. The true translation is, "He saw extended at full length the linen cloths" (not clothes). Then St. Peter arrived, and that more impetuous disciple, always a man of impulsive action, was not content to look in. He went into the tomb itself. He also saw "extended at full length the linen cloths." But he saw, what St. John probably could not have seen in the semi-darkness of the interior, something else, which is rendered in English, "and the napkin which was about His head not lying with the linen clothes, but wrapped together in a place by itself." The word rendered "wrapped together" means in the Greek "twisted or twirled round in the form of a turban." It is a very rare word, and is believed to occur only in three other places in all Greek literature. In oriental countries it was and still is the custom to clothe a body for burial from the feet to the breast entirely, but to leave the neck and face bare, a cloth being twisted turban-wise round the top of the head. In this way the Body of the Lord would have been clothed. The "place by itself" means that the twisted napkin lay on the slab whereon the head had lain, separated from the body cloths by the space from the top of the forehead to the breast. Hence it was "not lying with the linen clothes, but wrapped together in a place by itself." The value of the Evangelist's accuracy is now seen. St. John's words tell us as plainly as can be that the Body had evanesced or exhaled from its wrappings, leaving them undisturbed. The great weight of 100 lbs. of dry powdered spices remained in the linen cloths, flattening them down. No mention is made of any heap of it on the floor. St. John then also entered the tomb, and says in terse but most expressive words, "He saw and believed." The truth flashed instantly into his mind. No outrage had been committed. No body had been carried off. The risen Lord had not stepped off the ledge of stone whereon the body had lain. Those words of the Beloved Master, spoken to the three disciples, Peter, James and John, during the descent from the Mount of Transfiguration, must have flashed into his brain with all their wonderful significance: "The third day He shall rise again."

The human Body of the Lord had passed into the second stage. It had been spiritualized. In that second stage it was to be for forty days, until at the Ascension it passed into the third and final stage and was glorified. It was the identical Body that had hung upon the Cross, as it bore the scars of the nails and of the spear wounds. But it was no longer subject to the laws which control our human bodies. It could appear and vanish at will. It could be recognized or not as He willed it. St. Mary Magdalene failed to recognize Him outside the tomb, although He spoke to her, until He willed it by one word "Mary!" For two hours on that afternoon He walked and talked with two disciples for some two hours. They must have known Him and His voice well, but He would not let them recognize Him until He had prepared their minds. Then He made Himself known to them in the great Sacrament, which He had instituted on the evening before the Crucifixion, when He made Himself known to them in the "breaking" (not "broken") of the bread, and then vanished out of their sight, only to reappear to them shortly afterwards in the Upper Room, whither they had at once gone to tell their news to the other disciples.

In this glimpse of the second stage of the human Body there is much ground for thought. But engrossing as it is we must not be led away from our main subject, only reminding the reader that St. John tells us that we shall be like Him, and therefore we believe that those who live in the Faith and Fear of God will, as they pass out of their material bodies, be clothed with their spiritual bodies, and at the end of all things, when the Church shall be ready to be the pure and spotless Body of Christ, be glorified with Him.

To return from this digression, we must not forget that "in the place where He was crucified there was a Garden," and that this place was Calvary. The words are very significant. It is human nature to turn from subjects of pain to subjects of joy. But if the Garden of Calvary contains the message of Joy, and Life, and Immortality, as indeed it does, it must not be forgotten that it is closely linked up with the other two Gardens, and with their dark sides. For the third Garden contained the tomb, wherein had been laid the Body of Him Who had been tortured by wicked men beyond imagination, and then done to death upon the Cross. It therefore represents to us the place wherein we should lay our own crucified Self-Will. The Garden of Eden was essentially a Garden of Self-Will, for it was there that man began to misuse his Divine, but dangerous, gift of Free-Will. The dangerous side of it was not at first apparent, but the Tempter knew it, and took advantage of his knowledge. That is meant by the term "deceiver" applied to him. Satan is said to "deceive the whole world." And that deception goes on continuously. Doubtless many fail to recognize the danger, for we find ourselves able to do much that is denied to the rest of the Creation. We can decide upon what course to pursue on any given occasion. Indeed, the power entrusted to us is so great that we can actually spoil the intentions of God, which is precisely what man has done, and goes on doing. "The whole Creation groaneth and travaileth in pain together." Can it possibly be that it was God's intention that this should be, when we are expressly told that "God saw the work that He had made, and, behold, it was very good"? Even if we turn from the suffering lower creation to the higher creation ourselves, we cannot but feel the same as we see the awful suffering which has to be borne by many who are the children of God, made for higher things, and so loved by Him that Christ suffered and died for them. Can we possibly believe that it is God's will that they should suffer? Do we realize that the petition in the model Prayer, "May Thy will be done in earth as it is in Heaven," cannot be a real prayer on our lips if we continue to misuse our Divine powers, and by our own self-will and wilfulness cause others to suffer, which cannot possibly be the will of God? It is easy to forget how much evil we may do when we fail to learn to crucify our Self-Will.

The second Garden, Gethsemane, stands out in startling contrast with the Garden of Eden. If that was the Garden of Self-Will, the other was emphatically the opposite. The principle underlying the whole agony was "Not My will but

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Thine be done." And the depth of that principle can never be gauged. Even the Saviour, the Human Lord, shrank from it. "Father, if it be possible remove this cup from Me." Even to Him it seemed too impossible to drink. Yet He drained it to the dregs.

The more we ponder over the second Garden, the more do we realize the great difficulty it is to say, "Not My will but Thine be done"; but it was the Father's will that the bitter cup should be drained to the uttermost drop, and in the third Garden we see the result. Those wicked men did indeed crucify His Body, but He crucified His own will, and in so doing gave up His life. The tomb in the Garden of Calvary was the tomb of the Saviour's Free-Will. And if we are to be like Him, it must be the tomb of our Self-Will.

Repeatedly St. Paul harps on the crucifixion of Self. Indeed, he said that he "is crucified in Christ," and "I die daily." By that he meant that he was to the utmost of his power crucifying daily his own Self-Will, lest, as he said, while preaching to others he himself might be a castaway. The call of Jesus comes to us even as it did to His beloved disciples, for we are also His Beloved, and He offers us the same privilege as He offered to them. So He says to us, "Tarry ye here and watch and pray against the time that ye yourselves shall be put to the test," which is the true meaning of the words in the Gospel. We know now more than the disciples knew then, for they knew nothing of the tomb in the third Garden. It was not until after the Resurrection and the Coming of the Holy Spirit at Pentecost that they and the whole Church after them could recognize in the tomb in the third Garden the grave of Self-Will. In course of time under the Power of the Holy Spirit they came to realize the whole Drama of Man's Redemption. It is for us now in our day also. To many, alas, who pass by it is nothing. It is everything to us if we grasp what it all means; and these papers have been written in the hope that under God we may be able to grasp more and more clearly how the whole Bible is the Book of the Words of God's great Drama of the Redemption of Israel, and of all those who come in by adoption to become members of the chosen race.

We cannot fully understand it all yet, nor shall we ever in this world in which we must live by Faith. But we may ever bear in mind that as the first Garden leads on to the second Garden, so do both lead on to the third Garden, the Garden of Hope, a sure and certain Hope of a glorious Resurrection with our crucified and risen Lord, when Faith shall be lost in sight, and Hope shall be fulfilled in completion, and all will be merged in the ocean of His Love.

EXPOSITION AND EXCAVATION.—I.

THERE lie before me two most interesting books. These books were going through the Press at the same time. Their authors were evidently writing the books simultaneously. Both books were published in A.D. 1930. I refer to "The Documents of Daniel," by the Rev. W. Pascoe Goard, and to "Ur of the Chaldees," by Professor Leonard C. Woolley.

Each of these books deal with scenes and activities in Babylonia.

The Rev. W. Pascoe Goard writes from the standpoint of a Bible expositor. The Book of Daniel is his theme. He sees, depicted in the Bible, profound changes being brought about in the national institutions of Babylonia, including Law and its adminstration; and religion, its ritual and equipment, commencing in the Nebuchadnezzar reign. As these things lie at the heart of national life, Mr. Goard indicates that profound changes took place in the civilization of the Euphrates Valley in the Babylon and Medo-Persian periods.

THE NEBUCHADNEZZAR PERIOD.

Mr. Goard has written as follows concerning the Divine self-manifestation of God granted to Nebuchadnezzar at the time of the establishment of the Continental Empires. That is to say, at the time of the establishment of that series of Empires which should run its course in the history of Babylon, Medo-Persia, Greece and Rome. This self-manifestation of God, granted to Nebuchadnezzar, Mr. Goard points out, was second only to that self-manifestation which was granted to Israel at the time of its organization into God's Kingdom of Priests at Sinai. To the self-manifestation of God, granted to Nebuchadnezzar, the King reacted, and his view of God and His Kingdom was changed radically. The following are extracts from Mr. Pascoe Goard's writing on the subject:—

Page 26.—"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."

Again was the King brought to realize the presence and power of the living God active in the affairs of Babylon. It was "The God of Daniel" hitherto unknown to the Babylonian system from the beginning, as far as present knowledge goes. To this further manifestation Nebuchadnezzar showed a further reaction. Mr. Goard quotes as follows on page 58:—

"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 anything 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, 28, 29, 30.)

"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

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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 finally 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 Babylonian succession of Empires."

Again, Mr. Goard presents the vision of the dynastic tree of the House of Nebuchadnezzar, and the conclusion to which the king was brought by bitter experience of the prophetic nature of the vision. He quotes the chapter, which contains the following declaration by Nebuchadnezzar :—

DANIEL IV, VERSES 34-37 :—

34.—"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.

35.—"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?

36.—"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.

37.—"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."

In the tabulation of things dealt with, Mr. Goard says on page 73, "Chapter 2 shows the setting-up of the kingdom of Babylon, and of the Kingdom of the God of Heaven. Chapter 3 shows the religio-financial structure based, we believe, on the gold standard."

All of these things imply that at the inception of the Empire of Babylon *there was a profound change made in the religious thought and in the administration of the Kingdom.*

PROFESSOR WOOLLEY.

Professor Woolley has been for some time past excavating the cities and temples of the Euphrates Valley, which show the period of Nebuchadnezzar, as well as the periods which preceded and followed his reign. At the same time that Mr. Goard was writing his "Documents of Daniel," Mr. Woolley wrote regarding the reign of Nebuchadnezzar and his relationship to the temples of the day in his book, "Ur of the Chaldees," as follows :—

"UR OF THE CHALDEES." Commencing page 194.

"The temple was indefinitely old. Too little was left of the earliest building to show its form, but from the days of Ur-Nammu at least up to and after those of Kuri-Galzu, that is for more than a thousand years, successive builders had respected and repeated its ground-plan. The small five-chambered sanctuary was a thing apart; it lay at the back of the building and was reached only by a passage which ran round three of its sides; on the other side of the passage there were store-rooms and priests' chambers occupying the whole of the rest of the temple area and completely masking the sanctuary—it was hidden away and made as difficult of access as might be. I have said that the sanctuary rooms were very small and would hold but few people at a time; taking this in conjunction with its inaccessibility, we are driven to conclude that E-Nun-Makh was designed for a secret ritual such as might be fitting in what was really a harem temple, the special quarters of the god as married: only the priests would enter here and in privacy wait upon the twin deities.

"This ancient tradition was completely set at naught by Nebuchadnezzar when he restored the temple. The rooms in front of the sanctuary, store-rooms and rooms which, as tablets found in them showed, were for the priestesses specially dedicated as concubines of the god who would naturally be at home in this harem building, were swept away; the whole front of the sanctuary was opened up; where the passage had been there was a raised pavement in the centre of which an altar rose, a statue-base was erected in the antechamber of the sanctuary facing its door, and where had been a maze of chambers the wide lower court afforded accommodation for a crowd of spectators. In the old temple everything had been secret; now a numerous public could watch the priest making his offerings on the open-air altar and behind him could see through the dim sanctuary's open door the image of the god.

"There is no doubt that the remodelling of the building implies such a change of ritual, but how can this itself be explained? The answer is given by the Old Testament story of the Three Children in the Book of Daniel. However miraculous a tale may be, its setting must have a certain verisimilitude, must contain some element of truth. Now, the gist of the story is this, that Nebuchadnezzar made a great image and set it up in a public place and ordered that at a given signal everybody was to fall down and worship it; the Jews, who seem to have lived hitherto undisturbed in the land of their captivity, were by this order given the choice between idolatry and disobedience involving death. What was there new in the king's act? Not the setting up of a statue, because each king in turn had done the same; the novelty was the command for general worship by the public: for a ritual performed by priests the king is substituting a form of congregational worship which all his subjects are obliged to attend. So striking is the correspondence between the written story and the facts of the ruins and so completely do they explain each other that we must needs accept the background of the legend as historical. The alterations in E-Nun-Makh were designed deliberately with a view to the religious reform attributed to its builder by the Old Testament."

So much for the Nebuchadnezzar period. The change of worship indicated in Daniel is shown in the temples of Babylonia.

Professor Woolley has shown that secret worship gave place to *open-air worship.* This is more than a change in the form of the worship of the ancient gods. It is exactly in line with the declaration of Nebuchadnezzar extolling *the King of Heaven.* It would be thus that the King of Heaven should be worshipped, not in a hidden shrine, but in the open-air. H. G.

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ADDRESS BY THE REV. A. E. INGHAM, B.A., SON OF THE LATE BISHOP INGHAM, AT KENSINGTON TOWN HALL.

MR. CHAIRMAN AND BRETHREN, LADIES AND GENTLEMEN: A week or two since Mr. Garrison and Mr. Goard were polite and kind enough to invite me up to-day for a Clerical and Ministerial Conference at Headquarters, and from the time I accepted that invitation I have been looking forward to it. I arrived early this morning, full of excitement, full of looking forward to this gathering to-day. We had a very instructive time, but rather to my dismay, towards the end, I found myself in the position of an invited speaker to this gathering to-night, and believe me or believe me not, it has caused me a little searching of heart, not because I am not convinced in my heart and soul that this platform is right, and this Cause right, but because to stand upon a platform of this standing, and an audience no doubt better equipped than myself with knowledge, is no light thing.

I have been thinking this afternoon how to put my case to you to-night, and I think I must ask your indulgence and give you a little personal history. I was brought up in a God-fearing and God-honouring home. I was also brought up to believe that the Holy Bible was God's most Holy Word, and I have coursing through my veins what used to be called Colonial blood. Therefore, I was brought up from my earliest years to believe in two things: to believe in Almighty God (which includes His Word) and to believe in the British Empire. I could not help it, and I cannot help it still. But as one grew up, one could not fail to hear on all sides definite criticisms of our Bible, and more years ago than I care to think of at Oxford, the Higher Criticism crept into our Colleges and into our Lecture Rooms, and began that disastrous campaign of undermining people's faith. You can understand that, as an undergraduate in the presence of great scholars with very high degrees, it was not becoming to offer criticism of their remarks. I used to say, and I venture to say still, when people tell me that what I stand for is neither scholarly nor correct, that although I cannot argue with them as far as Hebrew and Sanscrit are concerned, and though I may not know every detail from Genesis to Revelation, I do know that sooner or later, in God's good time, I *shall* know. And from my undergraduate days to this, I have clung to that belief, that God would make plain my ignorance, and so far that trust and belief have been amply justified.

Later, I found myself wearing the Clerical uniform which I have the honour to wear to-day. I said to myself: Here am I, solemnly entrusted by Almighty God and our Lord Jesus Christ to teach these people committed to my care. I am to teach them the Bible. I was handed a Bible by the Bishop at my ordination, and I was instructed to read it, to study it, and to preach it. Now I was faced with this. Here were large portions of the Bible which one obviously believed, or one would never have ventured to seek and accept Holy Orders, but there were also large portions of the Bible that I had not the remotest idea what they were about. The Book of Ezekiel, parts of the Book of the Prophet Isaiah, the very passage read as a lesson for this gathering from the Prophet Malachi, were closed to me. I said to myself: I am entrusted and I am expected by my people to know this thing, so I must try and find out. In those days I did not know there was such a thing as the B.-I.-W.F. In some ways I am glad I did not, because I had to rely on guidance of God's Holy Spirit to interpret His Word, and He did interpret that Word to a very large extent. Then there came a time when one was inevitably face to face with a brick wall. I could not get on. I adopted a plan that I had adopted much earlier in life. I did not know, but some day I should know. Then one day I received one of those propaganda copies of THE NATIONAL MESSAGE AND BANNER, and I remember with what real joy I read it, and with what care I verified the texts of Scripture and the points those texts explained. I found they tallied, and again I was rewarded by the guidance of God.

Now, ladies and gentlemen, there are other more practised speakers to follow me to-night, speakers who can give you greater information than I can, but I want to make this request. I want you to take your Bibles into your hands and into your hearts in a different way. Take it as the one Book that can guide us aright, in these days of uncertainty and when there are countless voices claiming your attention and saying, "This is the way; walk ye therein"; voices which are continually bringing disillusionment and disappointment. That being so, it is worth while to look for the key, or the keys, because there are keys, and those who are responsible for running this great Federation are in a position to put into your hands, your hearts and your brains the keys which will unlock much that is difficult or impossible for you at the moment to understand. I admit I must have been extraordinarily dull not to have found it out sooner, but you will find that it is perfectly clear that there are at any rate three principal keys to this Book, over and above the covenants of Almighty God to Abraham, Isaac and Jacob. There is the key of the House of Israel; there is the key of the House of Judah, and there is the key of the House of David, and if you will examine these keys you will see immediately the part of each right through history.

Men and women who will study and learn from this Holy Book and seek the guidance of the Holy Spirit are wanted now, and the world wants them. In the business world they have a saying, Come in on the ground floor. I very respectfully ask you to come in on the ground floor of this world propaganda for our Lord's sake, Who died and rose again for us; and for our country's sake, because we have a mission in the world to fulfil, and woe be to us if we fail.

THE TRIBE OF LEVI.

BY MR. ARTHUR EXLEY, J.P.

THE founder of the tribe was the second son of Jacob and Leah, and his full brothers were Reuben, Simeon, Judah, Issachar and Zebulun. With Simeon he was concerned in the slaughter of the Hivites as narrated in the 34th chapter of Genesis, an act which greatly troubled his father. The effect of this is seen when Jacob called his sons together to bless them, and to foreshadow what was to befall the descendants of each in the latter days under the Christian dispensation; for it must be remembered that Israel blessed the sons of Joseph, the heirs to the birthright, under the sign of the cross.

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Of Simeon and Levi he said, "Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob and scatter them in Israel."

Levi appears to have been the originator of the plot against the Hivites, for when the land was divided among the tribes on the entry into Palestine, Simeon had territory assigned to his descendants in the south, bordered by Judah on the east, and by Philistia on the west, but Levi was scattered throughout Israel.

MOSES AND AARON.

The great law-giver, Moses, and the first high priest, Aaron, were of this tribe, and so its members became priests, law-givers, and doctors in Israel. To the Tribe of Levi were entrusted the law, the records, and the ministrations of the Tabernacle, and in after years, when Israel had peace within its borders, and Solomon built the Temple of the Lord, the ritual and ministrations of that great centre of the worship of Jehovah were under the control of the Tribe of Levi.

For the maintenance of the tribe, 48 cities, with their suburbs scattered throughout the length and breadth of the land, were set apart, but it was the law in Israel that the priesthood had no territorial possessions, for their powers were spiritual, not temporal. They became mediators between God and Israel, and daily made atonement for the sins of the people.

IDOLATROUS WORSHIP.

From the eighteenth chapter of the Book of Judges we gather that the Levites were not all faithful to the true worship of Jehovah, for we read there of a Levite who threw in his lot with those members of the Tribe of Dan that seized Laish, and that a graven image was set up in that city, renamed Dan, and that the Levite, who became its priest, and his descendants, served the graven image as priests unto the tribe of Dan until the day of the captivity of the land. When the Houses of Judah and Ephraim-Israel were finally separated at the successful rebellion against the House of David, under Jeroboam, the leader became king of ten-tribed Israel.

Jeroboam turned his people to idolatry by setting up two golden calves as gods in Samaria; for he feared that if his adherents went up to Jerusalem for the religious ceremonies of the Temple, they might again give allegiance to the House of David. Many of the Levites resented Jeroboam's action in taking members of other tribes for the office of priest, and, leaving the ten-tribed kingdom, went to Jerusalem, strengthening the Tribe of Judah for three years. But Rehoboam, king of Judah, soon turned from the pure worship of Jehovah, and the maintenance of the tribe of Levi became a burden, with the result that members of the tribe returned to the cities in Israel and established themselves in the northern kingdom. Here they took part in the idolatrous worship of the golden calves, setting up images and groves in every high hill and under every green tree until the Lord removed Israel out of His sight, and the inhabitants of the ten-tribed kingdom were carried out of their own land into the land of Assyria (2 Kings xvii).

PERIOD OF CAPTIVITY.

Those members of the priestly tribe that remained faithful adherents of the House of David shared the fate of the kingdom of Judah and were carried captive to Babylon by Nebuchadnezzar B.C. 584. After the seventy years of captivity they returned to Jerusalem with the tribes of Judah and Benjamin and were serving in the Temple worship during our Lord's ministry on earth. In all Jewish communities at the present day the Cohen, or priests, of the Tribe of Levi take precedence in the synagogues, for they still have tribal privileges, although, since the destruction of the Temple, there has been no sacrificial offering for sin in Judah.

To return to those scattered throughout the northern kingdom, their tribal identity became lost during the vicissitudes of the wandering race. Were it not so, the sentence of Jehovah against Israel, proclaimed by the prophets, that they were to lose their identity and be called by another name would have failed in its effect.

It was foretold of them that they were to be divorced from Jehovah and be "not my people," although they were to be protected and guided and to grow into an immense multitude and, finally redeemed, become "Sons of the Living God."

PROPHECY OF RESTORATION.

Before the Israelites disappeared among the heathen in their long-drawn-out journey to the appointed place, traces of the Tribe of Levi were left as inscriptions on tombstones in the Crimea. The prophet Jeremiah, in foretelling the restoration of Israel under the new covenant, states: "Thus saith the Lord, After those days 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." Again the word of the Lord came unto Jeremiah saying, "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."

The holders of British-Israel Truth know where the House of David reigns over a nation and company of nations, and believe that where Israel is, there some of Levi must be, although, till the nation loses the blindness which has darkened their judgment, the identity will not be apparent.

DRUIDISM.

From the study of the history of the Brythons, the first of the Covenant People to reach the appointed place by way of Spain and the Mediterranean Sea, we find a marked similarity between the religion of Druidism and that of the Hebrews. Druidism taught there was one supreme God, the giver of all good gifts. The Arch-Druid's vestments appear to have been fashioned on those of the high priests of Israel. The Arch-Druid was clad in a white robe, with breastplate and tiara of gold. The sacred symbol was three rays or rods of light, which symbol has survived to the present day in the broad arrow, stamped as a landmark by the Ordnance Survey.

The Druids, like Israel of old, worshipped under groves of oak—the sacred tree. They sacrificed daily unto the Supreme Deity. The accusation brought against the Druids that they offered human sacrifices is not proven, *for no human remains have been found at any place where sacrifices are known to have been offered*, only the remains of animals have been traced. The accusation is based upon the dictum of a single enemy

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historian, who put it forth as an excuse for the wholesale massacre of the Druids by the Roman soldiery at Anglesey.

CHRISTIANITY IN BRITAIN.

The Druidical laws have a close resemblance to the Levitical, and their duties as healers, law-givers and priests are identical with those of the Tribe of Levi. Like Israel, the Britons, taught by the Druids, were expecting the advent of an All Healer, and so were ready to receive the teachings of Christian missionaries who arrived in Britain shortly after our Lord's Ascension. Britain became the first of the nations to accept Christianity, and the Druidical priesthood evolved into the bishop or overseers of the religion of Christ. The succession of priests for Christian worship has been constant in the hallowed precincts of Glastonbury since Apostolic times to the present day; and it is remarkable how the professions of law, medicine and religious teaching are hereditary in certain families.

In conclusion, here is the Druid prayer which has been preserved in the annals of the race since the Arch-Druid offered sacrifices at Stonehenge:

"Grant, O God, Thy Protection;
And in Protection, Strength;
And in Strength, Understanding;
And in Understanding, Knowledge;
And in Knowledge, Justice;
And in Justice, Love;
And in Love, the Love of all Existences;
And in the Love of all Existences, the Love of God and of all Goodness."

VICTORY IN DEFEAT.

By E. M. FOSTER.

THE orders given to all Christians are the words of the Divine Leader—"Watch and Pray." It is Christ's intention that we should be always expecting His Return. It is this state of perpetual alertness that is meant to keep us to the high standard of conduct that He has set for us. We are to look up all the time. For it is only by keeping our eyes and thoughts on our Lord that we are able to tread the steep and narrow way. And this Second Advent that we are told to wait and long for may come at any time. No angel or man knows when. Only the Father. In spite of the signs and warnings preceding it, thousands will sleep until it is too late. Our Lord frequently makes use of parallel instances to drive the point home. Do you remember how He compares His Second Coming to the Flood? It is going to take the ungodly just as unprepared. Who can forget those vivid words—"and the Flood came and carried them away"?

We can make a wonderful collection of these parallel instances. The Bible is full of them. Perhaps the following is one of the most striking.

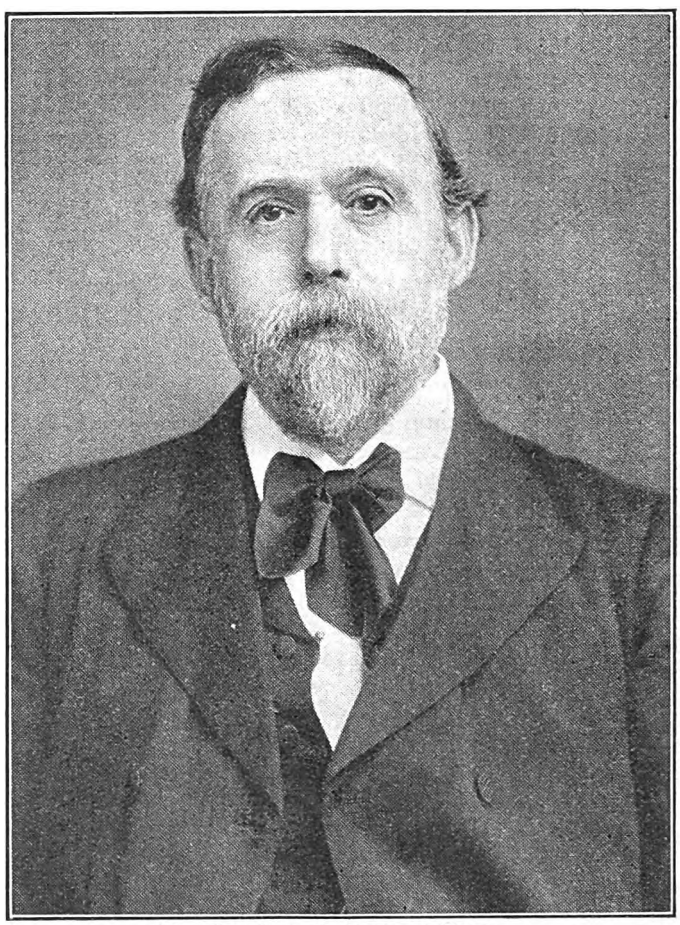
We can compare the three-and-a-half years' Ministry to the forty-two months in Revelation. The first culminates in Calvary—the seeming defeat—which in three days is swallowed up in the greatest victory—the Resurrection. The forty-two months lead to Armageddon. And again we have the battle between Good and Evil. Evil seems as if it must conquer. But once more defeat is avoided by a miraculous victory. It is the might of God, not the power of man. An Armageddon is the prelude to the glories of the Millennial Age and utter rout of Satan.

What a fountain of strength we have to sustain us, and how we should rejoice daily in the knowledge that the last defeat is victory. As the clouds gather and the mutterings of the storm grow louder many will lose heart. Then it will be our privilege to encourage them; repeating the message to look up and lift up our heads, for the last tribulation, be it Calvary or Armageddon, is the victory of Jehovah.

OBITUARY.

THE LATE REV. P. HUSBAND DAVIES.

THE REV. P. HUSBAND DAVIES was born on July 26th, 1851, and died on January 26th, 1930. As a Congregational Minister, he had charges in South Wales, Lancashire, Suffolk and



The late Rev. P. Husband Davies.

London. He was for some time co-Secretary of the Bible Society with the Rev. Canon Gedge. He was an ardent British-Israelite, and had been a member of the B.-I.-W.F. almost from its inception, and had frequently spoken at our meetings in Central Hall, Westminster, and at Headquarters. He was a deeply spiritually-minded man, as his addresses always showed. He wrote us: "I have welcomed week by week the coming of THE NATIONAL MESSAGE AND BANNER,

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and am inexpressibly indebted to its writers, who bring to me light and leading . . . 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?* Let us be doers of the Word, redeeming the time, buying up opportunities."

Let us remember and cherish his words. We shall greatly miss his visits to Headquarters and his encouraging words whenever we had the pleasure of meeting him.

The photograph was taken many years ago.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, M.A., K.C., lectured on Prophecy at Headquarters on February 12th. He will (D.V.) give another lecture on Wednesday afternoon next—26th inst. Mr. Henry Proctor, F.R.S.L., was the speaker at Headquarters on February 13th. The usual meeting will be held on Thursday evening next, February 27th. All are cordially invited.

* * *

Eight meetings were held in the Town Hall, Eastbourne, last week. The Rev. Pascoe Goard gave eight addresses; Mr. John Leech gave two, and Mr. John J. Morey gave one. Mr. Herbert Garrison gave four lectures with Lantern Pictures, and one other lecture. The audiences increased and the last was by far the largest. Many persons attended every meeting; several came from long distances by train and motor. Two ministers were won for British-Israel, and all showed keen appreciation. We are greatly indebted to Mrs. Montague-Kite and Miss Terry for their zealous and devoted labours, and to the Misses Simpson and Mrs. Kellond-Knight for generous help. We are thankful to know that the Eastbourne friends consider they have had a great uplift, and reaped substantial benefit in accession to their numbers.

* * *

The Rev. T. Sparshott Johnson, M.A., has visited Bristol, Nailsea and Bath, and met with much encouragement. The halls were comfortably filled and keen appreciation was evinced; and members were enrolled. At Bath the chair was taken by Dr. Gale, a Canadian ex-Missionary from Korea. In his opening remarks he said he was glad to preside because the B.-I.-W.F. believed in the Bible, and because Mr. Johnson was like himself—an experienced Missionary. He strongly commended Dr. Llewellyn Thomas's book, "God and My Birthright," which he had just read.

* * *

Miss Hamilton Hunter gave two instructive and helpful addresses for the Southampton Branch on February 5th, at the afternoon meeting speaking on our responsibilities as citizens of Israel. Dr. Clayre presided. In the evening the subject was "Russia *v.* Israel-Britain," a very stirring and enlightening address to all. Many strangers were present, and it was one of the largest meetings held by the Branch. The chair was taken by Councillor S. H. Foy, who was keenly interested.

* * *

Mr. J. J. Morey lectured for the Southport Branch on February 6th, giving two of his interesting and instructive addresses, "The Restitution of All Things" and "The Breakdown of Existing Systems and Why." Mr. Morey dealt very ably with both subjects to a good audience. The Branch is looking forward to a return visit from him in the near future.

The Rev. Kenneth Dodds visited this Branch on February 10th and gave two fine addresses, "God's Changeless Purpose" and "National Healing." Good audiences were greatly interested, and questions were answered.

* * *

The monthly Bible study class for women will meet at Headquarters on Saturday, March 1st, at 3 o'clock, under the direction of Miss Alexander and Mrs. Bell. A cordial invitation to attend these classes is given.

* * *

The Rev. Pascoe Goard is giving an address for the Blackheath Branch on February 28th, at 8 o'clock, in the Wesleyan Church Hall, opposite Blackheath Station, about twenty minutes' run from Charing Cross. Readers in the district are asked to co-operate in making the meeting known, that many strangers may attend and hear the glorious message.

* * *

Our Commissioner, the Rev. Sparshott Johnson, M.A., is preaching and giving addresses in Dublin and Belfast next week. On Sunday he is at St. Andrew's Church at 11.30, and St. Mary's Church at 7. On Monday in Kingstown, at the Men's Christian Institute at 3 and 8. Belfast West on Tuesday, and at the H.C.M.S. Hall, Molesworth Street, Dublin, on Wednesday, Thursday and Friday.

* * *

W. H. L. writes from California:—"It is impossible for me to say how much I enjoy THE NATIONAL MESSAGE AND BANNER each week; the paper seems to get more wonderful as time goes on, and to meet one's need for guidance as to world conditions as no other paper can do. The B.-I. teachers are great. I remember my father saying years ago that God would raise up men as He needed them; truly He is doing that now. My prayers are for you all the time. May God bless you with increased strength and wisdom for the magnitude of the work to which you have given yourselves in the greatest service yet given to man."

* * *

A business man in the City writes:—"I receive great help from your journal. The Bible has now to me a different meaning entirely; in fact it is to me what it never was before. The trouble with most of us who are so absorbed in business is that we have little time available for study and examination of what is recorded in the Bible. If only we could reach greater numbers with this B.-I. message and teaching we should see a wonderful change in our country. Your good work is bound to prosper. For my part, I would like to be of any service I can to you."

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The Rev. Kenneth Dodds gave an interesting lecture for our Liverpool Branch on February 13th, on "God's Changeless Purpose," and he showed from Scripture that God can never break His covenant with His people Israel.

* * *

A certain retired clergyman, a bitter opponent of B.-I. teaching, seems to devote his time and his money to the vain attempt to destroy it. He is particularly active in sending his pamphlets and writing long letters to those whose names and addresses he can obtain as known British-Israelites in any part of the world, and especially clergymen and ministers. A number of these have sent us his letters and his pamphlets, thinking we may not have seen them, and some have sent us copies of their replies. The case of this gentleman is really most pathetic. He does not appear to realize in the least that his donees have sufficient perspicacity to detect his fallacies. One of the latest to whom he has given attention is the Rev. G. H. Hewett, B.A., Hon. C.F., who writes us as follows:—"It can hardly be maintained that the opponents of British-Israel have successfully accounted for the specific promises made to the sons of Joseph: nor that they have accounted for the amazing fulfilment of Prophecy in the present position of the British Empire. Nor must it be overlooked that the philological, ethnological, physiological and historical difficulties in the way of the acceptance of the British-Israel teaching have been sufficiently met to satisfy many scholarly and gifted writers.

"No school of thought has led to so much fresh study of the Old Testament Scriptures, vindicated the historical characters of the Old Testament, and so clearly revealed the prophetic outline in history of the House of Israel, and that of the House of Judah.

"Nor must it be supposed that the adherents of British-Israel are one whit less true to the Gospel of Grace of God. Their insistence on the Covenant character of God's promises, whether to the chosen race, or to the believer in Christ, are not by any means self-contradictory, but rather complementary in the counsels of God. Nor do they detract the one from the other.

"If God's chosen vessel for the distribution of the Gospel throughout the world is alleged in reference to God's choice of a nation, it is equally true of the foundations on which the Church was built, the Apostles and Prophets, of the Chief Corner Stone—our Lord Himself of the House of David, and of the nation supremely commissioned by God to be in its resurrection life in Christ, as 'life from the dead' to the rest of the world."

* * *

Mr. Howard Rand writes from Massachusetts: "I tuned in at 6 a.m. on January 21st and heard the King's speech before the Naval Conference. It is an interesting thing to realize that from the Throne of David the voice of the King was heard over the world. Am I right in saying that no other King but of the line of David has done this before? I could hear men coughing in the audience as loud and clear as though I were present at the gathering. Surely from the Throne of David has gone out word to order and establish peace."

SOME ENGAGEMENTS FOR NEXT WEEK

BATH, Assembly Rooms, Wednesday, February 26th, at 3. Dr. Thurstan; at 7.30. Mr. H. D. Houghton.
BATH, 5, Argyle Street, Sunday, February 23rd. Rev. Dr. Gale; Tuesday, February 25th, at 7.30. Study Class. Mr. Harold Norris.
BELFAST, Kingham Hall, Botanic Avenue, Tuesday, February 25th, at 8.
BELFAST WEST, Y.M.C.A. Hall, Shankill Road, Tuesday, February 25th, at 8. Rev. T. Sparshott Johnson, M.A.
BEXHILL-ON-SEA, Devonshire Hall, Thursday, 27th, at 3 and 8. Mr. J. J. Morey
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, February 24th, at 7.30. Rev. T. H. Whitehouse.
BLACKHEATH, Wesleyan Church Hall, The Avenue, Friday, February 28th, at 8. Rev. Pascoe Goard.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, February 27th, at 7.30. Mr. B. L. Bateson.
BRIGHTON, Countess of Huntingdon's Church, North Street, Thursday, 27th, at 7.30. Rev. Pitt Bonarjee and Mr. H. A. Marchant.
BRIGHTON, St. Nathanael's Schoolroom, West Hill Road, Thursday, February 27th, at 8. Study Circle. Mr. Cyril R. Woodley, A.C.P.
BRISTOL, Rotary House, Colston Street, Monday, February 24th, at 7.30. Mr. H. D. Houghton; Tuesday, 25th, at 3. Mr. W. D. Armstrong; at 7.30. Mr. H. D. Houghton.
BURTON-ON TRENT, Boot's Cafe, High Street, Wednesday, February 26th, at 7.30. Rev. T. H. Whitehouse.
CARDIFF, Y.M.C.A., Tuesday, February 25th, at 7.30. Rev. W. T. Medhurst.
DEAL, Little's Cafe, 122, Beach Street, Tuesday, February 25th, at 3 and 8. Mr. J. J. Morey.
DUBLIN, Sunday, February 23rd, St. Andrew's Church, at 11.30, St. Mary's Church, at 7; Monday, 24th. Men's Christian Institute, Kingstown, at 3 and 8; Wednesday, 26th, at 8; Thursday and Friday, 27th and 28th, H.C.M.S. Hall, 35, Molesworth Street, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, February 24th, at 8.15.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Thursday, February 27th, at 3 and 7.30. Mr. H. D. Houghton.
GLASGOW, Burgh Hall, Hillhead, Tuesday, February 25th, at 8. Bailie John Thomson.
GLASGOW, Christian Institute, Sunday, February 23rd, at 6.30. Mr. D. L. McCullum.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, February 26th, at 3. Mr. John Leech, M.A., K.C.; Thursday, February 27th, at 8; Saturday, March 1st, at 3, Women's Class. Mrs. Bell.
HIGHBURY, Church Room, St. Paul's Church, Ball's Pond Road, Thursday, February 27th, at 8. Mr. G. H. Nicholson.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 24th, at 8.
HULL, Church Institute, Albion Street, Tuesday, February 25th, at 7.30. Mr. B. L. Bateson.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, February 27th, at 7.45. Rev. G. W. Plasting.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, February 25th, at 7.45. Rev. G. W. Plasting.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, February 27th, at 7.30. Rev. T. H. Whitehouse.
RHYMNEY, British-Israel Hall, Tuesday, February 25th, at 7.
SEVENOAKS, Lime Tree Hotel, Friday, February 28th, at 3 and 8. Mr. J. J. Morey.
SHEFFIELD Victoria Hall, Wednesday, February 26th, at 7.30.
SOUTHEND, Clarence Hall, Clarence Street, Thursday, February 27th, at 8.15. Rev. J. J. Whitehouse.
SOUTHPORT, The Hall, 631, Lord Street, Monday, February 24th, at 3 and 7.30. Rev. G. W. Plasting.
STONEBRIDGE, Harlesden, Gibbons Road Council School, Brentfield Road, Tuesday, February 25th, at 8. Rev. E. A. Couldrey.
STOURBRIDGE, Wesley School Hall, New Road, Tuesday, February 25th, at 7.30. Rev. T. H. Whitehouse.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, February 24th, at 8.
SUTTON and CHEAM, Small Public Hall, Church Road; Monday, February 24th, at 3 and 8.15. Mr. J. J. Morey.
TEIGNMOUTH, Temperance Hall, Monday, February 24th. Bible Study. Rev. Com. Roberts.
WIGAN, Miners' Hall, Millgate, Friday, February 28th, at 7.30. Rev. G. W. Plasting.
WOKING, Onslow Hall, Friday, February 28th, at 3 and 7.45. Miss Hamilton Hunter.
WORCESTER, Trinity Hall, Church House, Friday, February 28th, at 3 and 7.30. Rev. T. H. Whitehouse.
WORTHING, Wednesday, February 26th, at 3 and 8. Mr. J. J. Morey.

NOTE.—The meeting at Wandsworth announced for the 21st is postponed.

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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

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

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CONTENTS.

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—IV. By the Rev. W. Pascoe Goard, F.R.G.S.	129
WHAT IS OUR POSITION WITH RESPECT TO THE JEW? By the Rev. Commander L. G. A. Roberts, R.N.	131
ABDASHERAH, AZIRU AND THE ABIRI.—III. By Professor Edward Odlum, M.A., B.Sc.	132
EXPOSITION AND EXCAVATION.—II. By H. G.	133
ISRAEL IN THE NEW TESTAMENT.—I. By F. S. Dobbs ...	135
BRITISH-ISRAEL FACTS *not* FANCIES.—VI. By Major-General C. A. Hadfield	138
A WAR-TIME ADDRESS (EXTRACTS). By "Eynsford"	139
CORRESPONDENCE	140
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	141
"MY KINGDOM IS NOT OF THIS WORLD." By "Eynsford" ...	141
THE SECRETARY-GENERAL'S NEWS AND NOTES...	142

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—IV.

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

THE phase of the question we are considering in the last issue and this is:—"What is the nation Israel to God?" The answer to that question is given in the statement of the Lord Himself: "*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.*"—Exodus xix, 6.

In pursuance of this phase of the subject we have seen that the Lord established Himself in Israel as King at Sinai for ever, referring but not reproducing the text also in the nineteenth chapter of Exodus. This took place in the history of the Israel nation about the year 1491 B.C., or immediately after the Exodus from Egypt.

We then saw that the Lord manifested Himself in a special manner as resident in Israel at the time of the dedication of the Temple of Solomon. This was about 1004 B.C.

Again we saw the same manifestation of the Lord in residence in Israel, as set forth in the sixth chapter of Isaiah. The occasion was the judgment day for Judah and Jerusalem —758 B.C.

Then we saw the departure of the Glory of the Lord from Jerusalem, as set forth in the tenth chapter of Ezekiel—594 B.C.

Now we turn to Israel in Captivity, and we find that the Glory of the Lord was present with them, as set forth in the first chapter of Ezekiel—595 B.C.

Ussher Chronology has been used, which is sufficiently accurate to illustrate the point that what is here recorded is a matter of actual historic happening at certain times and places, and forms a part of the history of Israel. We see, further, that these happenings stretch over a period of approximately a thousand years and show that the Lord is a constant indweller of the nation Israel.

We now turn to the Captivity of Judah in Babylon, and there we find that although *the Glory of the Lord* is never made manifest there, the presence of the Divine Personality with the Captivity of Judah is made manifest in the experiences of Daniel, the prophet of God.

It is to be noted that when the Lord makes Himself manifest to Nebuchadnezzar and other potentates of Babylon and Medo-Persia, it is not as Jehovah, in which manifestation He is "separated" to His Kingdom administration in Israel, but as the MOST HIGH, and as "the God of Heaven."

To Daniel the prophet there is a more intimate revelation of the Divine Person. This is shown in the tenth chapter of Daniel, when He is approached by "One like unto the similitude of the sons of men."

The whole of the description is set forth in the following verses, which the reader will do well to compare with the description of the same August Personality in the first chapter of Ezekiel, and again in the first chapter of Revelation.

"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

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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."—Daniel x, 4–11.

The Ussher date for this appearance of the Lord is 534 B.C.

We are aware that many will shrink away from the consideration of these visions as non-historic, because such visions deal with a conjunction between the human and the Divine which is unusual. Not all of those who do so will shrink from the thought of a spiritual conjunction between the human and the Divine. Many of them have realized such a conjunction in the experience of the New Birth, and all that follows. But what they shrink from is that a conjunction between God and man should take place through the medium of eye and ear; and in connection with such a material and temporal thing as national and international history. Yet should it not be clear to our minds that as God cares for the individual, and answers the prayer of the individual by rendering assistance and deliverance in connection with personal and family affairs, embracing "mind, body and estate," much more will He care for *the whole number* of His people grouped together *as His Kingdom of Priests and holy nation.* If God takes care for *the individual* of other nationalities, and makes him partaker of *individual salvation*, encouraging him also to pray to God for help and guidance in connection with "mind, body and estate," manifesting Himself as the God of pardoning love to the penitent's inner consciousness, He will much more take care for *the whole flock of the nations*, and undertake to turn them to the paths of righteousness, justice and truth.

In connection with *the national life of Israel*, the Lord has manifested Himself in all the ages of Israel history. This we are endeavouring to allow the Holy Scriptures to show. To this the Bible declares that God, in His Jehovah manifestation, is "HOLY, HOLY, HOLY"—that is to say, "set apart, set apart, set apart," as though this was the one task of the Deity. The Administration of His Israel Kingdom is His one self-appointed task *in the Jehovah manifestation of Himself.*

So we read this great chapter as *an historic thing*, and glory in the fact that the Lord has not deserted His people in their captivity, and in their banishment from the land of their Fathers.

Now let us take the Bible in hand and turn to the last solemn and infinitely penetrating message which closes the Canon of the Old Testament Scripture. Let us read with contrition the message of the Lord as to:—(1) The priests, Malachi ii, 1–10; (2) Judah, Israel and Jerusalem, Mal. ii, 11–16; (3) To Levi, Judah and Jerusalem, Mal. ii, 17, and iii, 1–15; (4) To they that feared the Lord, Mal. iii, 16–18, and iv, 1; (5) Unto you that fear My Name, Mal. iv, 2, 3; (6) Remember the law, Mal. iv, 4; (7) The promise of Elijah, Mal. iv, 5, 6.

Thus the Old Testament Canon ends with the most intimate call from the ever-present Jehovah to His people, Judah and Jerusalem, Levi and Israel.

THE PRESENCE OF GOD IN NEW TESTAMENT DAYS.

First we are brought to the knowledge of "*the Angel of the Lord*"—who in the Old Testament declares Himself to be, "I AM, JEHOVAH"—*at the Birth of our Lord Jesus Christ.* The fact is set forth in the beautiful record of St. Luke. Here is the statement of historic fact:—

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

And all they that heard *it* wondered at those things which were told them by the shepherds."—St. Luke ii, 8–18.

Let us rejoice in the beauty of form in which these things are expressed. But do not let us be thereby deflected from reading this great statement as *a hard matter-of-fact event in the history of the Israel people.*

We are also of the opinion that the "star" seen by the wise men who came from the East to find and worship the Lord was *the Glory of the Lord* shining forth to guide them to the incarnate Redeemer of Israel, and Saviour of the world. See the last Christmas number of this Journal.

THE VOICE AT THE BAPTISM.

Once again we are brought into the consciousness of the presence of the Lord *at the baptism of Jesus.* The fact is stated in St. Matthew iii, 13–17:—

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—St. Matthew iii, 13–17.

This great event, *i.e.*, the hearing of the Voice of God the Father, is also recorded in St. Mark i, 9–11, and St. Luke iii, 21, 22. Thus in the mouth of three witnesses is the fact of the Voice of the Lord being heard established. So the ever-present, ever-watching Jehovah keeps step with the great events which mark the progress of His supreme purpose to work out the redemption of Israel and the salvation of the world through Jesus Christ our Lord. The agency for carrying forward that purpose being still His Kingdom-nation, Israel.

THE VOICE AT THE TRANSFIGURATION.

Again we have the manifestation of the Presence, visually

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and audibly revealed on the "Holy Mount" of Transfiguration. This historic event is set forth in the following passages:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard *it*, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.—St. Matthew xvii, 1–8.

This audible manifestation of the Presence of God the Father is also recorded in St. Mark ix, 1–8, and St. Luke ix, 27–35.

Here again was the overshadowing cloud, and the Voice which identified the Lord as the Son of God, and which identified the Father as He Who spoke the words of identification.

THE VOICE ON CONTACT WITH ISRAEL IN EUROPE.

Yet again was the overshadowing Presence heard. This occasion is *the arrival of certain Greeks* "who came to Philip . . . and desired him saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."

That the event of the coming of the Greeks, enquiring to see Jesus, was looked upon as an event of remarkable importance is shown by the evident excitement of Philip and Andrew. It is still more seen by the manifest emotion which swept the Saviour into a very passion of anticipation of suffering and glory. It is supremely manifest by the fact that *the Father added His Voice to the wonder of the occasion.* Let us note the tremendous climax thus reached in the progress of the Divine purpose.

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes.

Now is the judgment of this world: now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all *men* unto me."—St. John xii, 23-32.

What was this occasion which thus produced such an emotion in our Lord, and which called forth the Voice of the Father?

It was the first contact of Israel in Europe with the Lord, and with this phase of the Redemptive plan.

What our Lord Jesus Christ and what the Father foresaw as that which should proceed out of this contact of Israel in Europe with our Lord Jesus Christ let all the history of the Israel Church in Britain and the West bear witness. For the Greeks of that day were a cultured branch of Israel stock. They were the Danois of ancient history.

We shall follow this study in the next article.

WHAT IS OUR POSITION WITH RESPECT TO THE JEW?

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

WE are assured from the Word of God that there are many Jews to-day "who call themselves Jews and are not." (Rev. ii, 9 and iii, 9.) As it was in that phase of the Christian Church called Smyrna, so in this phase in which we are now living, the Philadelphian.

As they on the former occasion persecuted the Church of God, so also by inference *will* they and are they persecuting it to-day.

What then is our duty towards these? Evidently to do our very utmost to preach the Gospel of the Kingdom to them and their dupes. For the devil is making use of these to wrest the Kingdom from the "people of the Saints of the Most High." He turns Scripture into his own purpose, and the temptation to his dupes is evidently what he presented to our Blessed Lord. "All these kingdoms and the glory of them will I give Thee if Thou wilt fall down and worship me."

How many an error has been built upon a little truth!!! There is no doubt that the Kingdom was promised to Israel. It was taken from the Jew "and given to a NATION bringing forth the fruits thereof." (Matt. xxi, 43.)

But the so-called Churches have all erred in their teaching, viz., that the Jew of to-day is ALL ISRAEL, or, what comes out of this, that Israel is the Church. Whereas the Truth as taught by our Blessed Lord, "Upon this Rock I will build My congregation," this "Congregation" or "Assembly" in the Old Testament was Israel. If there is any meaning in these words, they mean nothing less than My congregation, Israel shall be known as the Nation built upon the One Foundation.

The true Israelite is the nation which draws to itself all who believe in Me. (Isaiah lv as a result of liii and liv.) So also Judah must walk (with or) TO the House of Israel which, being known by their fruits, are called "The Children of the Living God." (Hos. i.) "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." The composition of this Nation of Israel is the same as appointed at the very first (Exod. xii, 48, 49; Isaiah lvi, 1-8; 1 Cor. i, 2) "those called Saints (Israel) and *all* in every place who call upon the name of Jesus Christ our Lord, both theirs and ours." Hence the phraseology of Dan. vii, 27: "the people of the Saints of the Most High." If Israel is the Kingdom of "the Saints of the Most High who take the Kingdom" (Dan. vii, 18), why this distinction; surely Judah is also a portion of this PEOPLE which have not been emphasized hitherto. Look at the order in Ezek. xxxvii, 19,

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and in v. 19. I will take the stick of Joseph and will put them with him, even the stick of Judah. Again at Armageddon. "The Lord will save the tents of Judah first," also Zech. x, 3, Judah is "His goodly horse in the battle" (v. 6); Judah is mentioned first. Zech. viii, 23, Ten men out of all nations will take hold of the skirt of him who is a Jew.

Unfortunately, after the advocacy of our Truth had been well laid, a devil's error crept in *that it was impossible to convert a Jew.* This terrible lie to the efficacy of our Lord's finished work, "Father forgive them," has occasionally influenced many. But thank God most of us have combated this fearful conception all along.

What if many "so-called Jews," who are at present of the "synagogue of Satan," are amongst the Jews who are real descendants of those of Judah's remnant? Are we not told in Rom. xi, 11, 12-15? Are we not to diligently work for the salvation of Jews because there happen to be, shall we say, half of them what our Lord called them, "of your father the devil"? Is there not here all the more reason to pull them out of the burning? seeing they are being led captive at his will.

What is the hope set before us? First, even these shall come and fall at our feet and worship Him Whom they will ultimately confess is with us. (Rev. iii, 9.) Having won some of these to confess, "Blessed is He that cometh in the Name of the Lord" (Matt. xxiii, 39), we shall be helping to graft in again the broken-off branches into their own olive tree, which when the world sees it will be to them as "Life from the dead." (Rom. xi, 15.)

What then is our position in respect to the Jew? Certainly now that God has given us the Holy Land to reclaim and to reorganize, seeing Judah's time, seven times of exclusion on account of disobedience, is being fully accomplished, if we have the Love of God in our hearts, it is to bring in the wanderer. We must not "hide ourselves from our own flesh." (Isa. lviii, 7; Matt. xxv, 40.) The number of God's elect must include Judah. He is the first mentioned in Rev. vii and elsewhere, the last to fall away, and in the end "the goodly horse," and the first saved. Had there been any merit in our own salvation; if it is not of Grace? we have somewhat to glory, but this is exactly what Zech. xii, 7, says we are not to do. Therefore, for the Glory of God, the completion of His elect, the Coming of our King, let us by love seek to do all we can, and go out and fetch our brother in. (Luke xv, 28.) Only so will the world learn that Israel has the Love of God in their hearts and we are One in Christ.

DEFINITION.

Most of the tribe of Judah no doubt are with Israel. It was only "a very small remnant" (Isaiah i, 9; iii, 9) who crucified the Lord of Glory. Their eyes had been blinded so that they could not see. If all Israel had been there, they would probably have been partakers in the curse, "His blood be upon us and on our children." But God in His mercy ordered it otherwise and Israel has been dealt with as a dear son, a pleasant child, and given the privilege of being drawn to God through faith. This teaches us that it is of faith and not of the law that we are saved from this great transgression. It is certainly Israel's part now to do our utmost to save the Jew; the time is short, or he will fall into the hands of the Anti-christ. Let the Love of Christ constrain us.

ABDASHERAH, AZIRU AND THE ABIRI. III.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

IN *Tablet* 45 *B*, Ribadda, chief or king of Gebal, writes the Egyptian king, and says: "They have fought against me for five years . . . all the fortresses they have ruined."

Here he refers to the work of the Abiri, or of those at times called Amorites who were Abiri, or of a part of the Hittites who were under the sway of Dusratta, a friend of the Abiri.

Tablet 52 *B*, P. 55, doubtless from Gebal, shows the writer's feelings against his enemies, as he addresses the Egyptian king. He says "that the sons of the dog Abdasherah destroy the cities, and the corn, and attack the governors, and demand *fifty talents.*"

The Bible account tells of Joshua and his Abiri, Aberim, Averim, or children of Israel, capturing and destroying cities on a large scale, and these Tel-el-Amarna Tablets tell a similar tale, and of a similar time, and in the same lands.

57 *B*, P. 58, shows that the king of Egypt did not help to hold and garrison one of his chief cities on the east of the Mediterranean Sea. The writer says: "By my soul's life; if the king cared at heart for the life of his servant, and *of his chief city, he would have sent a garrison,* and they would have guarded thy city and thy servant."

Other Tablets make clear the fact that the Egyptian king was actually withdrawing the garrisons at the time Abdasherah and his sons were capturing cities and overrunning the land.

Tablet 77 *B*, P. 62, gives important information in writing to the king of Egypt; for it says, "If also you grant us no Egyptian soldiers, no city in the plains will be zealous for thee. *But the chain of the Egyptian soldiers has quitted all the lands; they have disappeared to the king.*"

Here we find that instead of Egypt sending soldiers to protect the fortified cities in Canaan and on the coast, the soldiers were "*disappearing to the king,*" which must mean that the soldiers were being withdrawn officially.

Surely this was of great help to Abdasherah, his sons and the Abiri in their invasion of the land.

Tablet 89 *B*, P. 64, is specially important showing the *Abiri* active among the Mediterranean coast cities, in and around Gebal, where Ribadda ruled so long and loyally for the Egyptian king.

It shows the vigour and activity of the old commander-in-chief of God's forces, viz., Abdasherah, as he prosecutes his work and carries out his commission most successfully.

Tablet 89 *B* says: "Abdasherah has fought strongly and has seized cities belonging to Gebal; that news has reached the city (he means Gebal) as to what has befallen the city Ammia *from the men of blood*" (the Abiri) . . . "Abdasherah is marching on Gebal." This is the city where the writer of the Tablet is ruler.

Tablet 79 *B*, P. 64, speaks of a great fight "*with the men of blood who made an end of men, women and soldiers of his poor country.*" His men were beaten in the fight. He mentions the king of the Hittites who is making war on a large scale; and at once shows who this "Hittite king" is, by referring to him as "The king of the Mitani." This is Dusratta, father-in-law of Amenophis or Amen-Hetep IV. And Dusratta is

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co-operating with "the men of blood," viz., the "dog Abdasherah" and his sons. The writer concludes his letter by calling Abdasherah *a dog*.

In *Tablet* 72 *B*, P. 65, Ribadda, king of Gebal, writing to Pharaoh, asks: "Who is Abdasherah? A slave, a dog, and shall the king's land be smitten by him?"

Very remarkable language concerning the commander-in-chief of forces so numerous, powerful and successful that the writer Ribadda is calling for Bitati, or Egyptian soldiers, to save him and his city Gebal from destruction at the hands of this "*slave dog*."

Tablet 60 *B*, P. 68, introduces another son of Abdasherah in addition to *Aziru*, viz., Benmabenat; and says, that "Benmabenat, son of Abdasherah, strives for the city Gatza. They have subdued the city Ardata, the city Yahlia, the city Ambi, the city Sigata; all the cities are theirs." "Now they have taken the city Ullaza."

A wonderful revelation of success of a remarkable people at a very remarkable time!

We should say here that the Thothmes and Amenophis, Pharaohs during the wars of the *Abiri*, were in conflict with the Nubian kings, tribes and peoples. This would in itself be a good and sufficient reason for calling the Egyptian garrisons from the cities of Canaan, Phœnicia and Philistia.

Hence it would, from this viewpoint, be natural for the petty city kings, or chiefs, to write letters calling for help from the Pharaoh of the day.

From various sources we conclude that the war of conquest by the Abiri extended through nearly a quarter of a century; and the Nubian wars continued over a much longer time. This gives us a groundwork for an explanation of the many Tablets which were written from Western Asia to the kings of Egypt, calling for help that never came.

In 41 *B*, P. 71, Ribadda, formerly of Gebal, addresses the "*Sun King*" of Egypt, and says, "Now *Aziru*, the son of Abdasherah, is marching with his brethren *from the city Gebal*." This seems to indicate that Gebal had been captured by the Abiri, and that Ribadda had escaped to some other city. Farther on, this Tablet says, "There is no money to buy me horses; all is finished, we have been spoiled."

In *Tablet* 45 *B*, P. 73, we read a striking statement: "The sons of Abdasherah, the slave dog, *have pretended that the cities of the governments of the king (of Egypt) are given to them.*"

What can this mean? Who gave these cities to the *Abiri*? Who were the *Abiri*? Have we information from any source that tells us anyone gave or promised the cities of Canaan and the sea-coast lands to any people? Scripture tells us that God gave to Israel *all that land*.

From the days of Abraham to the time of Moses and Joshua, that land was promised and given to the Hebrew-Israelites. Hence, as these people crossed the Jordan, under Joshua, they would assert in many ways, under all circumstances, that they came to possess the land THAT WAS GIVEN TO THEM. Hence, there was no pretence in the matter.

Now, if the *Abiri* were the Hebrews conquering the Land of Promise, they would naturally make the claim of gift, and the cities attacked by them would readily assume that the Abiri claim of gift was a sham, a lie and a pretence. In this they antedated the modern, materialistic, evolution theologic critics.

EXPOSITION AND EXCAVATION.—II.

IN last week's issue it was my privilege to call attention to two books which are upon my desk. The first is Rev. Pascoe Goard's "DOCUMENTS OF DANIEL"; the second is Professor Woolley's "UR OF THE CHALDEES."

I called attention to the remarkable agreement between Rev. Pascoe Goard's exposition and Professor Woolley's excavation, each showing that in the reign of Nebuchadnezzar, king of Babylon, there took place a remarkable change in the religious thought and practice of the king and people.

Now we shall take the same books and compare the statements made by Mr. Goard in further exposition of the Documents of Daniel, and the statements made by Professor Woolley in pursuit of that excavation work he is so well accomplishing at Ur of the Chaldees. The quotations we are to present now deal with the Persian period.

In his book, "THE DOCUMENTS OF DANIEL," commencing at page 148, Mr. Goard quotes and says:

"*Chapter xi*, 1: 'Also I 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?

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 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 intelligent 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;

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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 acting 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 me in these things but Michael your prince.' Thus would the Glorious One strengthen Cyrus in his course towards 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.

Now we come to the time of Isaiah; then of Jeremiah, Ezekiel and Daniel, with the minor prophets.

Jeremiah has 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 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

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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."

When Mr. Goard was writing the above, Professor Woolley was writing of the same period as follows:

(See "Ur of the Chaldees," commencing page 207.)

"It is very likely that the blow fell in the Persian period. After Cyrus no king's name appears on any brick to show that the government was at all interested in the buildings of the city; on the contrary, all the evidence proves that neglect speedily brought them to ruin. In the rubbish heaps which covered the sanctuary of Nannar's great temple we found crooked walls ill built of old bricks collected from ruins of all dates; they were mere huts without symmetry or plan, but under the foundations we discovered a clay jar containing tablets which proved that this was the last degenerate phase of the temple. Here a handful of priests lived on and eked out their existence on the tithes which a faithful few still brought to the dishonoured House of Nannar.

On the other side of the Ziggurat we unearthed, lying above the chambers built by Nabonidus for the service of Nin-Gal's temple, kilns set up by some Persian potter; his ovens ran up almost against the side of the huge tower, and the 'wasters,' the pots damaged in the firing, and the little clay tripods which kept apart the plates piled in the kiln and prevented the glaze sticking them one to another, were mixed in the rubbish with the blue-glazed bricks fallen from the walls of the little shrine which was the Ziggurat's crowning glory. Here and there in the remains of Persian houses dated tablets have been found which carry on the history of the inhabited town to about the middle of the fifth century before Christ, and thereafter there is silence.

About this time the Persian kings definitely adopted the Zoroastrian creed, whose pure monotheism rejected the images and temples of idolatry, and very likely iconoclasm hastened at Ur the slower process of natural decay; but that process of itself was sure. The populous city became a heap, its very name was forgotten; in the holes of the Ziggurat owls made their nests and jackals found a hiding-place, and the Bedouin pitched their camps under the shelter of the 'Mound of Pitch,' little guessing that here had lived Abraham, the founder of the Jewish nation and of their own race. Ibrahim Khalil Abdurrahman, the Friend of God."

It is very comforting to know that the writings of the Book, and the researches carried on by the British Museum and the Philadelphia Museum, under the charge of Mr. Woolley, unite in telling the same wonderful story. The testimony of the Archæologist is all the more encouraging because of the "accidental" nature of the evidence which has been lighted upon.

Who would have thought of looking for the confirmation of the Daniel record in the structure of heathen temples?

So the Bible is emerging more and more into the full light of day, and as it does so, we find that it is right even in the "accidentals" of the narratives, and historical references, contained in its writings. How much more is it right in the great story of God dealing with the world through Israel: dealing with the nations of the earth according to His great plan, made known unto Moses, and to the Children of Israel.

How wonderfully, on the other hand, modern history is verifying all the predictions of prophecy, thus by a double check showing the absolutely dependable nature of the literature of the Bible.

H. G.

ISRAEL IN THE NEW TESTAMENT.—I.

By F. S. Dobbs.

It is often asserted that British-Israelites when trying to substantiate their claims only cite Old Testament evidence. We turn to the Old Testament, it is true, for what it alone can supply, but nevertheless the essential principles of our belief are those of the New Testament, for they rest on the assumption that the oft-promised Redeemer has come and has accomplished the great work foretold of Him, that the ceremonial law has been abolished, having fulfilled the object for which it was instituted, namely, the bringing of the nation of Israel to Christ. (Gal. iii, 24.) It is the prevailing belief among theologians that the Old Testament is a Jewish book and the New Testament a Gentile one, being as they say addressed to Gentiles and written especially for them; but surely it is only logical to admit that the New Covenant (R.V. rendering) was entered into with the nation that had already received a former one. Six hundred years before Christ, Jeremiah announced that God intended to make this New Covenant with the House of Israel. (Jer. xxxi, 33.) The author of the Epistle to the Hebrews thus understood it, for in the eighth and ninth chapters of the Epistle he contrasts the two Covenants and quotes this very verse to show that the Old Covenant made with the fathers—including the promise of an earthly inheritance which still holds good—was "ready to vanish away" and be replaced by the New Covenant with the House of Israel, of which Christ was to be the Mediator—a Covenant much superior to the earlier one in that it was "the promise of an eternal inheritance." There is one aspect of the first Advent that, in the most unaccountable manner, has escaped the notice of theologians, namely, that Israel and the Messiah are inseparably connected. In the Old Testament He is their Ransom, Redeemer, Shepherd and Saviour, yet He is usually pictured as their Judge and Accuser. We read in Isaiah xlix, 6, that His mission was to raise up and restore the tribes of Israel, and yet it is the popular belief that He blotted them out. If this is really the teaching of the New Testament, Christ's

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Coming actually repudiated prophecy instead of fulfilling it. But most certainly such is not the case. Let us investigate the matter for ourselves. In Matthew i, 21, R.V. we read: "Thou shalt call His name Jesus, for it is He that shall save His people from their sins." It was "His people" that Christ came to save. In Matt. ii, 6, R.V. we find a quotation from Micah v, 2 addressed to Bethlehem: "Out of thee shall come forth a governor which shall be shepherd of My people Israel," and again Mary sang: "He hath holpen His servant Israel in remembrance of His mercy to Abraham and his seed for ever" (Luke i, 54 and 55), and Zacharias being filled with the Holy Spirit spake thus: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (v. 68), and the angel said to the shepherds: "Behold I bring you good tidings of great joy which shall be to all the people" (Luke ii, 10, R.V.). Peter and the Apostles declared before the Council at Jerusalem that Christ came "to give repentance to Israel and remission of sins" (Acts v, 31), and Paul—"The Apostle of the Gentiles"—affirmed when preaching to the Church at Antioch: "Of David's seed hath God according to promise brought unto Israel a Saviour, Jesus" (Acts xiii, 23, R.V.). I think I have now quoted sufficient passages to show that no departure from Old Testament doctrine can be found in the New Testament. If the language of Scripture has the faintest meaning, the birth, death, resurrection and ascension of the Saviour had particular reference to Israel—earthly, national Israel. Such it would seem must be the inevitable conclusion, but the spiritualizers get out of it by claiming that the expressions: "His people," "the people" and "Israel" when met with in the New Testament always mean "the Church—spiritual Israel." These blind guides maintain that Israel of the Old Testament is an absolutely different conception from the Israel of the New Testament, but a few quotations will clearly show how mistaken they are. In Rom. xi, 1, Paul asks the question: "Did God cast off 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." Without doubt "His people" refer to the ancient people of Israel. Again, when Paul was struck to the earth on the road to Damascus, the following guarantee was accorded to him by the Voice from Heaven: "Delivering thee from the people and from the Gentiles unto whom I send thee." (Acts xxvi, 17.) Clearly this expression "the people" refers to the Jews. It is equally clear that the word "Israel" preserves in the New Testament its original significance, for example in Acts ix, 15, the Lord declared to Ananias that He had chosen Paul "to bear My name before the Gentiles and kings and the children of Israel." We are thus shown that Israel and the Church must be kept absolutely distinct. Notwithstanding this, commentators have confused most completely what the Bible is so careful to separate. A moment's thought will, however, disclose the reason for this. It was not so much a matter of choice with them as one of necessity. The Jews had rejected the Gospel and nobody knew where the rest of the tribes were, consequently all the evils foretold of the Jews were presumed to apply to Jews and Israel alike. What then was to become of all the promises of mercy to Israel which abound from one end of the Scriptures to the other? Being God's Own words they must mean something, and so the term "spiritual Israel" was invented—an expression, be it noted, not to be found in the Bible. The fact of Abraham having a spiritual seed in a way justifies its coinage, but the habit of making it take the place of the genuine Israel and usurp all her privileges, in fact everything that belongs to her except the curses, is unwarrantable. When one of our critics is approached on the subject, he not infrequently asserts that "the whole tenor of the New Testament condemns the ridiculous craze." If, however, he is pressed for a more definite statement it turns out that to him apparently the New Testament consists of only some half-dozen verses. Let us run over these passages that are supposed to completely take the wind out of British-Israel sails. The principal one is: "there is neither Jew nor Greek" (Gal. iii, 28). We are told these words imply that the era of national superiority is passed, that there are now no racial distinctions in God's sight, that any advantage to one nation over another would not be in accordance with the spirit of the Gospel. It is astonishing how a claim could be made so absolutely opposed to the testimony of history, the Scriptures and common sense. (1) Take that of history. It is idle to assert that national superiorities have ceased to exist when we see that they have not. If we refer to the fact that the British Empire is the greatest and most blessed of God that exists to day, or ever has existed, they attempt to account for it in various ways. They assert that the Gospel equalizes every race and nation under Heaven and tell us it would be utterly unworthy of God to favour one nation more than the others, but that the Gospel has raised this nation far above all the others! (2) Now take the testimony of the Scriptures. The Bible teems with promises to the Hebrews of national superiority. The declaration "there is neither Jew nor Greek" does not revoke them, it does not even allude to temporary conditions. Paul, when he used these words, was not speaking of secular concerns but of spiritualities. He maintained that the sole requisite for salvation was faith in Christ. All have sinned and all must accept the same way of salvation. Paul does not teach that mundane things have ceased to exist. On the contrary, the statement that in the Gospel all men are equal presupposes that in other matters such is not the case. (3) Lastly, take the evidence of common sense. The words "there is neither Jew nor Greek" are followed in the text by "there is neither bond nor free, there is neither male nor female." Now if all the temporal conditions between Jew and Greek have been removed the same must naturally apply to the case of male and female. Does a man that accepts Christianity become a woman? Surely not. And we deny that under the New Covenant the Israelite forfeits one iota of his special privileges. Notwithstanding conversion a slave remains a slave and endures his chains. A man remains a man and bears his responsibility, and the Hebrew remains a Hebrew and retains his prerogative. Is it not a strange thing, however, that those who are foremost in declaring there is neither Jew nor Greek are the loudest in asserting that these are "the Times of the Gentiles"? In other words, that there *is* a difference between Jew and Greek, and that the Greek for the time being has decidedly the best of it. When this contradiction is pointed out to these people, they reply "but 'the times of the Gentiles' is a scriptural expression." So it is, but the phrase "Gentile Dispensation," that has been so universally

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substituted for and made interchangeable with the expression "the Times of the Gentiles," is not. The words "the Times of the Gentiles" occur only once in the Bible and have no relation whatever to "the calling of the Gentiles," nor to their special blessings and privileges. When they were uttered Jesus was speaking of the retribution in store for the Jews. These are His words: "There shall be 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" (Luke xxi, 23-24). Clearly the purport of this prophecy is that the Gentiles would have possession of the Land for a definite period, at the end of which they would be driven out of it. If, however, many Bible experts are correct and "the Times of the Gentiles" signifies a dispensation of Gentile blessings, their fulfilment must surely indicate the cessation of these Gentile blessings, and this cessation would synchronize with the restoration of Palestine to Israel. The latter event actually took place in A.D. 1917 in so far that Great Britain was then awarded the Mandate by the League of Nations, but when that terminates we may undoubtedly expect to obtain complete possession of the Promised Land. There can be little doubt that since the Turk was driven out of Palestine in 1917, missionary enterprise generally has been increasingly successful. When, however, the Holy Land definitely comes into the hands of National Israel, in accordance with what has always been the teaching of the Church and is certainly that of the Scriptures, a much more mighty impulse will be given to the spread of the Gospel among the Gentiles. The Times of the Gentiles therefore cannot be a Gentile Dispensation; it is merely the ordained period of Gentile possession of Palestine, and when it is terminated by the uncontrolled return of Israel, the conversion of the Gentiles will not be checked, but, on the contrary, will be immensely accelerated.

Now let us turn to Rom. xi, 25-26, R.V., addressed by Paul to Gentile Christians in Rome. "For I would not brethren have you ignorant of this mystery lest ye be wise in your own conceits." What is this mystery? "That a hardening in part hath befallen Israel." What part of Israel? the Jews undoubtedly. Hence the passage might read thus: "For I would not brethren have you ignorant of this mystery," "that a hardening hath befallen the Jews until the fulness of the Gentiles be come in, and so all Israel shall be saved." "The fulness of the Gentiles" is taken by theologians to be the entry of the Gentile element into the Church. And we are told that after this shall be accomplished the veil shall be lifted from Israel. British-Israel teaching produces a very different and at the same time an absolutely consistent view of this passage. Commentators seem to be oblivious of the fact that in alluding to the fulness of the Gentiles, or nations, as the word should be translated (see marginal note to the word "Gentiles" in Matt. iv. 15, R.V., which is "Greek nations and so elsewhere.") Paul is quoting from Gen. xlviii, 19, where it is prophesied that Ephraim should become a multitude (margin fulness) of nations. In Hebrew Bibles the phrase here employed by Paul is identical with that used in Genesis and the expression is found nowhere else in the Bible. What does it teach us? It clearly tells us that "the fulness of the Gentiles" is not to be looked for either among the Jews or the Gentiles, but among Ephraim-Israel, separated from the Mosaic Law and become Gentiles as Hosea tells us, but revealed to-day in the Anglo-Saxon Race. The "fulness of nations" constituting the British Empire is at our very doors, and its completion will be accompanied by the dissipation of Jewish blindness, as foretold by Paul, "and so all Israel shall be saved." In no case does either the "fulness" or "the Times" of the Gentiles countenance the assumption that the present time is a Gentile parenthesis in which Israel is banished from God's favour, being impersonated meanwhile by a spiritual imitation. On the contrary, in Rom. xv, we have Paul's quotation from the Old Testament: "Rejoice ye Gentiles with His people" and again "Praise the Lord all ye Gentiles, and laud Him all ye people." It is not "rejoice ye Gentiles instead of His people," nor is it "rejoice ye people with the Gentiles," but "rejoice ye Gentiles with His people." The rejoicing people are the people of Israel and the Gentiles are invited to rejoice with *them*. Simeon emphasizes the same point by declaring that Jesus was to be "a light to lighten the Gentiles and the glory of Thy people Israel," thus signifying that the Saviour would hold a higher place in the heart of Israel than among Gentile nations. All through the Bible it is the Hebrew that is appointed to rescue the Gentile, not once is the Gentile commissioned to evangelize Israel.

People who are ignorant of British-Israel Truth, if asked to explain Matt. xxi, 43-44, R.V. ("Therefore say I unto you, the Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof, and he that falleth on this stone" (the nation just spoken of) "shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust") almost invariably say that the nation here referred to is the Gentile Church. It, however, takes very little thought to convince one that Christ is speaking of the nation represented in Nebuchadnezzar's dream by the stone which, as we read in Dan. ii, 35, "brake in pieces" all the other kingdoms of the Image so that they became "like the chaff of the summer threshing floor, and the wind carried them away"; the simile in the two cases is identical. We read of "the Church that was with Moses in the wilderness," "the Church of the firstborn" and "the Church of God," but nowhere in the Bible do we find even a suggestion of a Gentile Church. For information about it we must turn to the Commentaries. In them we find it described as the true Israel, to distinguish it from the Israel descended from Abraham! They tell us that God has cut off Ancient Israel because of their wilful unbelief and has adopted the Gentiles instead, and that the former can only participate in the privileges of the Gentiles by being joined to their Church, which is now the true Israel. This theory is derived from Rom. xi, although in reality the teaching of this chapter is diametrically opposed to it both in letter and spirit. Paul refers to the name given to the joint Houses of Israel and Judah in Jer. xi, 16: "The Lord called thy name a green olive tree, fair, and of goodly fruit." He then informs us that some of the branches of this good olive tree were broken off, not all of them nor even many, but "some." These, of course, were the Jews; and the Roman converts to Christianity, spoken of as a cutting from a wild olive tree, were grafted in to fill up the void. As every gardener knows, a tree

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must be well established in the ground in order that it may be in a condition to take a graft. Therefore the Hebrew tree with its House-of-Israel branches must have been unaffected by the above operation, but the theologians would have us believe that the whole Hebrew tree was plucked up by the roots and a Gentile tree planted in its place. The act of grafting Paul tells us was in this case " contrary to nature," for nobody in his senses would dream of grafting a scion from a wild olive tree on to a good stock, because the graft would flourish and grow profusely on the strength of its foster parent but would continue to produce the evil fruit of the wild olive tree. This chapter was addressed to Rome. The inspired Apostle made no mistake; he could look forward down the centuries and see Romanism spread abroad under the cloak of Christianity continuing to bear meanwhile an increasingly abundant crop of idolatrous fruit. The Israel Church in Britain threw off her yoke at the Reformation and re-established a British Church that returned to the original teaching of the Apostles as drawn directly from the Scriptures.

BRITISH-ISRAEL FACTS *NOT* FANCIES.—VI.

By MAJOR-GENERAL C. A. HADFIELD.

THE STONE KINGDOM.

IN Daniel ii we are given Daniel's interpretation of Nebuchadnezzar's Dream Image: The King was surprised by the appearance in his dream of a stone, cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

The interpretation is, that Nebuchadnezzar himself represents the head of gold of this image. God had given him a kingdom with power, strength, and glory.

After Nebuchadnezzar was to arise another kingdom, inferior; followed by a third, and a fourth.

Then comes the interpretation: And in the days of these four earthly monarchs, " The God of Heaven shall 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."

From this we can clearly see that God Himself set up a fifth and *final* kingdom. It was to have no successor, it is to stand for ever.

The first of the four monarchies was Babylon, under King Nebuchadnezzar; the next was Medo-Persia, followed by Greece and then Rome. All these were, in turn, to be destroyed. The mission of the fifth was to destroy them (the image) and to fill the world.

This mission exactly corresponds with that of Israel, which was to be a nation *for ever*. So we may take it for granted that Israel, the Stone Kingdom, and Great Britain, *are identical*. The kingdom holding the *perpetual* Throne of David until He comes Whose right it is.

Nebuchadnezzar saw *no hands* cutting out the stone out of the mountain, which is symbolical with Israel's unidentified journey through the world during the past centuries. Israel has, through Divine plan, gone forward from Assyrian exile to the " place appointed," as the nation *set up by God Himself* to overthrow all other nations, and eventually to fill the whole earth. To fulfil the prophecy that " Abraham is heir to the world." Through such marvellous Divine plan Israel, under the name of Britain, has been able to rise to her greatness, and to " dwell alone," in the safety of the British Isles, unrecognized by her neighbouring nations, and consequently unenvied by them during her progress.

All this concealment has been aided through the eyes of commentators, theologians, and teachers being " blinded," and as they in olden days (the early days of Christianity) could —naturally—see no nation on the earth likely to rival in power the great Roman Empire, they were unable to account for the dream in any other manner than that the Stone Kingdom and Israel (lost to them) were intended to be but symbolical of " the Church." What else, thought they, could it be? The more one looks at this, the more improbable it becomes! It was excusable in the fourth or fifth centuries (A.D.). But now, when one sees the old prophecies being fulfilled to Britain as were " promised " to Israel, there is no excuse for cultivating " out of date " theories such as these.

It *cannot* refer to " the Church," because the actual words of Holy Scripture say: " *In the days of these kings* " the kingdom shall be set up. Christianity was not " set up " until the days of the last of the four earthly kingdoms, *i.e.*, in the days of the Roman Empire. What had " the Church " to do with the destruction of Babylon, or Medo-Persia, or Greece? Did the Church either take any part in the fall of the Roman Empire? The whole argument is fallacious. Then again, there is no solidarity with " the Church "; it is broken up into many religious bodies holding diverse views—no uniformity. In these circumstances, we are compelled to realize that the words of Holy Scripture are surely here intended to be taken in their literal sense. The fifth, or Stone Kingdom, is as much an earthly, or material kingdom, as the four which preceded it; Israel was existing when Babylon arose, and also during the existence of each of the four monarchies in succession; and Israel fulfils to the very letter the words of the prophecy. Israel, the Stone Kingdom, and Great Britain are identical. How otherwise is Britain now in occupation of Palestine, and of most—if not all—of the Promised Land? Is Britain a " Gentile nation," still treading down Jerusalem? If so, it stands to reason Israel has yet to be discovered to turn the British out of Palestine, Egypt, Africa, India, the Oversea Dominions, and all other possessions, and to break our sea power in the world! This is certain, because Israel in the " last days " is prophesied to be the holder of all these birthright blessings promised to the descendants of Joseph. Since Britain has (often unwillingly it is true) come into possession of all the promises, we may be certain Britain is Israel under the predicted change of name and language.

Bear in mind that if Britain is *not* Israel, Britain must be destroyed, for *only* Israel is to be exempted—" though I make a full end of all Nations whither I have scattered thee (Israel) yet will I not make a full end of thee " (Jer. xxx, 11). Britain, if not Israel, must be one of the " all nations " who are to be gathered against Jerusalem, and who are to be " broken in pieces " *by Israel* (Joel iii, 2, 12, 14; Zech. xii, 9; Jer. li, 20).

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THE KINGDOM.

The dream of King Nebuchadnezzar, King of Babylon, was in the second year of his reign (Dan. ii, 1). "Thou art this head of gold" (v. 38). That is, Nebuchadnezzar was the ruler of the first of four monarchies. The date would be 604 B.C. If "seven times" punishment was to run, equal to 2,520 solar years, it would mean 2,520 — 603 = 1917 A.D. as being the termination of that "seven times." By this time it would have run its course, and in the very year in which Jerusalem and Palestine were released, by the British, from Turkish control.

We are told by the prophet Zechariah (chaps. xii, xiv) that Israel and Judah shall *both* be in occupation of Palestine when Christ comes.

If the British be not Israel, is it but a mere coincidence that Britain has been given a Mandate over Palestine, and is repatriating the Jews? They are now both in Palestine! Is it a coincidence that Britain has dislodged the Gentile Turks—or Edom—when Israel was to do it?

When we remember that before this could happen Israel was *to change name and language* the fact surely becomes more than "a coincidence"!

THE NEW COVENANT.

In regard to the making of the New Covenant, see Jer. xxxi, 31: "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."

Many opponents at once say: "How could a new covenant be made if the two Houses were apart?" God said He would "make" it, and St. Paul says that the Mosaic covenant had been "made" old; thereby, Christ made the New Covenant through the sacrifice of Himself, and to participate in the fruits of that sacrifice (of Himself) it was no more necessary for Israel to be on the spot than for the Chinese to be there.

Even Judah was only represented in Palestine *then* by a fragment of the people, and there was also (loaned to the Jews) a fragment of Israel present, viz., the tribe of Benjamin which belonged to the House of Joseph (2 Sam. xix, 20), that is, to the "House of Israel," but was "attached" to Judah at the time. [See "Lost and Found," by J. G. Taylor.]

The Jews as yet have not accepted Christ; that they will, ultimately, is certain, after the reunion, and then the Holy Scriptures will be fulfilled as regards the *two* Houses. How could the new covenant be made with the two Houses if the House of Israel (of the Ten Tribes) *ceased to exist*, as the House of Judah was not then ready for it? Thus, as Mr. Taylor points out, "to find Israel a Christian nation, *i.e.*, under the new covenant, is to vindicate Heb. viii, 10; while the unbelief and deposition of the Jews is a vindication of Matt. xxi, 43."

It may be well to refer here to the confusion which exists as to the word "Gentiles." It surely refers to those people outside the covenant made with Abraham, Isaac and Jacob. The uncovenanted people. To the Jews, in our Lord's day, all who were not Jews were classed Gentiles, and similarly to the Romans all outside of their Empire were Gentiles.

But this fact does not make the Northern Kingdom of Israel a "Gentile nation."

WHY "SPIRITUALIZE" ISRAEL?

Then we have that large body of opponents who will "spiritualize" Israel. The advice given by the Rev. G. H. Lancaster is: "If you spiritualize Israel, you must be fair and spiritualize the Jews also; to say nothing of other empires who were contemporary with Israel, such as Babylon. Matt. xxi, 43, shows that it is no more possible to "spiritualize" the "nation" to whom the Kingdom of God was given than to spiritualize the Jews from whom it was taken. [N.B.—Christ said "nation," *not* "Church."] There is no justification for changing the word *nation* to "Church." The word in the original Greek is "*nation*." British-Israel Truth is a wonderful *proof* of the inspiration of the Bible, and to the greatest evidence of Christianity.

Therefore British-Israelites, as they can find no word in Holy Scripture to justify any "spiritualizing" cannot possibly accept such teaching. The error has apparently been perpetuated from the days of the third or fourth century A.D., and has, unfortunately, become accepted as "a matter of course," therefore it behoves all of us who desire to read the Bible aright, to *unlearn* much of our early day teaching—or in the words of Antisthenes: "The most needful piece of learning for the uses of Life is to unlearn what is untrue." Dr. Isaac Watts said: "The greatest part of the Christian world can hardly give any reason *why* they believe the Bible to be the Word of God, *but because they have always believed it, as they were taught so from their infancy.*"

A WAR-TIME ADDRESS (EXTRACTS).

BY "EYNSFORD."

THE following address was prepared with a view to encouraging and heartening the hearers in the strenuous days of the Great War, and to cause them to look alone to God for deliverance, for there is none other that fighteth for us but only Thou, O God.

In the fight between David and Goliath (1 Sam. xvii) there are lessons to be gleaned, and there are perhaps some points of resemblance to our war with Germany.

David, who was sent by his father to visit his three eldest brothers in the camp of Israel when Saul was at war with the Philistines, was greatly distressed when he learned that there was no one in Israel to accept the insolent challenge of the great giant, Goliath of Gath. So full of righteous indignation was he that he declared that he himself would meet the mighty man who was defying the armies of the God of Israel. So manfully and confidently did he speak that he was reported to the king. He was then brought in before King Saul, and to him he spake, "Let no man's heart fail because of him; Thy servant will go and fight with this Philistine."

Saul was not a little amazed at the daring of this youth, and answered, "Thou are not able to go against this Philistine to fight with him, for thou art but a youth, and he a man of war from his youth." Surely a fitting description of the present antagonists. In military strength and size our nation was insignificant and small; not prepared or armed for a great war. Whereas the enemy is the greatest military power that the world has ever seen; an army of huge proportions,

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heavily armed and perfectly equipped for war, in fact, "a man of war from his youth"; fully conscious of his strength, confident in his invincibility, and full of boast and defiance.

For years Germany by her growing military strength has overawed Europe. There has been the boast of "the mailed fist" and the "rattling of the sword in the scabbard."

David's reply to Saul showed that he remembered past deliverances. Let the remembrance of past mercies stimulate the people of God. Call to remembrance His mighty works of old. David narrated how that on two previous occasions of dire peril, when the odds were sore against him, God had delivered him. He tells of how on one occasion it was from a lion, and on another from a bear.

We in the present circumstances must recall past national deliverances. We have experienced two such, when the odds were overwhelmingly against us, when, humanly speaking, we should have been destroyed. The first was our great encounter with Spain in the days of Queen Elizabeth, and the second in the perilous days of Napoleon. God saved us on each occasion and gave us the victory.

David said, "Thy servant slew the lion and the bear." "The Lord that delivered me out of the paw of the lion and the bear . . ." Our nation realized that God had saved us out of the paw of the Lion (Spain) and out of the paw of the Bear (France). (Not that it is suggested that these animals are the usual national emblems of either of our former foes.)

The remembrance of past mercies strengthened David for fresh encounter. "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." David did not trust in his own strength or skill, but relied wholly upon God. "The Lord that delivered me . . . will deliver me out of the hand of this Philistine"—1 Sam. xvii (v. 37). Let ours be the same reliance. "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel." The result of the deliverance was to be the glory of God.

David drew near and "when the Philistine saw David he disdained him" (v. 42–44). Our enemy was full of contempt for our military power. Our Army was disdained and described as "contemptible." "David hastened, and ran toward the army to meet the Philistine" (v. 48). Even so did our small standing Army rush to meet the oncoming mighty foe. With what expedition were our forces moved over sea and land to stem the giant's advance, and so the issue was joined. "So David prevailed over the Philistine . . . and smote the Philistine" (v. 50). Thus did David receive at the hand of God his third wonderful deliverance.

* * *

And to-day (1930) what shall we render unto the Lord for this immeasurable great benefit of deliverance? Let us take the cup of salvation, and call upon the Lord. Let us render Praise and Obedience. From hardness of heart and contempt of Thy Word and Commandment: Good Lord deliver us.

CORRESPONDENCE.

To the Editor.

DEAR SIR,

Several communications relating to the use of swine's flesh as a food have recently appeared in THE NATIONAL MESSAGE, and many important truths have been brought to light thereby.

It is an undeniable fact that the eating of swine's flesh, as well as that of several other species of sentient creatures, is positively forbidden in the Law of God as delivered to Israel through Moses.

It is also an undeniable fact that our Heavenly Father has never prohibited the use of anything that is *not* inimical to the highest physical and spiritual development of His people.

Our moral and spiritual welfare is more closely connected with, and dependent upon, our physical condition and health than most people realize.

God's promise to His people Israel, as recorded in Leviticus and Deuteronomy, is to the effect that, conditional upon their obedience to His Law, He would remove all plagues and sickness from them.

Unlike man, God never finds it necessary to retract any of His statements, or to retreat from any stand which He has taken.

Like His promises, His Laws are eternal and unchangeable, and no one can violate them without incurring the penalties provided therein.

As concerning punishment for personal violations of the Laws of health, God is no respecter of persons.

It is not necessary for us to obey the Mosaic Law in order to obtain salvation from sin; which salvation is now provided only through the sacrificial atonement of our Lord Jesus; but it is necessary for us to obey the Law if we would obtain salvation from sickness and disease.

Is the physical health of the average Christian of to-day superior in any marked degree to that of the average non-Christian?

It will be a hard matter to prove that it is.

What then is wrong? Why are we not, as Christians, enjoying that condition of superb physical health which God has clearly promised to His obedient children?

It is unquestionably due to the fact that the plane of the believer's physical life is not materially different from that of the unbeliever's. In other words, the one has no more regard for the Law of health than has the other.

We note the alarming prevalence of cancer, tuberculosis and other diseases of a scrofulous nature. Medical men are constantly engaged in seeking remedies to stay the spread of these disorders.

In connection with this statement it may be well to observe that the word *scrofula* is derived from the Latin *scrofa*—a sow. The swine is the most scrofulous animal known, and the use of its flesh as food is probably responsible for more cancer than any other single cause.

Physicians also have borne witness to the fact that a case of cancer is seldom met with among the orthodox Jews, who abstain from the use of swine's flesh and other forbidden foods.

That the Lord God created man from the dust of the earth

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is a fact commonly accepted by all who believe in the Divine inspiration of the Holy Scriptures.

Why then are we not willing to concede that He knows at least as much about running the human machine which He has made as do our prominent physicians and scientists?

Our Heavenly Father has provided for our use such a profusion and variety of wholesome and attractive foods that, under normal conditions, there is absolutely no excuse for the eating of any food which He has, in His wisdom, prohibited.

Personally, for nearly thirty years, I have not eaten the flesh of a swine, rabbit, hare, catfish or eel; and such abstinence has not only entailed no hardship or privation, but has greatly augmented my physical and spiritual welfare.

Surely there are few who will not admit that a strong, healthy, radiant Christian is a far more effective witness to the efficacy of the Gospel of our Saviour than one who is weak, sickly and gloomy.

Christ did not come to destroy, or to nullify the Law, but to fulfil it. "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."

Let us therefore, as Israelites, earnestly strive to accomplish the fulfilment of God's Law in ourselves, and see if we do not thereby obtain a blessing, both spiritually and physically, such as we have not yet experienced.

Yours truly,
IRVIN POTTER (U.S.A.).

QUESTIONS AND ANSWERS.

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

QUESTION.—Do all British-Israelites observe the giving of one-tenth, or does that apply to, and does it characterize the Jew only?—C.M.

ANSWER.—The teaching of the tithe system, *i.e.*, of giving one-tenth to God, is a very ancient doctrine, and dates back to the time of Jacob (Gen. xxviii, 22), if not to Abram (Gen. xix, 20), though in the latter case it was to Melchizedek to whom Abram "gave a tenth of all," *i.e.*, of all the booty (cf. Heb. vii, 4).

The custom of paying tithes to a priesthood or sanctuary was widely diffused in antiquity. The later Hebrew law exacted tithe only on the produce of the soil, and on cattle; but among other nations it was exacted on many other sources of revenue; among the Greeks, for instance, we read of tithe being paid on spoil taken in war, on gains made in trade, on confiscated property, etc., not less than on the annual crops. Sayce says that the temples in Babylonia, at least in the time of Nebuchadnezzar and his successors, were largely supported by *eshru*, or tithe. It may be noted that Abram's payment of the tithe to Melchizedek was in exchange for the blessing which he received from him, which became a pattern to the later Israelites. Robertson Smith (*Religion of the Semites*, Chap. vii) says: "In most ancient nations the idea of sacrificial tribute is most clearly marked in the institution of the sacred tithe, which was paid to the gods from the produce of the soil, and sometimes also from other sources of revenue. In antiquity tithe and tribute are practically identical, nor is the name of tithe strictly limited to tributes of one-tenth, the term being used to cover any impost paid in kind upon a fixed scale. Such taxes play a great part in the revenues of Eastern sovereigns, and have done so from a very early date. The Babylonian kings drew a tithe from imports, and the tithe of the fruits of the soil had the first place among the revenues of the Persian satraps. The Hebrew kings in like manner took tithes of their subjects, and the tribute in kind which Solomon drew from the provinces for the support of his household may be regarded as an impost of this sort (1 Sam. viii, 15, 17; 1 Kings iv, 7; cf. also Amos vii, 1; 1 Kings xviii, 5). Similarly the Romans in Syria levied a tax on pasture-land in the month Nisan for the food of their horses. Thus the institution of a sacred tithe corresponds to the conception of the national god as a king, and so at Tyre tithes were paid to Melcarth, 'the king of the city.' The oldest Hebrew laws require the payment of first-fruits, but know nothing of a tithe due at the sanctuary."

We learn (Amos iv, 4) that it was customary to pay tithes at Bethel, and proof from the incidents of Abram and Jacob shows that the duty of giving a tenth to God was recognized before the giving of the Law.

It is evident then that the giving of one-tenth to God was an ancient custom long anterior to the religion of the synagogue, and thus was an Israelitish custom long before it ever became a Jewish one (cf. Josephus, *Antiq.* I. x. 2). See further, P. W. Thompson, *Israel in Prophecy and History*, also his *The Whole Tithe*, and *Thine Increase*, published by the Covenant Publishing Company, Ltd., 6, Buckingham Gate, S.W.1. Mr. Thompson shows that the system of the tithe is still binding upon Christian people to-day, and that much blessing is bestowed of God upon those who give Him their tenth. (Deut. xiv, 29.)

"MY KINGDOM IS NOT OF THIS WORLD."

BY "EYNSFORD."

A CRITIC has drawn attention to the omission of a "still stronger" text in the above-named article (which appeared in the January 25th issue of THE NATIONAL MESSAGE AND BANNER).

It is that which tells of our Lord's refusing to accede to the desire of the multitude to make Him a King. (John vi, 15.)

"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone."

This verse bears strongly on the subject, and is most helpful.

In justice to the critic, it is only fair to state that he interprets it as an absolute repudiation by our Lord of any idea of reign or kingship except in the spiritual sphere.

But, rightly interpreted, it absolutely confirms the contention of the article. The incident proves that our Lord repudiated earthly Kingship *at that time*; even as He later did before Pilate. At His first Advent He did *not* come as the Reigning Messiah, but as the Suffering Messiah. Hence he refused the role of Kingship. At His second Advent, however, he comes as the Reigning King of Israel and the whole earth.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

BRITISH-ISRAEL-WORLD FEDERATION.

SECRETARIES of Branches, Members, Associates, and all readers of this Journal, are asked to note that forces inimical to the work of the Federation are very active, endeavouring to undermine our work in various parts of the world, both openly and secretly. Venomous personal attacks are being made, as well as most insidious attempts to nullify British-Israel teaching, some so subtle that they deceive.

Communications received regarding B.-I., which do not emanate from Headquarters, should be brought to our notice immediately, in order that steps may be taken to safeguard the interests of the Federation and to counter the attacks.

Our only address is 6, Buckingham Gate, London, S.W.1. Any communication bearing any other address and purporting to come from Headquarters should be regarded as suspect.

* *

Guildford Branch had a most successful meeting on February 6th, when Miss Hamilton Hunter gave an address on "The Redemption of Israel" to a good gathering of people. Several gave in their names as wishing to become members of the Federation.

* * *

The Rev. W. T. Medhurst gave a lantern lecture at Ely, Glam., on February 6th, on "The Sign and Witness of the Great Pyramid." The chair was occupied by the Rev. J. Lewis Evans. The lecture was the outcome of a series of sermons which had been given by Mr. Medhurst. The audience greatly appreciated the interesting and instructive character of the knowledge imparted by the speaker.

* * *

"Israel in the New Testament and the New Covenant" was the subject of a lecture given by Mr. H. A. Marchant in the Hove Town Hall on February 1st. Mr. Marchant pointed out that the only tribes of Israel in Palestine in the time of Christ were Judah, Benjamin and Levi, and it was important to remember that the word "Jew" was a short name for a portion of the tribe of Judah. The Israelitish race had scattered, and many had reached these Islands at that time. The meeting was presided over by Major E. F. Holland, the Chairman of the Branch. In the evening Mr. Marchant gave a lantern lecture on "The Origin of the Ancient British and Saxons," as revealed by Assyrian, Babylonian and Persian monuments.

* * *

The Minister of a Church in Brighton recently preached two British-Israel sermons to large congregations.

* * *

Invitations, printed on postcards depicting the Coronation Chair and Stone, drew many new friends to hear Miss Hamilton Hunter's lectures at Salisbury on February 17th, especially the one on "The Stone Symbol of Israel." Much literature was purchased, and THE NATIONAL MESSAGE and BRITISH-ISRAEL CRUSADER eagerly bought. New members joined up with the Branch.

* * *

At a meeting of the Durham Branch on February 13th the Rev. R. G. F. Waddington, M.A., gave an intensely interesting address entitled "Life from the Dead," Mr. D. Robertson, of Darlington, presiding. The lecturer stated that the Resurrection of Jesus Christ is a fundamental doctrine of the Christian Church, and he showed that the moral resurrection of Israel demands a physical resurrection first. The lecture, dealing mostly with British-Israel Truth from the historical standpoint, was greatly enjoyed.

* * *

Our veteran Commander Roberts went to the aid of the Teignmouth Branch on February 18th, when the announced speaker failed them. Commander Roberts was, as usual, splendid on "The History of Israel from Egypt to Britain," showing the migrations of Israel from before the Exodus, and after. Very sincere thanks are due to the Commander.

* * *

Mr. S. E. Steele visited Harrogate and Ilkley, and delivered lectures on "The Early British Church" to appreciative audiences. He was cordially invited to pay them another visit.

* * *

Mr. John Leech, M.A., K.C., will give another of his lectures on Prophecy at Headquarters, 6, Buckingham Gate, S.W.1, on Wednesday afternoon next at 3 o'clock. The usual meeting will take place on Thursday evening at 7.30.

* * *

A fine series of meetings was held at Central Hall, Westminster, last week, notwithstanding the cold weather. Many of our members were laid up, but large numbers of new people were in attendance daily. The Rev. Pascoe Goard gave seven addresses with his own convincing power. The President, Major Knowles; Mr. Herbert Garrison, Secretary-General; Major Richard Rigg, the Rev. Pascoe Goard, and the Rev. J. Lumley Davies, acted as Chairmen. Two addresses were given by Mr. John Leech, two by Mr. J. J. Morey, and one each by the Revs. E. A. Couldrey, Joseph Gay, and T. Sparshott Johnson. Mr. Garrison gave five lantern lectures. Many are the expressions of gratitude for the stimulus and uplift experienced, and general regret was felt that the meetings could not continue for another week at least. The final meeting on Friday night reached a climax of spiritual power and influence with Mr. Goard's remarkable closing address.

* * *

Next week the Rev. Pascoe Goard, Mr. Garrison and the Rev. T. H. Whitehouse are at the Empire Hall, North Place, Cheltenham, on Monday, Tuesday, Wednesday and Thursday

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afternoons and evenings. The Secretary-General is to give a lantern lecture each evening ; admission is free, but seats may be reserved if desired at 1s. for the evenings at Messrs. Crichton's. The following week they and Mr. Leech are at the Town Hall, Leamington, March 11th, 12th and 13th, twice daily.

* * *

The Annual May meetings are to be held at Headquarters on April 9th and 10th, afternoons and evenings. The Annual Meeting of members of the Federation for receiving the Annual Report and Financial Statement for 1929 will be held on Wednesday, April 9th, at 5.30 p.m.

* * *

Mr. John Leech visited our Bedford Branch on February 17th on the occasion of their Annual Conversazione and gave an address to a large company.

* * *

The Executive Committee of the Federation met on February 17th and transacted important business under the chairmanship of the President, Major Knowles. It was decided that the next Congress be fixed for the week commencing October 6th, 1930. Our friends will be glad to learn that Professor Odlum, and the Revs. Maxwell Carnson and E. J. Springett propose to be present in addition to the Rev. Pascoe Goard, and perhaps some speakers from U.S.A.

* * *

The Stoke-on-Trent Branch held one of its monthly lectures on February 19th. The lecturer was the Rev. T. Sparshott Johnson, M.A. The title of the lecture was "The Eleventh Hour" from the point of History, Astronomy and Prophecy. The President, Gresham Copeland, Esq., presided. The lecturer opened the meeting with three short prayers : one for the Royal Family, including "David, Prince of Wales," the next for the High Court of Parliament, and the third for "Thy Kingdom come." The theme of the lecture was that from the beginning there has always been a conflict for world dominion, a conflict both physical and material, as well as spiritual good and evil. The lecturer enumerated some of the powers now contending in this great conflict. He instanced Russia as being anti-God ; Rome the usurper ; the Zionists anti-Christian, and the League of Nations non-Christian. All these great forces the lecturer stated were now in grim conflict, and were approaching if not past the eleventh hour. If we turn, said the lecturer, to History, and particularly Biblical History, and to the portents of Astronomy and to Prophecy as contained in the Bible, and confirmed and expounded by well-known research authorities, both past and present, we find that there is undeniable evidence that such prophecies have been true in the past, and that day by day and year by year the events and happenings as prophesied of old are coming true. The lecturer finished with a warning that the eleventh hour had now arrived, and the end of the conflict was fast approaching.

The lecture was followed with intense attention, and its appreciation was demonstrated when the President, after a short résumé of some of the points made by the lecturer, tendered the thanks of the audience to the lecturer.

MANITOBA NOTES.

A public B.-I. meeting was held on January 9th, in Winnipeg, for intercession, with Scripture reading by Rev. W. R. Johnson, and addresses by Rev. E. J. Springett and Dr. H. W. Wadge.

January 21st was notable for a triple presentation of B.-I. Teaching, carried on simultaneously. Dr. G. F. Bush, L.D.S., gave a most interesting address on "The Metallurgy of the Bible," showing that the many Scripture references were both scientifically correct and very comprehensive, and that the people of old, both in the East and in Britain, possessed a very highly developed knowledge of the art of metallurgy. Dr. Wadge occupied the chair, and referred to the Naval Conference in London. Meanwhile, Rev. E. J. Springett was speaking to the Men's Club, and Miss Mabel Harbour gave a lecture on the Flags under other auspices, the Rector and Cadets being present.

SOME ENGAGEMENTS FOR NEXT WEEK

BARKING, Municipal Restaurant, Friday, 7th, at 8. Rev. T. Sparshott Johnson, M.A.
BATTERSEA, 193, Lavender Hill, Tuesday, 4th, at 8. Mr. Griffiths.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 3rd, at 8.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 6th, at 8.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 6th, at 7.30. Bible Study.
CAMBRIDGE, St. Andrew's Hall, Wednesday, 5th, at 3 and 7.45. Rev. E. A. Couldrey.
CARDIFF, Y.M.C.A., Tuesday, 4th, at 7.30. Rev. W. T. Medhurst.
CHELTENHAM, Empire Hall, North Place, Monday, 3rd, to Thursday, 6th, at 3 and 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
COWES, Wednesday, 5th. Miss Hamilton Hunter.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 3rd, at 8.15. Mr. J. A. Jubb.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 5th, at 3 and 7.30.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 6th, at 8. Bailie John Thomson.
GRAVESEND, Town Hall, Tuesday, 4th, at 8. Rev. J. Lumley Davies, L.D.
GUILDFORD, Holy Trinity Hall, High Street, Thursday, 6th, at 3.15. Mr. J. J. Morey.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 6th, at 7.30. Mrs. J. Walshaw.
HIGHGATE, 223, Archway Road, Wednesday, 5th, at 8.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, 3rd, at 8. Rev. E. A. Couldrey.
HULL, Church Institute, Albion Street, Tuesday, 4th, at 7.30. Bible Study.
IPSWICH, Diocesan Hall, Wednesday, 5th. Rev. T. Sparshott Johnson, M.A.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 4th, at 3 and 7.30. Rev. Gilbert Davies, M.A.
LINTON, Congregational Schoolroom, Tuesday, 4th. Rev. E. A. Couldrey.
PAIGNTON, Y.M.C.A., Tuesday, 4th, at 3, Bible Study. Rev. Com. Roberts.
PORTSMOUTH, Marie-La-Bonne Hall, Swan Street, Monday, 3rd, at 3 and 8. Mr. J. J. Morey.
REIGATE, Wesleyan Schoolroom, Thursday, 6th, at 3 and 7.45. Rev. E. A. Couldrey.
RHYMNEY, British-Israel Hall, Tuesday, 4th, at 7.
RYDE, Thursday and Friday, 6th and 7th. Miss Hamilton Hunter.
SHEFFIELD, Victoria Hall, Wednesday, 5th, at 7.30.
SOUTHAMPTON, Atherley Hall, Havard Road, Wednesday, 5th, at 3 and 7.30. Mr. J. J. Morey.
SOUTHSEA, Monaco Cafe, Palmerston Road, Tuesday, 4th. Mr. J. J. Morey.
TEIGNMOUTH, Temperance Hall, Monday, 3rd, Bible Study. Rev. Com. Roberts.
TOTLAND BAY, Tuesday, 4th. Miss Hamilton Hunter.
WALSALL, Sunday, 2nd, Caldmore Sunday Morning Class, at 8 a.m. Pleck Wesley Adult Class, at 3. St. Jude's Free Church of England, at 6.30.
WALSALL, Monday, 3rd, Dale Street Wesley Women's Meeting, at 3. St. Paul's Junior C.E.M.S., at 8.
WALSALL, Tuesday, 4th, Drawing-room Meeting, at 3. Temperance Hall (The Square), at 7.30.
WALSALL, Wednesday, 5th, Drawing-room Meeting, at 3. P.M. Institute, Aldridge, at 7.30. Mr. W. Whitton.
WELWYN, Park Way Cafe, Tuesday, 4th. Rev. T. Sparshott Johnson, M.A.

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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" NUMB 24·7

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1ST CHRON. c.29 v.23
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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 1921

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CONTENTS

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—V. By the Rev. W. Pascoe Goard, F.R.G.S.	145
BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE.—Part II. By the Rev. L. G. A. Roberts, Commander R.N....	148
ISRAEL IN THE NEW TESTAMENT.—II. By F. S. Dobbs... ...	150
THE RESTORATION OF ISRAEL.—I. By J. Llewellyn Thomas, F.R.C.S.	152
A GREAT ADVANCE. OUR PLANS FOR 1930. By J. J. Morey, Commissioners' Secretary	154
THE JEWS RETURNING TO PALESTINE AS ONE TRIBE ONLY. By Daniel Farmer	155
LECTURE BY MR. G. R. GAIR	157
THE SECRETARY-GENERAL'S NEWS AND NOTES	158

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—V.

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

THE summary of preceding articles :—

1. The history of the nation Israel in the Bible and outside of the Bible.

2. What the nation is to God. In Exodus xix we have the Lord's Own statement to Israel, "YE SHALL BE UNTO ME A KINGDOM OF PRIESTS, AND AN HOLY NATION. . . ."

From this point we proceeded to see that God has established His throne and Personality in Israel, and that *His Presence therein has been continuous through the ages.*

We noted His self-manifestation *to Abraham—to Israel at Sinai—to Israel at the opening and dedication of the Temple of Solomon—to Isaiah at the judgment of Judah and Jerusalem* (Isaiah vi)—*to Ezekiel with Israel in captivity* (Ezekiel i)—*to Ezekiel at Jerusalem*—and we noted the last appeal of the Lord to Israel in the last word of the Old Testament Canon.

We noted *the Presence of the Lord at the Birth of Jesus at Bethlehem* : "The Angel of the Lord came upon them" and "the glory of the Lord shone round about them."

We noted the Voice of the Lord at the Baptism of Jesus—at the Transfiguration of Jesus—and at the first official contact of Jesus with Israel in Europe.

The point of all this is the fact that the Lord is permanently dwelling in Israel. He is hovering over the strategic and capital centres of His Kingdom-nation.

This is not the thought we have had of the Lord in our generation. Especially it is not the thought which present teachers are bringing to the people. Yet it is the statement of historic fact which is brought to us from the Holy Scriptures, and surely the history of our people, and personal experience, bears out the truth of this presentation.

Let us see how this fits in with the thought of present-day leaders.

I have read with more or less care that beautifully-written book, "The Christ of the English Road."

Regarding the book, one could not but read with agreement and admiration as far as the theme itself goes. There were many illustrative allusions and statements which are culled from current and traditional thought, however, which causes one to shiver. They are the statements of one who has not caught the vision of all the facts involved. The presentation of a spot-light of truth has been surrounded by a whole sphere of tradition which is full of error.

The character of the English was not formed out of raw material consisting of heathen people. The character of the English people was not primarily the result of the Christian Missions which came to this country. The Gospel of our Lord Jesus Christ came to these Islands within a decade of the Resurrection. That Gospel found a "good soil" for the reception of the seed already prepared by Israel Druidism. The British character approximated more nearly to that of the Gospel of Christ than did that of either of the other great branches of Israel people, namely, the *Jewish* character which was built on Talmudism ; the *Greek* character which was built on Philosophy ; the *Scythian-Parthian* character which was built upon military and colonizing activity.

But all these had received the foundations of their character when they were, as a race, born in their great progenitor, Isaac ; were regenerated as a race in Jacob ; and so became *Israel.*

Christianity, as the natural flowering of the Israel faith, pro-

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foundly developed and modified Israel character. But the character itself has been nearly four thousand years under the direct tuition of Jehovah, the God and King of Israel, to reveal Whom Jesus Christ our Lord came.

Let us look up, not to the immensity of distances such as separate us from the stars of the sidereal heavens, or even from the planets of our own solar system, but to that *immediate heaven above us*, so close above as to allow of the Voice of the Father to be heard by our human ears in the busy walks of ordinary life: as the Apostle Paul said to the Athenians: "though He be not far from every one of us."

Now that we have seen the manifestation of His Presence in Israel, and of His interest in the concerns in the various nations which constitute Israel throughout the past and present ages, let us go farther and see what the New Testament has to say regarding *the Presence of the Lord, after the Resurrection of Jesus Christ from the dead.*

We come to the Day of Ascension. With the disciples we gather on the Day of Ascension and watch Him as He departs from the earth.

The fact that the chains of gravitation have loosed their hold of Him is of interest to us. For as He is, so shall we be in the life after death. Throughout his post-Resurrection Presence on earth He showed this freedom of movement till He ascended before them. That which interests us in this study is *the awaiting cloud, which "received Him out of their sight."* Every further reference to Him, which gives information concerning His present position, shows that He is with "the Majesty on High." He is "standing in the right hand of power." He is "seated on the right hand of the Majesty on High." He is the man Child to Whom the Lord said, "Come up hither," and He was "caught up into heaven." So we are assured that the awaiting cloud which received Him was the same cloud which appeared on the Mount of Transfiguration. Of it the Psalmist says, "Thou holdest back the face of thy throne and spreadest thy cloud before it." The hovering Father received the ascending Son into His Own glory.

The text which records this is :—

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

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." —Acts i, 6-11.

The next historic scene is laid in the Upper Room

AT JERUSALEM.

The occasion is the Pentecost gathering. The important fact is that now the Lord ceases to "hover" only. *He descends and clothes every one of the waiting disciples with His Own spirit.* This is the manifestation of the Holy Ghost. It is the direct contact of Jehovah, the God and King of Israel, with the members of His Church.

All Israel still lives under *the overshadowing Presence of God.* But those who are permitted to enter the Pentecost experience, everyone who earnestly seeks the Lord, is brought into *personal contact with the Divine and Heavenly Father.*

The text is as follows :—

"And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

And how hear we every man in our own tongue, wherein we were born?

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, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, 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;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

For David speaketh concerning him, I foresaw the Lord always

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before my face, for he is on my right hand, that I should not be moved:

Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Until I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all *men*, as every man had need.

¶ And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."—Acts ii.

This great event, the descent from out of the overshadowing glory of the Holy Spirit, first took place at Jerusalem. There were assembled the Israelites and Judahites of the East.

There the Church of Christ was established in ISRAEL, the Jewish nation having officially, and popularly, dissociated itself and themselves from Christ and His Gospel. There in Jerusalem was the centre from which went out the glorious Gospel which was not a new Gospel. It had been preached from the beginning, and had been administered in a system of types and foreshadowings which had instructed and developed the faith of the former generations. But prophecy had been now turned to history, as far as the Messianic prophecies which deal with the redemptive and atoning work of the Lord are concerned. This gave a new power to the old message, and new historic reality to what had before been only doctrines held by faith.

Not only had history thus far caught up with prophecy: God had now under the new circumstances come nearer to His people. The Holy Ghost which proceedeth from the Father and the Son had DESCENDED, and "rested upon each of them. And they all spake with other tongues as the Spirit gave them utterance."

What had been the peculiar privilege of the prophets of God during the generations of the Mosaic dispensation now became the privilege of every devoted disciple of our Lord.

So the Presence of God, which had been throughout the ages an overshadowing, now became "like rain upon the mown grass," as the prophet declared it should, and as God through the prophet declared He would. The overshadowing Glory *descended upon the people of God*, and *still does so descend* upon all those who seek Him.

So Israel marched forward in the persons of those illuminated by the Holy Ghost, who were filled with the Spirit, baptized with the Spirit, and directed by the Spirit of God.

The recorded outpourings of the Holy Spirit which follow are:—

Samaria.	Antioch.
Cæsarea Philippi.	Ephesus.

The latter outpouring took place in Europe. It is well to note how the footsteps of the Apostle Paul were directed after he had been "separated" to the Apostleship. They were forbidden to preach the Word *in Asia;* the Spirit suffered them not to go into *Bithynia*, but they were directed to go to Macedonia, and in due time came to Ephesus.

At this point the following remarkable experience of the manifestation of the Holy Ghost took place:—

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard *this*, they were baptized in the name of the Lord Jesus.

And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God."—Acts xix, 1-8.

Be it noted that he had preached at Athens on Mars Hill, the heart and centre of Grecian culture, but there was no Divine manifestation there. He came to Corinth, but, except for encouragement to the Apostle himself, there was no Divine manifestation there.

He subsequently went to Rome, but there was no Divine

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manifestation there. Indeed, it is significant that St. Paul spent his time in Rome *a prisoner in chains*. Is it not a fact that this last significant statement of the Acts of the Apostles illustrates that right down to the present day *Rome holds the Word of God in chains*, as it held the Apostle Paul, and opposes ever the free course of the truth?

BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE.

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

Part II.

The Origin of the Kymry.

The Greek κιμερος means a *mist* or *darkness*. The Latin *Cimmerius* is applied to anything *dark* or *black*. For the people who walked in *darkness*, see Isaiah ix, 2; Matt. iv, 16; Ephesians v, 11.

The name may have something to do with the spiritual state of the people of Israel when cast out of God's sight. The Hebrew word *Chemarim* occurs 2 Kings xxiii, 5; Hosea x, 5; and Zephaniah i, 4, and is applied to *the idolatrous priests* of the House of Israel. Not really priests, but the word is derived from a root signifying *to be black*, "to be heated or scorched like an oven" (*see Hebrew and Chaldee Lexicon*, Rev. W. Wilson), also to yearn.

Yearn, Genesis xliii, 30; 1 Kings iii, 26; in both cases meaning "were hot."

Blackness, כמדידים, Kimirim (Job iii, 5), "bitterness from," מד.

Chemarims, כמדים, servants or priests (2 Kings xxiii, 5; Hos. x, 5; Zeph. i, 4).

Kindled, כמדו, Kimru (Hos. xi, 8), "made hot."

Ephraim is a cake (or dish) not turned, *i.e.*, scorched, burnt, or blackened (Hos. vii, 8). Therefore כמדי, Kymry.

Thus in Hebrew and Greek and Latin the word has the same meaning. Who so black as God's people who had rebelled against Him? Hence the constant allusion in Scripture to "the people who walked in darkness."

Rabbi David Kimchi, who flourished in the 12th and 13th centuries, one of the most learned Hebrew grammarians and commentators of his time, gives as a reason for the term KYMRY because those priests were robed in *black* vestments instead of being "arrayed in white linen," as were the priests of the Orthodox Church at Jerusalem.

Dr. Moses Margoliouth, in the *Hebrew Christian Witness*, October, 1877: "The appellation KYMRY is no more 'true-born English' than is the term GÆL, or Welsh. The nomenclature of both owe their true birth to a parentage and a country far more ancient than those who are called British or English, whatever these terms may mean, whether what we call GÆLIC, KELTIC, KYMRY, or ENGLISH. All those languages known by the nomenclature which I have just enumerated, as we have them now, consist of a 'jumble' and 'mixture of all kinds.' But those two terms, GÆL (which means WÆL and the Welsh) and KYMRY (which by the Greeks became Kimmerioi, amongst the Teutons Kimbri, and Latinized into Cambria) are of purely Hebrew birth. . . . . KYMRO, in the same language, means a priest of an idolatrous system. Analyses of Oriental archæological fragments, now in the British Museum, led me to conclude that the term KYMRO, priest of an idolatrous system, was closely allied to the name OMRI, the notorious King of Israel, who consummated the idolatrous system amongst the Ten Tribes who seceded from the House of Jacob."

Dr. Margoliouth might have said that Brit-ish and Engl-ish are clearly derived from Hebrew also, the former "The Man of the Covenant," the latter "The Man of the Calf." The words Ga-el and Bel-goe are also Goi-el and Bel-goi, both names signifying "The Nation of God."

We have thus given evidence to show that all the ancient names of our first settlers were derived from Hebrew. The Ligure has for its root לצג, laugh,* rendered stammering in Isaiah xxviii, 11, "With stammering (mocking, scornful, barbarous) lips and another tongue will I speak unto this people," Israel. In Brito-Lagœ we have Israel, or *the covenant people who scorned* God's covenant.

Tracing the Way-paths.

From the north-west of the Cimmerian (Black) Sea we trace the Brito-Lagœ, Briton-Ligure, into Italy, the first kingdom of the Britanni being in the south of Italy (Ritson's *Celts*), the Ligurian in the north-west. "The great nation of the Ligures,† or Lyges, extended from the Arno to the mouths of the Rhone, and in an earlier age as far west as Iberia; those west of the Maritime Alps were called Gallo-Ligyes" (*Ancient Geography*). We next hear the name Briton in Iberia (Spain) as Eburo-Britium (the Hebrew-Briton). The Ligure goes north into Gaul (France), and the northern part of France becomes Liguria, the Loire being anciently the Ligur. The Rhone in ancient time was called Rho-Danus. The Pict came along with these and gave his name to Poictiers; close by is Ebur-Danus. As also Paris from Troy; and the Parisini was one of the tribes of Ancient Britain. There were seven nations of Britanni on the north-west coast of Europe, as proved by monumental inscriptions (*cir.* A.D. 80). Denmark's original name was Brittia, and her people Brittones finally came into Britain. Denmark was also called Jutland, as it was supposed that Jews (*sic*) of the tribe of Dan settled there.‡ Others say G—tland, from Goth.

From *Origines Celtica* we cull (p. 49): "The fortunes of the Cimbri, after they had reached the Western Ocean, are not difficult to follow. From Jutland a line of salt marshes run southward to the Somme. As far back as history reaches—that is, as far back as the fourth century B.C., when Ephorus flourished—we find the ocean eating its way into these marshes; and millions of acres must have been swallowed up before its inroads were checked by the industry of man. On these rich but treacherous netherlands the Cimbri appeared to have multiplied, and to have sent forth their teeming multitudes into Britain and southward along the coast to Gaul."

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* לצג to mock, to deride, sneer, scorn (Isa. xxviii, 11; xxxiii, 19). *Der* Gothic Llahagan, Engl. Laugh.

† Consult Latham and Pritchard on the ethnology of this people; it seems they derived their name from Greece (say Thrace) and were Kelt and Iberian; they linked the two anyhow.

‡ See *Vetus Chronicon Holsatiæ*, "Race Amalgamation," *infra* 141.

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He goes on to show that these were Celtic, and then : " But there was another race of people, which seems to have preceded them in the migration westward, though they found a country to settle in before they reached the Atlantic. The name Iberes does not occur in Greek literature before the times of Herodotus, but the people who bore it were probably settled on the western shores of the Mediterranean more than a thousand years previously."

The name Iberes is found mixed up with that of a people whom the Romans called Ligures, and the Greeks, according to a well-known letter-change, the Ligues. The fortunes of the two races have been strangely blended for more than 3,000 years. (Iberus from Heber.—L. G. A. R.).

Scylax commences his coast survey at the Straits and passes thence eastward along the coast of Spain. He tells us : " After the Iberes follow the Ligues and the mixed Iberes, as far as the River Rhone. . . . If from the basin of the Ebro we pass to the opposite corner of the peninsula, we find traces of Ligurian occupation.

" We must not suppose that the migrations of the Kimmerioi and of the Ligures can be separated from each other. . . . The Ligurian Celts called themselves all through their tribes Ambrones, with which in all probability the name Umbr-i is connected.

" The Ligurian races overspread the plains of the Upper Danube, penetrated over the Julian Alps into Italy, and pushed their way westward to the Pyrenees, and finally into Spain. . . . We have spoken of the Umbri, but these were doubtless other waves of Celtic immigration which poured into Italy from the Euxine, and brought with them disturbing influences. Among the latest of these immigrants were the Veneti.

" The Henetoi, or, as the Latins called them, the Veneti, dwelt, according to Hecatœus, on the Amisene Bay (Strabo xii, 3, 28, p. 553). In a note by Eustathius on *Dion Perieg* (378) occurs the passage : ' *Arrian* says the Enetoi, having suffered in war against the Assurioi, and having passed away into Europe, are called up to the present time Benetoi (Veneti) instead of Enetoi,' etc. As Arrian was not only a very eminent writer, but also a native of Bithynia, his statement on this subject is entitled to great weight, and I have little doubt is substantially correct. The story of the Veneti traversing Thrace under the conduct of Agenor on their journey westward from Troy, is the shape we might expect the tale to take.

" When the Henetoi were expelled from Asia we are not told, but I think we may infer from the statement in Arrian that their expulsion was one of the results that followed the campaigns of Esarhaddon in the seventh century B.C.

" The Veneti of the Adriatic were, there is little doubt, the proper representatives of the Henetoi of Asia.

" The Veneti of Gaul were settled at the mouth of the Loire, on the shores of an inland piece of water, now called the Morbihan, a little sea. Both the district and its capital are called Gwened by the modern Bretons, and the French name, Vannes, still shows traces of the classical name Veneti. Gwynedd is also the Welsh name for North Wales, which borders on the Menai, and to have been used with a wider meaning as the princes of the district extended their territory.

" Here, then, are three names which only differ from each other by letter-changes which admit of an easy explanation, and the places they represent all lie beside sheltered waters—the town of the Henetoi in the Amisene Bay, the Breton Gwened on the Morbihan, and the Welsh Gwynedd on the Menai.

" The testimony of Ephorus, based probably on the reports of the Phœnician traders, shows us that two or three centuries before the irruption which drove out the Kimbroi, the ocean had been sweeping away low driftlands on which they dwelt. . . . For more than 2,000 years it has now been eating into the land and obliterating the landmarks of history. Whence originates the altered action that led to these results? A sinking, or it may be repeated sinkings, of the sea-bottom would account for this revolution, and such an hypothesis would be quite consistent with recent observations. If we adopt it, the date may be comparatively recent when Britain was separated from the mainland of Europe."

Origines Celticæ, Vol. I. Edwin Guest, LL.D., D.C.L., F.R.S. (late member of Gonville and Caius). 1883.

The same author, in Vol. II, helps us much in our research.

" The Brython.—According to Parthenius (Erotica, c. 30), Herakles, as he was passing through the country of the Keltoi, visited Bretannos, who had a daughter named Keltine. This daughter fell in love with Herakles, and had by him a son named Keltos, from whom the Keltoi received their name.

" The Brython . . . became acquainted with the Tyrian Herakles, or, in other words, with the Phœnician traders, etc.

" I think we may infer that the Bretanni and Cimbri were merely different names for the same people.

" Pretamid . . . . Prydain . . . Pretanik . . . . Brettia. The Brittani and Brittons are the same people.

" One of the most important of the British tribes were the Brigantes.

" Strabo used the word Keltoskuthia (II, vi, 2), Keltoi, or Iberes . . . Keltiberes or Keltoskuthai.

" The Scots were descended from the Scythœ, and they came to Ireland from Spain.

" A Scythian prince had married a daughter of Pharaoh before he was expelled from Egypt. Her name was Scotta, and from her the Scots obtained their name."

IN " MONUMENTA HISTORICA CELTICA."

W. Dinan, 1911.

Homer . . . . in the word Κασσιτερος (= tin) we have undoubtedly a word of Celtic origin, which appears in the names of many tribes of the Gadhelic branch of the Celtic family (*e.g.*, Cassi-gnato-s, Cassi-marœ, Bodio-casses, Vidu-casses, etc.).

Himilco, a Carthaginian explorer, made a voyage round the west coast of Europe, and explored as far as Britain and Ireland about 500 B.C.

Pytheas, about the time of the death of Aristotle (322 B.C.), Pytheas of Marseilles, sailed round the coast of Spain along the western seaboard of France, reached and explored the island of Britain, visited the north of Scotland, and sailed along the coasts of the Baltic.

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HISTORY OF APPIAN OF ALEXANDER.
In Two Parts. 1703.

Speaking of all Spain save Pyranean Mountain :

" But though it may be sailed round, yet the inhabitants only navigate the Tyrrhone Sea as far as Hercules Pillars, forbearing the west and northern parts unless they are carried to Britain with the tide which sets that way only half a day."

We have culled these extracts in order to prove our contention of the high probability of the colonizing propensity which we know to have been the especial gift of the Hebrew race having free vent, and showing how, led from point to point, they at length arrived in the British Isles, some through the Continent of Europe and others by sea. In the time of Solomon we are assured from monumental evidence that the Hebrews were in Spain. These inscriptions in Hebrew were found at Murviedro (*Anc.* Segontium), and contained the record of the epitaph to Adoniram, the collector of Solomon's tribute ; and also another to a prince of the House of Judah in the reign of Amaziah (*Villalpando*, Ezekiel). This name Segontium occurs twice in Britain.

Cullings from " HISTORIANS' HISTORY OF THE WORLD."

Vol. III, p. 34 : Prof. Bury likens the original inhabitants of Greece to the Iberians of Spain and Gaul and the Ligurians of Italy.

P. 36 : Prof. Ridgeway—the Achæans were a Celtic race who made their way into Greece.

The people living in Macedonia and Thrace were dispossessed and shoved into Phrygia and the regions of Troy in Asia Minor.

Vol. II, p. 246 : The Phœnicians were a Semitic people . . . . at the time of our earliest knowledge Sidon stood at the head, but in the thirteenth century B.C. Tyre became the most important.

P. 255 : Sidon was the parent of Tyre.

P. 411 : About 700 B.C. the Cimmerians, together with the Thracian tribes that had joined them, invaded Asia Minor, devastating and plundering the land far and wide. . . . Sinope is called the principal seat of the Cimmerians. . . . . When they entered Phrygia it is said the last King Midas killed himself . . . after that the Phrygian kingdom disappears from history.

From here, then, they presumably first came into contact with the Assyrians. King Esarhaddon tells, before his Cilician campaign, of a fight in the unknown district of Khubushna with " the Teuspa of Gimir (Hebrew Gomer) . . . whose dwelling is far." This battle, the scene of which can only be sought in Cappadocia, must be put about 675 B.C.

" Soon afterwards the Cimmerians appeared again in Lydia. . . . The Cimmerian prince Lygdamis.

" Note.—It is possible that this Lygdamis is the Tuktammu of the Manda " (in the Asshurbanapul inscription).

P. 414 : The Phrygians.—The Greeks thought they came from Thrace, and were originally called Brigians.

From BRITANNIA ANTIQUA. Aylett Sammes. 1676.

Preface : " When I considered what Leland writeth of the British or Welsh language, namely, that the main body of it consisteth of Hebrew and Greek words, I began to collect with myself, how it should come to pass that the Ancient Britons should have any commerce with the Jews, who were never known to have sent out colonies, and of all people in the world were most fond of their own country ; certainly, I concluded, this could proceed from no other root but the commerce of the Phœnicians with this nation, who, using the same language with the children of Israel in Canaan, even in this primitive time were great traders and skilful mariners, and sent out their colonies through all the world."

This is a remarkable testimony, and added to Canon Lyson's, who finds 5,000 Hebrew roots in the English tongue (*Our British Ancestors*), and Poste's *Gaulish and British Coins* says 6,000, whereas Barber's *Suggestions on the Ancient Britons*, 1864, is filled with Hebrew, and calls the Cymry " The People of Jehovah," the " Hunted Hebrews," etc., etc.

William Tyndale, who gave us our English translation of the Bible, says : " The English agreeth one thousand times more with the Hebrew than the Latin or the Greek." And anyone can verify for himself the idiomatic structure of the two languages, Hebrew and English, by arranging any Hebrew text and placing under it its equivalent rendering. In no other language than these, cognate with our own, will it read sense right off. The German and the Latin verb is often a long way separated from the noun.

ISRAEL IN THE NEW TESTAMENT.—II.

BY F. S. DOBBS.

As another proof that Israel has been cast off, we are often referred by theologians to the following words in Rom. ix, 30-32, R.V. : " What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness that is of faith. But Israel following after the law of righteousness did not arrive at that law. Wherefore? Because they sought it not by faith but as it were by works." In reality there is no passage in the Bible more favourable to our views. The Israel that did not attain unto righteousness was the Israel following after the Law and seeking justification by works, that is Jewish Israel. But there was another Israel which had refused to follow after the Law, and in consequence had been divorced from it and turned into " not God's people " or Gentiles. (Hos. i, 9.) So that God said of Ephraim " he is joined to idols, let him alone." (Hos. iv, 17.) This Ephraim-Israel is not referred to in the words, " but Israel following after a law of righteousness did not arrive at that law." In Eph. ii Paul speaks of them as Gentiles who, though nationally Hebrews, had been alienated or exiled from the Commonwealth of Israel and made strangers from the Covenant of promise, but now were brought back by the Blood of Christ. And Peter says, when addressing " the elect " or chosen race " who are sojourners of the Dispersion," that is, " the twelve tribes scattered abroad " (Jas. i, 1), " For ye were as sheep going astray but are now returned unto the Shepherd and Overseer of your souls " (1 Peter ii, 25). Gentiles could not *return* to where they had never been before. It was to them without a shadow of doubt that Paul turned when the Jews rejected his teaching, and it was among them that the " remnant " (Rom. xi. 5) was to be found, just as the 7,000 persons

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that had not bowed the knee to Baal in the time of Elijah belonged to Israel, not Judah.

It is evident that when Paul uses the words " they stumbled at the stone of stumbling," R.V. (Rom. ix, 32), he referred to the Jews, yet this verse in conjunction with Isaiah viii, 14 and I Peter ii, 8-10 (both of which we shall consider presently) is declared by commentators to prove that the Saviour had to become a stone of stumbling to both the Houses of Israel, and that therefore it is not only illogical but unscriptural to maintain that Israel could be a Christian nation when the Jews are not. Let us now examine the passages mentioned. " And He shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence to both the Houses of Israel." R.V. (Isa. viii, 14.) This may mean that God will be both a sanctuary and rock of offence to both Houses of Israel—an incongruous combination. Or it may mean a sanctuary to the one and a stone of stumbling to the other. But the Bible always explains itself, and to help us to decide which of these is correct let us read Ezek. xi, 16, where God, when speaking to the House of Israel, uses the following words : " 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." Now let us read I Peter ii, 7-8, addressed as we have seen to the House of Israel scattered abroad. " Unto you therefore which believe He is precious ; but unto them which be disobedient " (the Jews) He is " a stone of stumbling and a rock of offence even to them which stumble at the Word, being disobedient ; whereunto also they were appointed." From these verses it is evident the prophets foresaw that Jewish-Israel would reject Christ, whereas Ephraim-Israel would accept Him, and Josephus relates that actually the Benjamites of Galilee accepted Christ practically to a man, whereas only a very few Jews of Judea believed on Him.

There is another point worth considering. Simeon, we are told, " waited for the consolation of Israel and the Holy Ghost was upon him." (Luke ii, 25.) What consolation could the Advent bring to Israel if it only heralded national degradation for two thousand years? Again Jesus said : " Abraham rejoiced to see My day : and he saw it, and was glad." (John viii, 56.) Why should he thus rejoice if it only meant the usurpation by the Gentiles of all promises that had been made to his posterity? Certainly no consolation accrued to the Jews from Christ's Coming, therefore these passages *must* refer to Israel.

Now let us read Gal. iii, 7, R.V., another insurmountable British-Israel difficulty according to Bible experts : " Know therefore that they which be of faith the same are sons of Abraham," and again, Rom. ix. 7-8, R.V., " In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed." From these passages the commentators take it for granted that Abraham's real children are spiritual children, and that his lawful heirs are of a spiritual nature. There is, however, a great difference between " a seed " and " the seed." Gentile Christians may be " a seed," but nowhere in the New Testament are they substituted for " the seed." They are heirs according to promise, but not heirs of the promises. Now what is the special promise referred to by Paul on several occasions to which the Gentiles may claim heirship? It is this : " In thy seed shall all the nations of the earth be blessed." (Gen. xxii, 18.) " So then they which be of faith are blessed with faithful Abraham " (Gal. iii, 9) " that upon the Gentiles might come the blessing of Abraham in Christ Jesus ; that we might receive the promise of the Spirit through faith." (Gal. iii, 14.) So it is evident that the blessings flowing to the Gentile world are of a purely spiritual character, and the birthright blessings bestowed on national Israel can never be taken away from her. The spiritualisers wax disdainful at the latter assertion and exclaim " those are very secondary things, the Church has a vastly superior inheritance to that ! " At the same time, strange to say, the Church has appropriated all these birthright blessings after giving to them a spiritual meaning. Many of them, however, cannot be spiritualised. It was said that Israel should rule over many nations. (Gen. xxvii, 29.) Do Christians as such rule over nations? It was foretold that she should lend money to many nations but not borrow. (Deut. xxviii, 12.) Do Christians never borrow, and are they particularly fond of lending? She was to increase like fishes in the midst of the earth. (Gen. xlviii, 16, margin.) Do people perform that feat when they embrace the Gospel? No ; it is evident that all such predictions must have a literal fulfilment or none. Those respecting the Saviour were literally accomplished. Those relating to Babylon, Greece and Rome were literally fulfilled. The prophecies concerning the Jews have all come true, and why should we be expected to spiritualise all those that refer to Israel? People must be spiritual to a superlative degree who cannot accept an earthly benefit without branding it as sordid. But does even the most spiritual Christian really dislike these worldly blessings? The fat things of this life may be " carnal," but they are eagerly sought after for all that. The only fault we find with them is not that they are carnal, but that they are so scarce, and what we consider so desirable for the individual cannot be injurious for a nation composed of individuals ! We would strongly recommend our critics not to be more spiritual than God Himself, and to abstain from preaching what they do not practise. Without doubt the object of prophecy is to establish the authenticity of the Scriptures by its fulfilment, and thereby counteract infidelity ; and those who would repress or take away from its literal character are doing all that is in their power to thwart the very purpose for which prophecy was instituted. Each of us would do well to see to it that this serious charge be not laid at his door.

There is but one more point I would like to touch on. In the Epistle to the Hebrews the writer gives us the following striking warning : " Looking carefully lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright." (Heb. xii, 15-16.) What was this birthright blessing that Esau lost so irrevocably just because he undervalued it? We find it clearly stated in Isaac's reply to the piteous cry of Esau : " Hast thou not reserved a blessing for me, oh my father? " It is this : " Behold I have made him thy lord, and all his brethren have I given to him for servants ; and with corn and wine have I sustained him, and what shall I do unto thee, my son? " Theologians would have us believe that these words have a purely spiritual significance, but this surely cannot be. Esau's sin consisted in despising this promise of earthly supremacy, and thus insulting the

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Giver of it, and the gravity of his offence is suggested by its being classed in the inspired Word with the sin of fornication. The result of Esau's act was that the birthright blessing passed from Isaac through Jacob, Joseph and Ephraim to the whole House of Israel, but this passage in Hebrews intimates, I think, that it is in the hands of each individual of that nation to accept it or to reject it even as Esau did. Dr. Bullinger in his famous Lexicon gives the meaning of βέβηλος, the word here translated "profane," as "uninitiated"; but his ignorance did not save Esau from the permanent consequences of his act (Heb. xii, 17), nor will it exonerate those who, being racially Israelites, despise God's promises of special blessing to that nation. If the individual loss incurred by so doing were not considerable, why should we be given such a solemn warning not to follow Esau's example?

Is it not a glorious thought for us British-Israelites that every one of us as such may actually claim as our birthright all the wonderful promises of worldly prosperity to be found in the Old Testament, as well as the gracious announcement, "Who healeth all thy diseases" (Ps. ciii, 3); also unlimited spiritual power inherited with our name so that we may even strive with God and prevail (Gen. xxxii, 28), always provided that we keep God's Commandments (1 John iii, 22) and regard not iniquity in our hearts (Ps. lxvi, 18)?

THE RESTORATION OF ISRAEL.

By J. Llewellyn Thomas, F.R.C.S.

I.

In considering this subject it is important to know in advance what we exactly mean by the terms "Restoration" and "Israel." It is possible to assign to them, quite correctly, more than one meaning. The word "Restoration" is open, as we shall see, to two meanings, and the same remark applies with even greater force to the term "Israel." Whom do we mean by "Israel"? Let us at once state that the name is used here in its usual, particular and limited sense of Israel of the Ten Tribes, the Ten-Tribed northern kingdom of Israel, and does not include the Jewish kingdom of Judah in the south of Palestine.

The two kingdoms of Israel and Judah began their independent existence in 975 B.C., after the death of Solomon, and they continued to exist side by side, generally in deadly antagonism, for two and a half centuries, at the close of which time the kingdom of Israel was destroyed while the southern, the Jewish kingdom, continued as a realm for nearly another century and a half. This is an important fact. The Jewish kingdom existed more than half as long again as the kingdom of Israel.

The kingdom of Israel lasted 254 years.
The kingdom of Judah lasted 387 years.
The kingdom of Judah was destroyed by Nebuchadnezzar—
153 years after Pul and Tiglath-Pileser's invasion of Israel.
133 years after Shalmanezer and Sargon's invasion of Israel.

Both kingdoms declined from the worship of Jehovah. The declension of Israel was immediate and rapid, and without any respite; whereas Judah, after many revivals of the true faith, finally declined and fell after the reign of the good king Josiah.

Israel's decline began when they cut themselves off completely from the Mosaic religion. The Covenant of the Law ceased, once and for all, to be the state religion of Israel at the very beginning of her independent existence, in the reign of her first king Jeroboam, the son of Nebat, who made Israel to sin. The Mosaic Covenant and Ordinances, which had been the religion of the chosen race up to that time, thenceforward remained the religion of the southern section only of that race, *i.e.*, of Judah, with the result that it has in later times become customary to speak of the religion of the chosen race as "Judaism."

As a nation Israel never returned to their former worship even for a brief period. The state religion of the northern kingdom was the worship of the Golden Calves. How completely Israel broke away from the Covenant of the Law is perhaps not sufficiently appreciated. The people of Judah, who later were called Jews, in spite of all their backsliding, never in the same way nationally repudiated Mosaicism.

Punishment Foretold.

It was well understood by both Israel and Judah that swift retribution and chastisement would be meted out to them if they forsook their God and served the false gods of the surrounding heathen. They knew full well the awful predictions of judgment connected with the Covenant which Jehovah made with them at Sinai in Horeb.

Foretold by Moses.

Moses, the great lawgiver, and the leader of the Twelve Tribes from Egypt, had pronounced the dread curses that were to fall upon the Covenant-breakers and the disobedient. At Sinai the united nation had entered into a contract with God, a Covenant that was wholly conditional upon obedience. They had undertaken to do certain things and walk in obedience to God's laws; and God on His part was graciously pledged to perform certain things for them. This was the Mosaic Covenant. It was no part of the everlasting Abrahamic Covenant, it was no part of "the Promises made to the Fathers." The Abrahamic Covenant Promises were wholly unconditional. This "Old," Mosaic Covenant had not been made with Abraham, Isaac and Jacob, but with their seed centuries later at Horeb.

> The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our Fathers, but with us, even us, who are all of us here alive this day (Deut. v, 2, 3).

It was this temporary Mosaic Covenant that Israel nationally renounced. It was this Covenant that contained the s vere penal clauses for disobedience and the breaking of the terms of the contract.

The great Punishment was known as that of the "Seven Times," and is recorded in Leviticus xxvi, where it is repeated four times, in verses 18, 21, 24 and 28, where God says He will punish or chasten His people "Seven Times."

This "Seven Times" remained for long ages a mysterious and unsolved measure of chastisement. It was undetermined in Old Testament times. Only in quite modern days has it been possible to gauge its precise meaning. Students of

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Prophecy are now agreed that it denotes a period of 2,520 years, an age-long punishment indeed!

The kingdom of Israel was the recipient of many warnings from God at the mouth of His servants the prophets.

Foretold by Hosea.

The prophet Hosea, one of the earliest of the prophets, was a man of Judah, but his commission was not to the people of Judah, for it was confined to the house of Israel. He stood forth before the guilty kingdom and gave utterance to prophetic words of stupendous import to its people, wholly apart from and independently of the people of Judah. What he foretold was punishment severe indeed, and it indicated the fierce anger of God against His rebellious people. Under the three names of Jezreel, Lo-Ruhamah, Lo-Ammi, the Divine sentence upon this guilty people was declared. Its meaning in plain words was this:

1. God would cause to cease the kingdom of the house of Israel (Hos. i. 4).
2. God would no more have mercy upon the house of Israel (Hos. i, 6).
3. God would not be their God and they should not be His people (Hos. i, 9).

Terrible was this dread sentence that fell upon Israel of the northern kingdom, but it had no reference whatever to Judah.

Hosea, even as Moses had done, made a mysterious utterance concerning this coming punishment. He speaks of it as extending into a "Third Day."

After two days will He revive us: in the *third* day He will raise us up, and we shall live in His sight (Hos. vi, 2).

These "Three Days," as did the "Seven Times," remained for long ages an unsolved measure of punishment, but in the present day the meaning of it is recognized with precision.

THE PUNISHMENT EXECUTED.

The Empire of Assyria was the destined instrument for the execution of the Divine sentence upon the rebellious house of Israel.

The blow did not fall in one single overwhelming stroke, but at least in two and possibly three stages, of which the second was the death-blow to the kingdom. It did not take place at one single date but extended over a period of years. Isaiah the prophet in the opening days of this epoch, 741 B.C., definitely foretold that within sixty-five years Israel should cease to be a people.

Thus saith the Lord God . . . within three score and five years shall Ephraim be broken, that it be not a people (Isa. vii, 7, 8).

The first phase of the Captivity took place in the days of the emperors Pul and Tiglath-Pileser, in 741 B.C., evidently in two distinct campaigns. But grievous as these were they did not terminate the existence of the kingdom. Yet another twenty years elapsed before the end occurred. Samaria, after a siege of three years by Shalmanezer, fell in 721 B.C. This is the crucial date of the Captivity Era of Israel. Since the beginning of the Captivity was not one single date but was spread over a period of years, known as the "Captivity Era," it is reasonable to conclude that the ending of the Captivity will not be a single date, but a corresponding epoch of years, or the "Terminal Era." Further, in the light of Isaiah's prophecy quoted above, it is certain that the Captivity Era could not be more than sixty-five years.

After these invasions the cities and territories of Israel were emptied of their inhabitants, and were at once filled up and repeopled by foreigners, who themselves were captives of Assyria from other regions. Thus the whole of Israel's land was populated by a foreign element, whose descendants, known as Samaritans, occupied a large portion of it in the time of our Lord.

The captive Israelites on each occasion were taken away to Assyria and placed in the regions of Hala and Habor by the river of Gozan. This country to-day is more or less the region of Armenia, to the south-west of the Caspian Sea. It is in this region that Bible *history* leaves these Israelites. Bible *prophecy*, however, does not leave them there, but makes them travel far. Therefore the place where Israel was "lost" is the one place where they should not be found. The Apocrypha traces their history a stage further than the Bible does, for we learn from Esdras (2 Esdras xiii, 40) that the main body of these captives migrated to a distant land called Ar-Sareth, which is in Europe, in the south-west of Russia, and is more or less represented to-day by the Ukraine. This is a notable fact and should not be forgotten. This migration took place while the kingdom of Judah was still in existence. It occurred about 650 B.C., which, it is well to bear in mind, was some sixty or seventy years before the destruction of Jerusalem, nearly 150 years before the Jews returned to Palestine from their captivity in Babylon.

THE RESTORATION FORETOLD.

We have now, very briefly but sufficiently for our purpose considered the foretelling and the execution of Israel's punishment. Most of it is well known. What is not so fully appreciated is the fact that to this captive people, most of whom were then in Europe, were made by the mouth of God's prophets most gracious and magnificent promises of a future Restoration. These promises were to the captive Israelites and not to the Jewish kingdom, nor to the later kingdomless Jews in Palestine after the return from Babylon. Many of these promises are quite wrongly applied to the Jews. The result is confusion, for, not being made to Judah, they very naturally do not fit them, nor do they depict their condition—all this to the great delight of the ungodly and the infidel, and to the surprise, confusion, and distress of the believer, who in consequence must seek for an explanation in various quite needless theories.

Many are the details foretold of this Restoration. If the prophecies concerning the Punishment were explicit, no less so were those dealing with the Restoration.

Restoration Guaranteed.

Restoration was guaranteed on the word of the Living God. The prophets were fully persuaded of its future accomplishment. With one mouth they testify to the coming mercy and favour of God, to the coming Redemption of Israel nationally, and to the splendour of the recovery of this people. They were unanimous that the terrible doom pronounced upon Israel was not everlasting, but that it had a determined end.

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THE TWO RESTORATIONS OF ISRAEL.

At the beginning of this chapter it was suggested that the word "Restoration" might have more than one meaning. It might refer to more than one event. It is not commonly known that two distinct Restorations of the Ten-Tribed Israel are spoken of in the Bible. There are to be two distinct gatherings of that nation.

And it shall come to pass in that day, that the Lord shall set His hand again *the second time* to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Isa. xi, 11, 12).

It is evident that there are to be two gatherings or two Restorations. The above passage speaks of a second, the Final and Great Restoration of the two houses of Israel and Judah into the land promised to their fathers. But before this takes place there is to be a first or Prior gathering and Restoration of Israel alone. These are two, and quite distinct, propositions.

The First or Preliminary Restoration is that of Israel apart from Judah (the Jews) into some land, which is not Palestine, into which they are to come after their great dispersion and wanderings from sea to sea.

The Second or Final Restoration is the gathering of Israel of the Ten Tribes together with Judah into the Promised Land, to begin their endless occupation of it. These two Restorations need to be kept distinctly in mind and should not be confused as one single event.

Some authorities assure us that there is nothing in the Scriptures to warrant the view that there is any Restoration of Israel to blessing—

(*a*) Apart from Judah, or

(*b*) Apart from the land of Palestine.

Thus, one teacher writes :

"There is so much prophetic Scripture which associates the fulfilment of promised blessing to Israel with the Restoration of the Covenant-granted land, and with the reunion of the separated kingdoms of Israel and Judah, that it is justifiable inference to say that there can be no enjoyment on the part of Israel of the fulness of blessing as defined and guaranteed by Divine Counsel and declaration, except as and when the above conditions are realized."

There is indeed a mass of Scripture describing the (Final) Restoration of Israel to "fulness of blessing" associated with the Jews and with Palestine. But that is no proof that there are no passages emphasizing a Preliminary Restoration of Israel to blessings of great magnitude apart from the Jews and in some land other than Palestine. Therefore "the inference" in the above quotation is not "justifiable." References to a Final Restoration, however numerous, do not disprove or nullify definite references to a Prior Restoration. In future articles we hope to make it clear that such a Preliminary Restoration is foretold for Israel. All are agreed as to the Final Restoration : but not all have recognized the Preliminary (and lesser if you will) Restoration which is of supreme significance in the counsel and purposes of God.

It was stated above that this Restoration of Israel was given by the prophets with a wealth of detail. By a careful study it is possible to discover the following important points—

1. The *Time* of Israel's Restoration can be definitely dated.
2. The *Place* of Israel's Restoration can be located.
3. The *Religion* of Israel's Restoration can be intimated in clear terms.
4. The *Population* of Israel at her Restoration is mentioned.

The investigation of these points will form the subject of future articles.

A GREAT ADVANCE.

OUR PLANS FOR 1930.

BY J. J. MOREY, Commissioners' Secretary.

WE believe that some knowledge of this Movement has reached every town and district in Great Britain. Our adherents and readers are found in every grade of society, and our correspondence comes from all corners of the Empire, and from many quarters of the world.

The demand for lectures is now so heavy that our staff of lecturers is inadequate to meet the pressing demand.

We have decided, therefore, to inaugurate a scheme whereby we may enlist the valuable help of

AN ARMY OF VOLUNTARY WORKERS.

We propose to establish everywhere British-Israel Study Circles for the systematic study of our subject as found in the Scriptures, and as expounded in our published literature.

We desire to organize these Study Circles on the following plan :—

1. **Existing Branches.**—We suggest that members of our existing Branches should establish Circles in all the suburbs of their towns and cities, and in all the surrounding villages where suitable homes can be found.

Two members should become Leader and Secretary of a new Circle ; all friends and neighbours should be invited to join, and it will be found that in this way the scope and influence of the Branch will be rapidly extended and increased.

It is not enough that we should attend lectures year after year for our own enjoyment.

Around us are thousands anxious to know the Truth ; the times are chaotic and difficult, and if we stir ourselves we can become centres of enlightenment and help.

When the area served by a Branch is thus organized, the success of central meetings is assured, and the Movement will gather strength by its own momentum. New converts soon become new missionaries.

2. **Individual Readers.**—In addition to members of Branches there are thousands of individual believers who can establish Circles in their own homes, and who are fully qualified to lead them. If our readers will but follow our suggestions we shall soon have a B.-I. centre in every parish. There is room for 100 Circles in the London area alone, and we are sure many of our devoted friends will gladly seize this opportunity for practical service. Read carefully the suggestions we give, and take the initial step at once.

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We appeal for

ONE THOUSAND STUDY CIRCLES

before the end of 1930, and we believe this to be a real possibility.

Readers Overseas may follow the same plan. The world is small, and they may keep in touch with us by post in exactly the same manner as those in the Motherland. It is not our wish that the proposed Circles should consist mainly of existing believers. This would not answer the purpose of our appeal.

We suggest that two or three believers should gather their friends and neighbours together, and by this means double and treble the number of our adherents. Instead of joining a Circle already planned, endeavour to form a Circle of your own. The groups may be small at first, but they will grow, and the interest will ensure real progress. Who knows what the result may be? Just think. Suppose a Study Circle could be formed in the home of every B.-I. family; in a short time the whole nation would be aroused.

Each Circle must be a centre for the dissemination of our literature. The printed word is already more effective than the spoken word could ever be. Send out our books and pamphlets. Give them as presents to your friends. Avail yourselves of our offers of free literature. Do scatter the good news, and give our publications a chance to tell their story.

The Secretary of the Covenant Publishing Co. has prepared a Circular setting forth various schemes by which Study Circles can be supplied with the necessary text-books and with general B.-I. literature on easy and advantageous terms, so that each member may without difficulty procure the text-book and be enabled to fall in with the method proposed. This Circular will be sent to all readers who decide to form Circles.

Here are

SOME PRACTICAL SUGGESTIONS

for the formation of Study Circles.

1. Appoint a Leader and Secretary to manage the Circle.

2. Select a suitable text-book for systematic reading and study. Each member to procure a copy. We will recommend suitable text-books. Keep the Bible in the forefront always.

3. Each member is expected to take THE NATIONAL MESSAGE (2d. weekly) and the B.-I. CRUSADER (1d. monthly). Some time should be spent at each meeting in conversation and exposition concerning the articles contained in these publications. This is most important, for we know that these papers are doing untold service in spreading the Truth. Supplies of these can be sent in bulk weekly to the Leader or Secretary, payment being made monthly or quarterly, as arranged. Most Circles will order extra copies for free distribution amongst friends who are invited to join the Circles.

4. Hold the meetings weekly or fortnightly. Monthly meetings are not sufficient.

5. Open and close the meetings with prayer. Pray regularly for the King, the Empire, the restoration of Bible Truth, and for this Movement. Become a Prayer Circle as well as a Study Circle. Forms of prayer will be provided for those who desire them.

6. A Federation Collecting Box will be supplied to each Circle for thankofferings. There should be no fixed subscription. The fund so raised will be devoted to the spread of our Truth by the appointment of additional lecturers, so that the Circles may have proper supervision and help. These thankofferings should be remitted to Headquarters in June and December of each year.

7. Keep in touch with us, and with your Area Commissioner, whose address we will send you. Tell us all your difficulties. Act readily on the information given on this page from week to week. We have not time to answer hundreds of individual letters, so we shall try to meet your requirements in these columns.

8. Be enthusiastic. The end of the age is upon us, and we must act now. We have the great Message for to-day, and we are launching this plan of making it known because our present methods are too restricted. Will you help? You will enjoy it, and will find power. You will also be richly rewarded for any sacrifice you may make. We shall report progress from week to week.

Write to-day telling us that you will adopt this scheme.

This proposal has the full approval of the President and Executive of the Federation.

Any donations towards the cost of this Forward Movement will be gratefully received and acknowledged.

All communications on this matter should be addressed as follows:—

Study Circles.
THE SECRETARY-GENERAL,
B.-I.-W. Federation,
6, Buckingham Gate,
London, S.W.1.

THE JEWS RETURNING TO PALESTINE AS ONE TRIBE ONLY.

BY DANIEL FARMER.

MARTIN LUTHER said "Distinguish between the dispensations and the Scriptures will harmonize." True! Also distinguish between the two sections of the only nation ever chosen by God, and the great scheme of world redemption will be clearly seen.

One of the most distinctly stated historical facts recorded in God's Word is that Israel and Judah, after the division of 1 Kings xii, were used for different ends, and had separate destinies. In the words of Psalm cxiv, 2: "Judah was God's sanctuary, Israel His dominion." The Royal line was of Judah (Gen. xlix, 10), also the Temple services and the custody of the Holy Oracles remained with this tribe. (Rom. iii, 1, 2.) But the "birthright," which included the dominion, was given to Joseph (1 Ch. v, 2), and later to Joseph's two sons, Ephraim and Manasseh. (Gen. xlviii and xlix.) David reigned seven years over Judah before he became King of all Israel. (2 Sam. v, 5.)

After the division in the reign of Rehoboam (1 Kings xii) Samaria became the capital of the northern ten-tribed House of Israel, whilst Jerusalem was the capital of the two-tribed House of Judah. Nineteen kings reigned over the House of Israel before its deportation into Assyria by Shalmaneser,

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721 B.C. (2 Kings xvii), not one of these monarchs being of David's line. Nineteen kings and one queen reigned over the House of Judah before Nebuchadnezzar carried it captive to Babylon in 586 B.C. (2 Kings xxiv and xxv), all these sovereigns being of the Davidic dynasty.

At the time of the division Rehoboam was forbidden by God to use force to heal the breach in the words: "For this thing is from Me" (1 Kings xii, 24), nor could Hezekiah, later on, reunite them. Here, then, is evidently some part of the scheme in the Divine mind. It was God's desire that the whole nation in its twelve-tribe entirety should be by its position and conduct His national witness to all the Gentile peoples—but because of wilful disobedience and persistent idolatry, He divided it into two parts. "Known unto God are all His works from the beginning of the world." (Acts xv, 18.) As we follow the history of this people we find that the House of Israel was rooted up out of the land, carried to the neighbourhood of the cities of the Medes, sifted among the nations, almost, if not completely, losing its identity, led Westward in its emigrations, and eventually, in its main part, reaching these Isles, as foretold in 2 Sam. vii, 10; (Jeremiah xxxi) to whom Isaiah addresses his message as "Israel in the Isles." God never leaves Himself without a witness, and when the House of Judah, the Jews, rejected His Son, the Kingdom of God, that is the National witness, was transferred to "another nation," as our Lord warned them in Matthew xxi, 43. Who was that nation? Certainly not Pagan Rome, nor to the Christian Church as many suppose, for the Church is a spiritual cosmopolitan company (Rev. v, 9), without geographical boundary, political status, or governmental authority. Nor was it given to the Church of Rome, as she claims; very far from it, as she will find in the near future; rather, in the words of Dean Pryce: "In this distant corner of the earth, cut off from the rest of the world, a people were being prepared for the Lord."

That nation was the ten-tribed Race,
By God Himself for this prepared (Luke ii, 32),
If Judah should reject His grace (John i, 11),
It should by Israel be declared (Isa. lxv, 15).
Whilst Judah still rejects His Name (Rev. iii, 9),
Britain proclaims Him as the Lord;
And adds to His Almighty fame (Isa. xliii, 10)
By sending everywhere His Word (Psa. lxviii, 11).

WHY NOT?

Does not this Divine foresight commend itself to every thoughtful mind? If the Israel nation in its united form refused to respond to God's desire and purpose, what more likely than that He should break the unity and use the two sections on different lines for the carrying out of His world-wide and age-long designs? Also, what greater honour could we desire or receive than to find ourselves, in this dispensation, the major part of this Divinely-chosen race? (Amos iii, 2). Sir Isaac Newton said: "*In all probability at the end of this dispensation God will raise up a body of men to give the Bible a literal interpretation.*" The British-Israel-World Federation contains many of the most devout and able students of Holy Writ, students who have cleared their minds of what Bishop Hooker rightly described as "the licentious habit of spiritualizing God's Word, which in the end brings all truth to nothing," men who hold and teach that the Bible says what it means and means what it says.

The religious, political, social, national and international signs of to-day undoubtedly indicate the closing in of this age or dispensation. A wider knowledge and outlook is needed. In the Burial Service of the Church of England are the words "That it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine Elect and to hasten Thy Kingdom." The "Church" is the "Inner Circle," but the trains of God's purposes are running on both these systems. The Bible contains the plans of the Almighty set out in spacious and panoramic form. No small number of our religious leaders are like men who examine a hoarding poster by the aid of a microscope. Holy Writ is not a heap of precious stones that each individual may select as he pleases, and dilate upon—it is a mosaic of glorious plan and design, and our real education lies in seeking the Divine guidance in order to piece it together. "*Where there is no vision the people perish.*" Perhaps that is one cause of our depleted congregations. If the Anglo-Saxons are not Israel, then the British Empire has to go down, and the real Israel has to arise, repeat our national history, and return the Jews, as we are doing. Is that at all likely or even possible at this late hour?

The writer often listens to speakers representing the "Prophecy Investigation Society," who hold that Israel is to be restored; but when they begin to handle this subject they go lame on the platform, for all they seem to see are the Jews, and with a very long Jewish leg and a very short Israelitish one they lose the grace of walk, "their legs not being equal." (Prov. xxvi, 7.)

Who are the Jews? Descendants of Judah, the fourth son of Jacob by his wife Leah, for the name "Jew" is Judah shortened, so that it was first a proper name (Gen. xxix, 35); secondly, the name of a tribe (Num. i, 27); thirdly, the name of a kingdom (1 Kings xii, 23); fourthly, that of a religion (Gal. i, 13). Let it be clearly understood that the people generally known as "Jews" are, mainly, *the descendants of those who returned from Babylon in the days of Ezra and Nehemiah, and that their Jewish features are not the primitive features of the Jews, but the result of admixture with Edomites and Syrians.* The Jews are indeed going back to Palestine, but only as one twelfth of the whole. Also, as the Scripture foretells, they will go back under the direction and protection of Israel (Jer. iii, 18), that is of Britain. Benjamin Disraeli said, "With England, and with England alone, lie the Jewish hopes of Palestine."

In 1920 Max Nordan told a representative of the *Evening Standard*: "We thought the Messiah would be an individual, but we feel now as if it were a collective entity, and that the name might be the British Nation." The Messiah will indeed be an individual. *The Individual*, in the final stage of this great drama, but what so many fail to see is that during this interval He is using Israel, not Judah, as the "repairer of the breach, the restorer of paths to dwell in." (Isa. lviii, 12.)

The last king of the Jews was Zedekiah (2 Kings xxiv, 17), and their status as a kingdom will never be restored, as signified by the breaking of the bottle (Jer. xix, 10), whilst the Israel kingdom was marred and re-made (Jer. xviii, 4). Marred by

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its disobedience and persistent idolatry, it was swept away in 721 B.C. (2 Kings xvii), and re-made in the "appointed place" (2 Sam. vii, 10) under a "new name" (Isa. lxv, 15), for the universal name of all Anglo-Saxons is British—in Hebrew, Brit the Covenant, ish man—a part of the only people God ever entered in covenant with (Amos iii, 2) and brought into this relationship on the ground of the "New Covenant" (Jer. xxxi, 31), which, thus far, Judah, or the Jews, still reject. Another well-known body of Christians think that the Jews are going back as the principal part, and the rest of the tribes are coming from somewhere or everywhere to rejoin them, either just before, or at the beginning of the millennium. But that is contrary to what Scripture indicates, for we read in Deut. xxxiii, 7: "Hear, Lord, the voice of Judah and bring him unto his people." Why hold a belief which not only reverses Holy Writ, but flatly contradicts Euclid, who says: "the lesser is contained in the greater."

On what possible ground do the Jews base their claim—if they really do so—to be the first people in the world? They were severely rebuked in Ezekiel's day for concluding that Israel had lost its claim (xi, 15). Are they the people who for nearly 2,000 years have best promoted the Messiah's "Kingdom," Whom they still generally reject? although, thank God, a spirit of enquiry as to the Person and claims of Christ is moving among them.

It has been forcibly pointed out that as this period of time draws to a close, there are three forces of evil seeking for world dominion. Rome, with its corrupted form of Christianity; Soviet Russia, with its blasphemous derision of Divine revelation; and apostate Judaism, with its abandonment of the Old Testament, and its deadly hatred of the New. They will all three come to grief on this "Stone" Kingdom of Israel-Britain. Papal Rome has been, and will again be, broken on this "Stone" (Matt. xxi, 44). Russia, in its infidel opposition (*not the Russian nation*) will go down when she meets Israel (Britain) in the great struggle described by Ezekiel in chapters xxxviii and xxxix, whilst apostate and renegade Judaism will yet kneel in confession before the true Israel of God (Rev. iii, 9). Those who fail to see the teaching of Holy Scripture on this subject, and consequently are causing the Jews to entertain false views of the future, are playing into the hands of one of these forces of evil already mentioned. Ezekiel informs us that these two nations shall yet be one (chapter xxxvii, 22), and Hosea how it will come about. "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 (representatively, Jer. iii, 14), for great shall be the day of Jezreel" or "going up" (i, 11).

"O'er Israel's land Thy rainbow, Lord, shall beam
And the sad city lift her crownless head;
Glad songs shall wake and dancing footsteps gleam
On Sharon's plain, now silent as the dead.
The sun shall gild new Salem's marble towers,
In Shechem's vale fair maidens cull sweet flowers,
To deck at blushing eve the festive bowers;
And Angel feet shall glorious Zion tread." (Isa. lxv, 18).

Let us not forget in considering this subject of State and Church that "the holy Seed is the substance thereof."

LECTURE BY MR. G. R. GAIR.

AN interesting lecture on "Archæological evidence that the British are Israelites" was delivered to the Stoke-on-Trent Branch by Mr. G. R. Gair, a research worker in archæology at Edinburgh University. The President of the Branch, Mr. A. Gresham Copeland, presided.

Mr. Gair commenced by discussing the light archæology could throw on early Britain. It was usual for historians to present the ancient Britons as an uncivilized race with brutal and barbaric customs, but archæology showed that they had reached the Iron Age by 750 or 500 B.C. This was definite proof that they were not savages. There were also fine gold and inlaid articles in existence which were made between 200 and 300 B.C.

In the Shetlands there were some towers known as "Brochs," built about A.D. 200, non-Roman but Celtic in construction. After describing these towers, with their elaborate defences, Mr. Gair stated that there was good reason to connect these and other towers with similar buildings in Sardinia, which also showed a possible kinship with forts in Ireland and Cornwall. Thus there was established a definite stream of culture between these Islands and the Mediterranean. The Sardinians could be connected with the overlords of Etruria, the Tyrrheni, who in turn were related to a people of Asia Minor.

STREAM OF CULTURE.

Evidence from Spain and Brittany led one to believe that this stream of culture ran from the Mediterranean to the Shetlands along a trade route; the Picts, many archæologists believed, were one of the greatest commercial nations of their time.

The Hebrews were probably often confused by the ancients with Phœnicians, who spoke a similar tongue. They were traders before the Phœnicians developed their trade. The Picts themselves appeared to have a good knowledge of navigation.

Turning to the question of language, Mr. Gair said that the Celtic tongue had a considerable number of Hebrew roots, and also a substratum of Egyptian and Arabic, and a race had been found in Africa that could understand Gaelic.

Ancient writers spoke well of Britain. Pliny even called the British Isles the "Happy Isles," while others wrote of the commercial enterprise and boldness of the inhabitants.

Folk memory, which always contained a kernel of truth, spoke of an Asiatic origin. Gaelic legend traced an ancestry through Spain and the Eastern Mediterranean, eventually to Palestine. Another tradition pointing in the same direction was the "Chronicles of Eri," which went back to Palestine and an ancestor called Abraham.

Finally Mr. Gair adduced considerable evidence that there were Israelites in Palestine before the Exodus, and said that the "Eri Chronicles" took up the story from this point. It could be proved that the Gothic people, too, were connected with the Israelites, and that there was a Nordic people between the Euphrates and the Nile at one time.

THE "SENTINEL."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MEETINGS will be held at Headquarters on March 12th and 13th. Mr. John Leech, K.C., will give another address on "Prophecy" on the Wednesday afternoon, and Mrs. M. Bloxam will give a lecture, illustrated with lantern pictures, entitled "The Journeys of Christ," on Thursday evening, at 8.

The speakers last week were Mr. John Leech and Mr. R. D. Stevens.

* * *

The Rev. Pascoe Goard and Mr. Garrison addressed a crowded meeting at Blackheath on February 28th. The Rev. J. Lumley Davies, L.D., presided. Great satisfaction was expressed by those present at what had been put before them, and our local British-Israel friends were greatly encouraged. We are indebted to Mrs. S. Dorsett, the Rev. J. Lumley Davies, Mr. W. A. Jordan, and other friends for their excellent work in organization.

* * *

The Rev. Joseph Gay has sailed for America and Canada, and will be attending the All-American Convention at Detroit on May 6th, 7th and 8th, which he will be assisting our Mr. Howard Rand to organize. He will thereafter probably attend the Canadian Conference, which, it is expected, will be held at Winnipeg soon after the Detroit Convention. Great things may be hoped from both the Convention and the Conference, and our readers are asked to pray for the Divine blessing thereon.

* * *

The Rev. Pascoe Goard, Mr. John Leech, the Rev. T. H. Whitehouse and Mr. Garrison are at the Town Hall, Leamington, on Tuesday, Wednesday and Thursday of next week; afternoons at 3 and evenings at 8. Mr. Garrison is giving half-time lantern lectures each evening.

* * *

The Rev. Pascoe Goard is giving four addresses at the Nether Chapel, Norfolk Street, Sheffield, March 17th and 18th, at 3 and 7.30 p.m.

* * *

On Sunday, February 23rd, Mr. J. J. Morey addressed a meeting of seventy young men and women at the London Fields' Fellowship, where deep interest was shown by many who heard of our teaching for the first time.

On the 24th successful meetings were held at Sutton, where steady progress is being made. On the 25th Mr. Morey addressed two meetings of the newly-formed Branch at Deal, and most encouraging signs are evident.

On the 26th the Heene Rooms at Worthing were too small to accommodate the audiences that gathered to hear Mr. Morey's lectures.

On the 27th the Bexhill Branch held two public meetings, which were very successful and largely attended, and on the 28th the newly-formed Branch at Sevenoaks held meetings in the Public Hall at the Lime Tree Hotel. Everywhere in the South of England increasing interest is shown and new movements are springing up in all parts of the Area.

The Rev. G. W. Plasting visited Southport Branch on February 24th, giving a fine address on "The Throne and the People," great appreciation being shown. Mr. Plasting also gave this most instructive and interesting address at Liverpool on the 27th. In this he gives a graphic description of the loyalty of the British Nation to the Throne and of the interest the Throne takes in the Nation. Mr. Plasting has the happy knack of making his lectures very attractive to his listeners.

* * *

On February 17th the Rev. Joseph Gay visited the Leamington Spa Branch and addressed two meetings. At the first he showed how scientific is the Bible, taking up point by point the creations of the six days, and proving from geological data, accepted by all competent scientists, how absolutely the Bible stands every scientific test. The evening lecture was devoted to the history and development of the British nation and Empire. At this meeting the President of the Branch, Alderman H. Mason, J.P., was in the chair.

* * *

W. T. Craig, Esq., F.R.G.S., writes:—

"May I again revert to the question of Blasphemy, recently the subject of a Bill in the House of Commons.

Persecutions for religious belief are unknown in this country—therefore the Statute of 9 William 3, c. 35 (1698) contains no menace against the widest interpretation of the Christian faith.

In 1889, by a majority of 111, the House of Commons rejected the Religious Prosecutions Bill, and nothing has occurred in the forty years which have since elapsed to indicate that they then arrived at a wrong decision. On the other hand, I venture to say that had the history of these forty years, with its wealth of fulfilled prophecy, been available for Mr. Bradlaugh, his atheism would have been dispelled, and his faith in the Bible established. I question if that Bill would ever have seen the light of day.

When religion is now being made the ground of such cruel and wholesale persecution in Russia, where is the excuse for the gesture implicit in this Bill, that ribaldry, and every form of obscene criticism, verbally or in pictorial form, may be, without let or hindrance, hurled against the most sacred feelings of the community?

The only excuse, if such it be, is ignorance, which British-Israel Truth alone can remove. Till then, the Evil Spirits which haunt these times, and are abroad the world over, will continue their subtle attacks against that Truth in diverse ways and in the most unexpected places.

What our nation most needs, in facing the troubles now looming ahead, is to draw nearer to God. Thus will they enjoy the blessings so freely promised to His People: thus will traps like the Blasphemy Bill be set in vain."

We have sent in hundreds of signatures against the Bill, and we rejoice at the announcement that it has now been dropped.

* * *

The Stoke-on-Trent Branch greatly enjoyed a lecture given by the President of the Branch, Mr. A. Gresham Cope-

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land, at Stoke Town Hall, the subject being "Palestine to Britain."

The Chairman was the Rev. J. B. Frith, M.A., Rector of Swynnerton, and he spoke of the value of the new light the British-Israel beliefs brought to Bible reading.

Mr. Gresham Copeland commenced by detailing a few of the promises Jehovah made to the Children of Israel in their early days, and said that he proposed to show that they had been fulfilled. Among those of particular interest was one that the Royal sceptre should always remain in the House of Judah, and the lecturer said that our own Royal line could trace its descent back to David, who was of the House of Judah.

He proceeded to trace the history of the Israelites down past the time of the Exodus from Egypt to the time of the Captivity in 721 B.C. In this connection he referred to the prophecy that Israel would be seven times punished, and explained that according to the way of reckoning prophetic years this would cover a period of 2,520 years. This period ended in A.D. 1799, which was just at the time when Britain's commercial and imperial expansion began. Jerusalem fell in 603 B.C. and the calculation from this date brought us to 1917, the date when General Allenby entered Jerusalem.

TREK FROM ASIA.

The most interesting part of Mr. Copeland's lecture, however, was when he turned to a map of Europe and Asia Minor and expounded the routes along which it is believed the Israelites travelled. Some came along the Mediterranean, through Spain to England and Ireland, reaching the former country by 1300, and Ireland certainly by 950 B.C.

One of the most interesting tribes was that of Dan, whom tradition tells us to have founded Troy (of Dardanus).

The general trend of these migrations was westward, although the people spread out in all directions, some to China and Japan. Other influxes to the British Isles came through Scandinavia and Jutland, and Mr. Copeland contended these people to be members of the same Israelitish stock which had gradually migrated up north and west from their original starting-place in sympathy with the general movement.

With these and other examples Mr. Gresham Copeland demonstrated that if one regarded the British peoples as of Israelitish descent—for which he had been offering evidence—it would be clear that the promises of God to the chosen people had been fulfilled. Thus they had "multiplied exceedingly," and they had been greatly blessed and were a great nation, and had existed as such from the time of Nebuchadnezzar. The Chairman and Mr. E. Patterson expressed their thanks to Mr. Copeland for his informative speech.—THE "SENTINEL."

SOME ENGAGEMENTS FOR NEXT WEEK.

ABINGDON, Town Hall, Wednesday, 12th, at 3 and 7.30. Rev. E. A. Couldrey.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 10th, at 8.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 13th, at 8.
BEVERLEY, Y.M.C.A. Hut, Wednesday, 12th, at 7.30. Mr. Wm. Whitton.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 10th, at 7.30. Rev. T. H. Whitehouse.
BOURNEMOUTH, Y.M.C.A. Lecture Hall, Tuesday, 11th, at 3. Mrs. Drewe.
BRIDLINGTON, Thursday, 13th, Drawing Room Meeting, at 3. Prince's Cafe, Prince Street, at 7.30. Mr. Wm. Whitton.
BRIGHTON, St. Nathanael's Church Schoolroom, West Hill Road, Thursday, 13th, at 8. Mr. H. A. Marchant.
BRIGHTON, Friday, 14th, Hove Town Hall, at 3; York Place Hall, at 8. Miss Hamilton Hunter.
CAMBRIDGE, St. Andrew's Hall, Tuesday, 11th. Rev. T. Sparshott Johnson, M.A.
CARDIFF, Y.M.C.A., Tuesday, 11th, at 7.30. Rev. W. T. Medhurst.
CHUDLEIGH, Constitutional Club Room, Wednesday, 12th, at 7.30. Mr. J. J. Morey.
COVENTRY, Women's Unionist Club Room, Broadgate, Tuesday, 11th, at 7.45. Rev. T. H. Whitehouse.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 14th, at 3 and 8. Rev. E. A. Couldrey.
DARLINGTON, Mechanics' Institute, Wednesday, 12th, at 7.30. Miss B. M. Beck.
DERBY, Cavendish Cafe, Corn Market, Thursday, 13th, at 7.30. Rev. T. H. Whitehouse.
DORKING, Oddfellows' Hall, Tuesday, 11th, at 3 and 8. Rev. Kenneth Dodds.
DOVER, Institute, Thursday, 13th, at 3 and 8. Rev. Kenneth Dodds.
DURHAM, Windsor Cafe, Thursday, 13th, at 7.30. Miss B. M. Beck.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 10th, at 8.15. Rev. T. Sparshott Johnson, M.A.
EASTBOURNE, Saffrons Rooms, Wednesday, 12th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 12th, at 3. Rev. Com. Roberts.
FOLKESTONE, Town Hall, Wednesday, 12th. Miss Hamilton Hunter.
GLASGOW, Christian Institute, Sunday, 9th, at 6.30. Mr. Andrew Rankin.
HAYLING ISLAND, Sir Chas. Craufurd's Drawing Room, Thursday, 13th, at 3. Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 12th, at 3. Mr. John Leech, M.A., K.C. Thursday, 13th, at 8. Mrs. M. Bloxam (Lantern Lecture).
HERNE BAY, Monday, 10th, Wesleyan Schoolroom, High Street, at 3; Parochial Institute, Underdown Road, at 8. Miss Hamilton Hunter.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, 10th, at 8. Mr. W. Gray.
HORSHAM, Town Hall, Wednesday, 12th, at 3.15 and 7.15. Rev. Kenneth Dodds.
HULL, Church Institute, Albion Street, Tuesday, 11th, at 7.30. Mr. Wm. Whitton.
LEAMINGTON, Town Hall, Tuesday, Wednesday and Thursday, 11th, 12th and 13th, at 3 and 8. Rev. Pascoe Goard, Rev. T. H. Whitehouse, Mr. John Leech and Mr. Herbert Garrison.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 13th, at 7.30. Mr. Daniel Farmer.
LYME REGIS, Drawing Room Meeting, Friday, 14th. Mr. J. J. Morey.
MANCHESTER, Religious Institute, Tuesday, 11th, at 7.45. Mr. Daniel Farmer.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 13th, at 7.30. Miss G. Turney.
OXFORD, Monday, 10th, St. Thomas' Chapel, at 3; Wolvercote Chapel, at 7.30. Rev. E. A. Couldrey.
OXFORD, Tuesday, 11th, Methodist Church, St. Michael's Street, at 7.45. Rev. E. A. Couldrey.
PAIGNTON, Pendragon Hotel, Monday, 10th, at 3. Mr. J. J. Morey.
PLUMSTEAD, St. James' Vestry, Burrage Road, Thursday, 13th, at 8. Rev. E. A. Couldrey.
RHYMNEY, British-Israel Hall, Tuesday, 11th, at 7.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 11th, at 3 and 7.30. Rev. C. W. Cooper, F.G.S.
SHEFFIELD, Victoria Hall, Wednesday, 12th, at 7.30.
SOUTHPORT, The Hall, 631, Lord Street, Monday, 10th, at 3 and 7.30. Mr. Daniel Farmer.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 10th, at 8. Rev. Kenneth Dodds.
SYDENHAM, Park Hall, Sydenham Park, Tuesday, 11th, at 7.45. Miss Hamilton Hunter.
SYDENHAM, 4, College Mansions, Sydenham Park, Thursday, 13th, at 3.15. Mr. W. A. Jordan.
TAUNTON, Drawing Room Meeting, Thursday, 13th. Mr. J. J. Morey.
TEIGNMOUTH, Temperance Hall, Monday, 10th, Bible Study. Rev. Com. Roberts.
TEIGNMOUTH, Town Hall, Tuesday, 11th, at 7.30. Mr. J. J. Morey.
WATFORD, The New Public Library, Monday, 10th, at 7.45.
WIGAN, Miners' Hall, Millgate, Wednesday, 12th, at 7.30. Mr. Daniel Farmer.
WOMBWELL, near Barnsley, George Street Wesleyan Reform Church, Sunday, 9th, at 10.45, 3 and 6.30. Mr. Wm. Whitton.

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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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J.J.HALL 1921

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CONTENTS

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—VI. By the Rev. W. Pascoe Goard	161
THE RESTORATION OF ISRAEL.—II. By J. Llewellyn Thomas, F.R.C.S.	163
ADDRESS AT CENTRAL HALL, WESTMINSTER. By Major Richard Rigg, B.A., O.B.E., J.P., as Chairman	166
THE KING'S LAWS (from "Alfred the Great," by Thomas Hughes) By H. G.	168
THE GOSPEL OF THE KINGDOM. By H. E. Turner	170
BRITISH-ISRAEL FACTS *not* FANCIES.—VII. By Major-General C. A. Hadfield	171
AR-SARETH. By the Rev. Leonard J. Dunne (U.S.A.)	172
OUR GREAT ADVANCE. By J. J. Morey, Commissioners' Secretary	173
OUR GLORIOUS HOPE. By E. M. Foster	173
THE SECRETARY-GENERAL'S NEWS AND NOTES	174

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—VI.

BY THE REV. W. PASCOE GOARD.

POST-NEW TESTAMENT TIMES.

WE pass now to the history of the manifestation of God in post-New Testament times. Prior to the close of the Canon of the New Testament, the Gospel had been brought to Britain by Joseph of Arimathea and his associates; and British people are mentioned in the New Testament, *e.g.*, Linus and Claudia of the British Royal Family. Such was Britain's acceptance of the Gospel that it is difficult to say where Druidism ceased, giving place to the full sweep of the Christian Gospel. Both Druid and Christian worshipped the Trinity in Unity.

From the early Church thus established in Britain the Gospel was sent to Europe, and, in the personnel of the Royal House of Caradoc, was carried to Rome.

The half-brother of St. Paul, Rufus Pudens of the Pauline Epistles, married the daughter of Caradoc, and their home was established in Rome; a home which is shown to the tourist to this day as the birthplace of the infant Church in Rome.

It will be noted that the Christian Church was organized *in Jerusalem;* was carried *from thence directly to Glastonbury in England;* and from thence, in the Royal household, *to Rome.* This may not have been the first contact of the Christian Church with Rome, but the British Royal household was already established there before the Apostle Paul arrived. As far as history shows St. Paul was the first of the Apostles, if not the only one, to visit Rome.

It is quite certain, from the reading of the New Testament, that St. Paul was set apart as the Apostle to the Gentiles —εθνος, nations—of the West, consisting of ten-tribed Israel as we see in the Epistle to the Romans, and was led to that Apostleship by the Holy Ghost. It is also certain that the secondary Pentecost which occurred in Europe was not in Rome, but in Israelitic Greece. This is the Biblical account of the matter, therefore it is the *historic* account, and *the tradition* of St. Peter's visit and Apostolic bishopric at Rome should absolutely give way before it. That which is recorded in the Bible must take precedence over non-historic tradition.

TIME OF KING ALFRED.

Another great outpouring of the Holy Spirit on Britain took place in the time of King Alfred the Great.

Again the Lord manifested Himself from the time of Wycliffe on to the great Revival called *the Reformation.*

Once again the Holy Ghost was manifested to countless numbers of individuals, and to the whole world, at the time of *the Wesleyan Revival.* During that period Europe was held in the grip of mediæval Church administration, and of Voltaire's atheistic movement. The peoples of Europe swung between these two extremes, except for the work of Luther.

To-day, once again, in the preaching of "*the Gospel of the Kingdom* AND *the things concerning our Lord Jesus Christ,*" the God of Israel is manifesting His Presence, and it will be because of the blindness of our own eyes, and the hardness of our own hearts, if the personal anointing with the Holy Ghost is not the experience of each individual and of the nation at large.

Looking at the world to-day we see that this manifestation of the Personality of God and the clear vision and preaching of His truth rest chiefly upon the Celto-Saxon people of the

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Anglo-Saxon world, and upon the Israel remnant in the Continent of Europe and elsewhere.

It is still true that the Holy Ghost directs His Own movements and that of His Apostolic ministry to those lands occupied by the Israel people, and there it is that His Presence is most clearly realized.

It must not be considered that this manifestation of the Spirit of God is by any means the monopoly, or the special privilege, of the Anglo-Saxon peoples. It is theirs primarily because of the fact that from the beginning they were as a race chosen to be God's "Kingdom of Priests" and His "Holy nation." Now the function of the Priest and of the priestly order is to minister to the congregation. Israel-Britain is the hereditary priestly nation set up for the express purpose of ministering the things of God to the nations of the earth; even to all of them.

The Holy Ghost has followed that line from the first. He is following that line still. He will follow that line to the end.

Therefore, let the Anglo-Saxon people awaken to their great task. Let them be alive to their responsibility. In Britain the MOTHERLAND is the centre of the activity of the Kingdom of God. Her King and her ministers are serving on and at the foot of the throne of JEHOVAH as did David and Solomon and their ministers. As we read in 1 Chron. xxix, 23-26:—

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.
And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.
And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.
Thus David the son of Jesse reigned over all Israel."

Thus it was in the days of the establishment of the Kingdom of David, in Israel, and thus it is in the present day. Every student of prophecy will agree that the prophet Zechariah in chapters twelve and thirteen is dealing with the last days of the dispensation in which we are now living. The time of which he speaks is close at hand, perhaps within months, certainly within a few years of this very day. Now what do we find to be the case as set forth in this prophetic foreview of the present age?

There were in David's day, as the centre of the nation's life, both as to Church and State:

David the King.
Nathan the prophet.
The Levites, the priests.
Shimei representing the people.

In these days when the great revival led by the House of David comes in we find the following:—

"And the land shall mourn, every family apart:

THE FAMILY OF THE HOUSE OF DAVID apart, and their wives apart.

THE FAMILY OF THE HOUSE OF NATHAN apart, and their wives apart.

THE FAMILY OF THE HOUSE OF LEVI apart, and their wives apart.

THE FAMILY OF THE HOUSE OF SHIMEI apart, and their wives apart.

ALL THE FAMILIES THAT REMAIN apart, and their wives apart."

Is it not therefore certain that the centre of the Lord's government in the earth, both as to State and Church, remains unchanged in the Divine plan? His Majesty still sits upon the THRONE OF THE LORD in the room of David his father, as did Solomon before him.

Let *the prophetic ministry* be recognized to-day as it was in the day when the Lord honoured His people by giving His direct Word through these very prophets. They are represented now as ever in the Nonconformist body. There was, among the prophets, no "prophetic succession." There was no heredity in the prophetic ministry; God called this man and that according to His purpose and will. The only thing of which it was necessary to be assured was that GOD HAD CALLED the individual prophet. This was demonstrated by the truth and prescience of His message. But how highly God and the Church have always honoured the prophets. The Church, after the prophets were dead. Thus they sawed Isaiah asunder, and then gave his writings the highest place in the Old Testament Scriptures.

Let those who hold themselves to be of the priestly order (Levitical) bear in mind that there is also a prophetic order in Israel, and always has been. To the priestly order pertained the ritual worship. To the prophetic order pertained the preaching of the Word.

Let the members of the prophetic ministry remember that the Lord has promised that the "Priests the Levites" shall minister with the House of David to the end of the ages. But also let the priests remember the order to which they belong. It is not the Aaronic order, which was put away at the time of our Lord, but the Levitical order. Let them also remember that the Levitical order OFFERED NO SACRIFICES AT THE ALTAR. The Aaronic order was a sacrificing priesthood, and it was done away when our Lord offered HIMSELF ONCE FOR ALL, "and there remaineth no more sacrifice for sin." But there are sacrifices of praise and thanksgiving to God.

So we see at the heart of God's Kingdom of Priests still:—

THE HOUSE OF DAVID and THEIR WIVES,
THE HOUSE OF NATHAN and THEIR WIVES,
THE HOUSE OF LEVI and THEIR WIVES,
ALL THE FAMILIES THAT REMAIN,

and this is still the heart and centre of the Divine Administration on earth.

As the facts stand, and as we believe they appear to the eye of God and to the "cloud of witnesses" in Heaven, David still sits upon the throne of the Lord in the person of our present Monarch, upon whom may God's richest blessing rest; Nathan, the prophet, still tells forth the Word of Jehovah, or should do so from day to day. And Levi, the priest, still carries on his non-sacrificing ministry, having the care of "all the congregation."

So the Archbishops stand in the place of the ancient High Priests of Jehovah.

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All these together have the charge to "Preach the Kingdom of God," AND the things concerning our Lord Jesus Christ, as did the Lord and the Apostles in their day, and as they commissioned their successors to do.

The passage in Zechariah which sets forth these things is as follows:—

"And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

All the families that remain, every family apart, and their wives apart."—Zechariah xii, 12-14.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zechariah xiii, 1.

THE RESTORATION OF ISRAEL.

By J. LLEWELLYN THOMAS, F.R.C.S.

II.—THE TIME OF ISRAEL'S RESTORATION.

IN the endeavour to discover the Time of Israel's Restoration and to answer the question as to when her punishment would cease, there are three lines of investigation from which information may be gained, and they are:

1. "The Latter Days."
2. "The Third Day."
3. "The Seven Times."

Through studying these we arrive at a very remarkable period in modern history. The astonishing thing (nay, rather the most natural thing) is that the period indicated did witness the phenomenal rise of a nation and race in might, majesty, and world-dominion, the like of which has never been witnessed on this old earth of ours. This is a significant fact and merits serious consideration by every thinking man. God has verily kept His Promise and fulfilled His Word.

Israel's Restoration was to be *in* "the Latter Days," *on* "the Third Day," and *after* "the Seven Times."

(i.) THE LATTER DAYS.

Two of the prophets speaking of Israel's Restoration mention distinctly that it was to be in "the Latter Days." What period is this? What are its limits? To answer briefly, Time in the Scriptures is divided into two main sections, which are known as "the Former Days" and "the Latter Days." The dividing point between them is the First Coming of Christ. Time before His advent is called the Former Days, and the time since that advent, right on to His Second Coming and the inauguration of the Millennium, is called the Latter Days. The Latter Days terminate with the beginning of the Millennial reign of our Lord.

We live in these Latter Days. They correspond with the Gospel Dispensation and embrace the Dispensation of the Church.

The ages B.C. are the Former Days, while the Latter Days are the A.D. age.

Jeremiah's Statement.

In chapter xxxi of his book Jeremiah foretold the recovery and Restoration of the house of Israel (not of Judah, the Jews of later times). In verses 1 and 2 we read:

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest" (Jer. xxxi, 1, 2).

Here we notice that God is about to make them His people again. After their captivity they are to "find grace," and they are "caused to rest." This is the Restoration of Israel, not the second and Final Restoration, because it will be noted that it does not take place in Palestine; it is the Preliminary Restoration of Israel alone. The verse tells us that this is to happen "At the same time." What time is this? The preceding verse tells us, in "the Latter Days": it reads thus:

"The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart; *in the latter days* ye shall consider it" (Jer. xxx, 24).

"At the same time" "they shall be My people," they shall "find grace in the wilderness," and be "caused to rest."

The Restoration of Israel, according to Jeremiah, was to take place in "the Latter Days."

Hosea's Statement.

Hosea, referring to this Restoration, spoke as follows:

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness *in the latter days*" (Hos. iii, 5).

He tells of the return of the house of Israel to God; they are to seek Him and David their king and God's goodness is to be upon them. This time of favour or Restoration is to be in "the Latter Days."

This information from Jeremiah and Hosea does not carry us far in our quest. It mentions an exceedingly long period, which has already lasted 1,920 years, too extended to be of much value in answering our question.

Concomitant Events.

But the information, such as it is, is not without its value. It teaches us that the Restoration is not to be post-dated, or relegated to the Millennium. It must take place before the Second Coming of our Lord and Saviour. Those who look for His immediate return should be able to point to an accomplished Restoration of the Ten-Tribed kingdom of Israel.

It reminds us, moreover, that the Time of the Restoration is synchronous with the epoch in which so many of the marvellous Covenant Promises and Prophecies meet and culminate. So many wonderful predictions concerning Israel are to materialize and have their fulfilment in the Latter Days, before the Millennium, that it all looks as if it were only one stupendous event or development for Israel. Thus the Time of Israel's Restoration in the Latter Days is in keeping with—

1. The Great Covenant Promises to the Fathers (Gen. xlix, 2).
2. The Predictions of Balaam's Parables (Num. xxiv, 14).
3. The Blessings pronounced by Moses (Deut. xxxi, 28 and xxxiii).
4. The Development of the Fifth, Stone Empire of Nebuchadnezzar's Dream (Dan. ii)—

all of which were for realization in "the Latter Days."

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It will of course be anticipated that "the Third Day" will fall in the period of "the Latter Days," and also that "the Seven Times" must of necessity end in "the Latter Days."

(ii.) "THE THIRD DAY."

The prophet Hosea not only informs us that the Restoration of Israel was to take place in "the Latter Days," but also that it was to be on "the Third Day." This is certainly mysterious.

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in *the third day* He will raise us up, and we shall live in His sight" (Hos. vi, 1, 2).

Here are three days. In the first two the condition of Israel is represented as "torn" and "smitten," eloquent description of the misery of their captive state. Then, after the two days, on the Third Day comes a great change, the recovery and revival of the nation is depicted. There is the "returning unto the Lord" and the Restoration to favour and blessing, the return of the prodigal son to his Father. On the dawning of the Third Day there is to be evidence of national revival, and as the day advances Israel is to be "raised up" from her grave. The Third Day was to witness the Resurrection of Israel even as the third day witnessed the Resurrection of Israel's Redeemer.

This "Third Day" may be called Israel's "Appointed Day," the long foretold Destined Day of blessing and glory, when the once dead nation should live again, and "live in His sight." What a thing to be alive unto God nationally!

And now comes the question, when is this Third Day? It obviously refers to no ordinary single day of twenty-four hours, but to some far greater period of time. Many a saint has doubtless pored over this subject and striven to discover the time which God's Spirit signified, and thus to solve the riddle. Many did doubtless calculate the period correctly, but either the event had not yet materialized at their time because they were living in an earlier age, or else they were actually living in the very centre of the developments and were too close to them to realize their import and to recognize that what was taking place before their very eyes was even the Restoration of Israel.

The only available clue as to the meaning of a "day" is in 2 Peter iii, 8, where we read that—

"One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii, 8).

On this interpretation these Three Days are periods of a thousand years each. After the second thousand years of captivity, and not till then, are we to perceive the first signs of reviving. At the dawn of the third thousand years, signs of life are to appear, and as the day advances the rise of the nation must be manifest.

When do these Three Days of Hosea begin? From what date are we to reckon them? Obviously from the beginning of Israel's punishment, from the "Captivity Era" of the Ten-Tribed kingdom. As already noted, the beginning was not a single date, but as a series of events during an epoch of not more than sixty-five years' duration. It began in 741 B.C., and the crucial date was 721 B.C., the latest possible date being 676 B.C.

In calculating the period of Hosea's days the reckonings may be made in lunar, prophetic or solar years. Table No. I gives at a glance the times of Hosea's Three Days as reckoned in solar years from the three dates of the Captivity Era.

TABLE No. I.—HOSEA'S THREE DAYS.

First Day	begins ..	741 B.C.	721 B.C.	676 B.C.
	ends ..	A.D. 260	A.D. 280	A.D. 325
Second Day	begins ..	A.D. 260	A.D. 280	A.D. 325
	ends ..	A.D. 1260	A.D. 1280	A.D. 1325
Third Day begins ..		A.D. 1260	A.D. 1280	A.D. 1325

It will be seen that Hosea's Third Day began in the period A.D. 1260–1325, with A.D. 1280 as the most important date of that period.

The statement that the Restoration of Israel was to be on the Third Day gives a far more precise epoch for that event than did the information that it was to occur in the Latter Days.

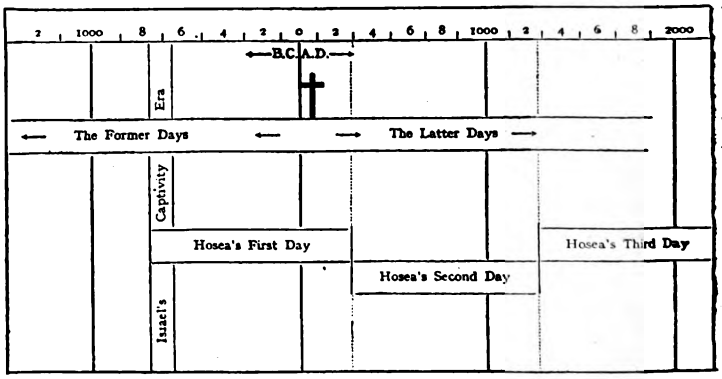
The Restoration could not take place till the beginning of "the Third Day." The determination of the beginning of this day enables us to strike off at least the first 1,260 years of "the Latter Days." The Restoration must be in "the Latter Days," at least after A.D. 1260.

Although we are narrowing down the time and getting nearer to the goal of our quest, we are still far from any precise dates; for "the Third Day" is a period of a thousand years. The Restoration, however, was not to await the completion of "the Third Day," it was to begin at the close of "the Second Day" and therefore should be well established by the middle of "the Third Day." The middle of the Third Day would be about A.D. 1780. Thus we know now the desired date within a margin of 500 years.

As we contemplate in history the period covered by the first half of Hosea's "Third Day" (A.D. 1280 to 1780), we are faced with the remarkable spectacle of the rise of a nation and race in Europe. Surely this is significant? Exactly what was foretold, exactly what should be expected. All done so quietly, as if it were the most natural thing in the world, as indeed are all the works of God. Truly "the Kingdom of God cometh not with observation."

Table No. II shows "the Latter Days" and Hosea's "Third Day" side by side for easy comparison.

TABLE No. II.—THE LATTER DAYS AND HOSEA'S THREE DAYS



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Hosea's Three Days and Ezekiel's Vision of the Dry Bones.

Hosea's Three Days probably have some close connection with Ezekiel's Vision of the Valley of the Dry Bones (Ezekiel xxxvii, 1–14). At least there is close resemblance between them. Each deals with the house of Israel, and in each there are three stages.

Hosea's First Day corresponds exactly with the first stage of the Vision. The valley full of dry bones was eloquent of the sad picture of the scattered, hopeless, and lifeless condition of Israel during the First Day. It depicted dispersion, disorder, and death.

Hosea's Second Day saw the luring and the gathering of the Tribes into the "Appointed Place." This resembled the second stage of the Vision. Where there was a shaking, the bones were sorted and gathered "bone to his bone." Order was evolved out of chaos, but it was not yet orderly *life*, "there was no life in them."

Hosea's Third Day was one of Resurrection to national life. "In the third day He will raise us up, and we shall live in His sight." So was it in the Vision. The Spirit of God breathed upon "these slain," and "the breath came into them and they lived and stood up upon their feet an exceeding great army." It was a vision of life, order, power, and invincible might.

What was the sequel of the Vision? After this passing of Israel from death unto life, after this glorious preliminary Restoration, the prophet Ezekiel tells of the still greater Restoration that was to follow, namely the Reunion of Israel with the Jews and the occupation once more by them of the Promised Land, and this under one king: "One king shall be king to them all," and "David My servant shall be king over them" (Ezek. xxxvii, 15–28).

What is the history of to-day? Who has possession, not only of Palestine, but of the whole of the land promised to Abraham? The British Empire, and that under one king. His Gracious Majesty George V is to-day the ruler of Palestine. How quietly and without "observation" it all comes about! Is it not at least strange that the heir to the throne is named David, and that in the ordinary course of events David will be the next ruler of Palestine, and of the far wider territory known as the Promised Land?

Jonah's Third Day.

Hosea is not the only prophet who indicates Israel's Resurrection on the Third Day. Is this not also the teaching, in type, of the prophet Jonah?

In one single particular alone was Jonah a type of our Blessed Lord.

"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." (Matt. xii, 40).

Was not Israel's national Resurrection also foreshadowed by the same type? This prophet, save in the matter of his "burial and resurrection," was no type of our Saviour, whereas he was a very complete type of Israel, though it is not so stated in the Scriptures.

Jonah's deliberate disobedience to God, his rejection of his high calling and commission, and his running away from God was a vivid picture of the rebellious nation.

His punishment, swallowing up, and disappearance were dramatic representations of what was to happen to Israel.

"Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hos. viii, 8).

Jonah's repentance, his finding grace and pardon, and his resurrection to "life" was the prophetic story of Israel, and occurred on the "Third Day."

His great recommission and subsequent faithful work for God in the service of his fellow-men was in miniature the programme for the restored Israel of the Latter Days.

How could Israel, whom "the king of Assyria hath *devoured*" (Jer. l, 17) and who was "*swallowed up*" by the Gentile world, rise again to life on the Third Day? The marvel is all prefigured for us in the prophet Jonah. Apart from Divine interposition it is incomprehensible.

(iii.) THE SEVEN TIMES.

We now approach the study of "the Seven Times" with increasing interest, for it is reasonable to suppose that here we shall gather information much more precise and definite. The information given as "the Latter Days" was very indefinite. Notable advance was made, however, through determining the time of Hosea's "Third Day." But that was a lengthy epoch even after it had been narrowed down within 500 years!

As already stated, Moses had foretold a "Seven Times" punishment for the breaking of the Covenant made at Sinai between God and the Twelve Tribes of Israel. What was the duration of the "Seven Times"? The information gained by students of Prophecy from already fulfilled prophecies have enabled them to determine with great assurance the value of a "time," which they considered represented 360 years. This would make the "Seven Times" the long period of 2,520 years.

We are again faced with the same question that arose in connection with the Third Day, viz., From what date are we to measure this period? Obviously, as in the previous case, the answer is, From the "Captivity Era" of Israel, the dates of which were 741, 721 and 676 B.C. The starting-point of "the Seven Times" is identical with that of the Three Days of Hosea.

The period may also be measured in lunar or solar years from each of the above dates. Table No. III gives the results.

TABLE No. III.

TERMINATION OF THE SEVEN TIMES PUNISHMENT.

Dates of the Captivity Era of Israel	741 B.C.	721 B.C.	676 B.C.
Termination In Lunar Reckoning ..	A.D. 1705	A.D. 1725	A.D. 1770
Termination In Solar Reckoning ..	A.D. 1780	A.D. 1800	A.D. 1845

The sum of the matter is that "the Seven Times" ended in the period between the extreme dates A.D. 1705 and 1845,

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which is the Terminal Era of Israel's Captivity, equal to the sixty-five years of the Captivity Era plus the difference in the calculations between lunar and solar reckoning, which is seventy-five years = 140 years. It is important to remember that there was no more of the Seven Times Punishment for the house of Israel after A.D. 1845.

The study of the termination of "the Seven Times" enables us to narrow down the Restoration period to within 140 years, between A.D. 1705 and 1845. Examined in the light of history, it was precisely the period which saw the phenomenal rise of Britain. It was pre-eminently the time of her becoming "a Great and Mighty Nation" (Gen. ii, 2 and xviii, 18), and blossoming into "a Fulness of the Gentiles" (Gen. xlviii, 19). It was the destined day that saw the spreading abroad "to the west and to the east and to the north and to the south" (Gen. xxviii, 14). Note in passing the unusual order here, "to the west" first. Did not this nation spread first to the west? Was it a mere coincidence? Ought not these things to have been so? Was it not all according to the Divine fore-ordained plan and stated purpose? This was the time of the First gathering or Preliminary Restoration of Israel. It was only after this blessedness of Israel that they could come into the occupation of the Land of Promise. Exactly so has it fallen out, for the nation has recently come into possession of Egypt, Mesopotamia, and Palestine, the exact territory the vast boundaries of which were set by the Covenant as "from the river of Egypt to the great river, the river Euphrates" (Gen. xv. 18), which was promised to Abraham's seed in the Latter Days.

If the Anglo-Saxon race be not Israel of the Ten Tribes, how comes it into this great inheritance just at the time that Israel should do so?

In the period under review were there any rival claimants, or any that had a vestige of title to world-supremacy as was promised to the Seed of Abraham, Isaac, and Jacob? What of Spain in the sixteenth century? What of France in its Napoleonic period? What of Germany and its bid for the hegemony of the world? Every one of these great powers fully acknowledged that Britain alone was *the* real rival, and the only obstacle in the path of their ambition. To break the power of Britain was the supreme purpose of each one. It is terribly significant, is it not, that the complete undoing of each was due to this race?

Dr. R. G. Usher, Professor of History in the Washington University, St. Louis, U.S.A., in *The Story of the Great War*, writes:

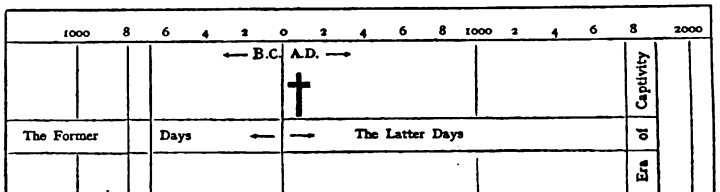
"One of the reasons why the Germans began the war was the belief that the British Empire was so weak, so disloyal, that it could not resist assault. One of the reasons why the Germans were defeated in the war was the loyalty and strength of the British Empire. The Germans were sure that the war would create a new Empire, surpassing in extent and power any of the old Empires. They were right: the war created a new British Empire, stronger, more unified than ever before, a real State, whose importance in times to come will be incalculable."

We have now investigated the subject of the *Time* of Israel's Restoration.

Table No. IV gives a summary of this chapter, and shows the relative positions of the Latter Days, Hosea's Three Days, and the Seven Times.

TABLE No. IV.

THE TIME OF ISRAEL'S RESTORATION.



ADDRESS AT CENTRAL HALL, WESTMINSTER.

BY MAJOR RICHARD RIGG, B.A., O.B.E., J.P., as Chairman.

I DESIRE, in the first place, to draw attention to what I believe is an important event in the history of the British-Israel Movement. We have seen during the past few weeks that this Movement has been a veritable pioneer in a great fight against religious persecution in Russia. That Movement is gathering strength from day to day. But let us not forget that your leaders, Major Knowles, Mr. Herbert Garrison, the Rev. Pascoe Goard, Col. Wright and others, from the outset were not ashamed to nail their colours to the mast. The various branches of the Christian Church, to its shame and disgrace be it said, in the early days, hesitated as to what action they should take. But the British-Israel Movement came strongly out into the open, and I venture to say, by its influence and agency, has been the motive power in a Movement which is now strong and powerful, and, I may say, popular in this land, and which will, I am convinced, pass its ultimate goal. We have witnessed in Russia appalling scenes, before which the Spanish Inquisition, the Massacre of St. Bartholomew, and other persecutions in this country pale into insignificance. The stand which the British-Israel Movement has taken is quite clear and logical. We have no intention of interfering with the internal government of any country, but we stand for a great principle, a principle which was vouchsafed to us at the glorious Reformation, and that is the liberty of every man to worship God according to his own light; and we ask for that religious freedom to be exercised in Russia. We are fighting to-day in Russia against what has been rightly termed the negation of God, erected into a system of government. I, myself, have absolutely no doubt as to the ultimate victory of our Cause. God is on our side, and He Who is on our side is greater than all the forces of unrighteousness arrayed against us. I believe that nothing but good can eventually come out of this rousing of the conscience of the nation to the Russian atrocities. I think we should this afternoon express our gratitude to those of our leaders who have so nobly stood by us in

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this great fight for religious liberty, and for freedom of worship in Russia. I am myself, as you know, a firm believer in British-Israel Truth. It takes its stand on the blessed Word of God, that Word of God which I believe is inspired, and literally true from Genesis to Revelation. All the forces of Higher Criticism, Modernism, or the New Theology, by whatever name these hydro-headed monsters may be called—none of them will avail to shake our faith in the fundamental principles of God's Holy Word.

As we peruse the words of Holy Writ, does it not strike us how clear and how logical is the sequence? We pass through our Bible from Genesis to Revelation, and as we peruse those pages we see substantiated up to the hilt the British-Israel position. First of all, in Genesis we begin with the Divine self-revelation of God. He first reveals Himself to us as the Creator of the universe, *Elohim*. He next 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. This is the wonderful story of the Creation told in two sequent stages. Beginning with 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 Biblical history and of a covenant-bearing seed. In His relation to this seed, and His purpose through that seed, Jehovah is revealed. God reveals Himself under the name Jehovah. This seed is then traced from Seth to Noah, and from Noah to Shem, and from Shem to Abraham, Isaac, Jacob, Israel. And this is the heart of the narrative, 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, I mean, the Abrahamic covenant. The Abrahamic covenant was made approximately at a period as far before Christ as we are after Christ, somewhere round about 1929 B.C. God reveals Himself to mankind generally at this period as *El Shaddai*, the God-Father of the race. The Abrahamic covenant establishes the covenant seed of Abraham through Isaac as the medium of Divine blessing to all the nations of the earth. The race was called in Abraham, born and dedicated in Isaac, and regenerated and re-named Israel in Jacob.

The family thus covenanted descended to Egypt at the call of Joseph, under Jacob. Then we see them emerging from Egypt, twelve tribes and numerous. The family then was organized into God's Kingdom-nation at Sinai, as is recorded in chapters xix and xx of Exodus. In that Kingdom-nation formed at Sinai 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 two great branches of the English-speaking race:

ENGLAND AND THE UNITED STATES.

Thus we find that the Kingdom of God was organized in the earth, consisting, first, of the nation Israel, and, second, The King Jehovah, and, third, the law. That nation we then find established in Palestine under Joshua. In that nation, too, was established a house, a throne, a kingdom of the House of Jacob and of David also for ever, which, of course, obviously means our own day. The nation became two nations by Divine appointment. In the year 975 B.C. those 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 a fallacy to speak of separated Israel as Jews. The House of David was established over Judah and until the captivity of Judah. Other lines of kings reigned over the House of Israel during the years which remained in the land. But let us not forget that, in the meantime, the migration of the Israel people to Europe and Britain founded ancient Britain.

The nation Israel was carried into captivity by Assyria somewhere between the years 740 and 721 B.C. The nation Judah was carried into captivity by Babylon round about the years 604 to 587 B.C. The House of David was removed by Nebuchadnezzar, who killed all the male heirs to the throne, but allowed the eldest daughter to go free, unconscious of the Israel law. The family heir to the throne of David was set at liberty. A remnant of the Judaites returned from Babylon and re-established the Jewish nation. They rebuilt Jerusalem and the Temple, they re-established the worship of Jehovah, but not the rule of David. To those same Jews Christ came, and made atonement for the sins of all mankind. We preach the Gospel of Salvation thus provided, and for every creature, and we urge all to accept Christ as their Saviour. Meanwhile Israel had colonized in the Isles. Take those glorious chapters from chapter xl to the end of Isaiah, the grandest message of all addressed by Isaiah to Israel in the Isles. To that same colony of Israel in the Isles came the daughter of Zedekiah, bearing the throne right, and there established the house and throne and kingdom of David. To that same colony in the Isles, after years of wandering, the ten-tribed House of Israel came. And to that colony the House of Judah also came, who did not bear the name of Jews. And to that colony the tribe of Benjamin came, having escaped after the destruction of the nation of the Jews in A.D. 70; so the tribe of Benjamin came to this country. This united colony formed the nation Israel, re-gathered from all lands according to Divine prophecy. That nation Israel is, I venture to say, and firmly believe,

BRITAIN OF THE CHRISTIAN DISPENSATION, THE ISRAEL OF PROPHECY.

That nation Israel has expanded into a nation and a company of nations, and the great people of the United States of America. That nation and company of nations and that great people of the United States are God's Kingdom-nation still, and are blindly carrying out to-day the Divine plan. That nation and company of nations at the Imperial Conference in 1926 so declared the constitution of the Empire that any nation can join the British Empire, remaining a free and independent nation.

The time has come for this dear land of ours to awake to a sense of its mighty destiny and glorious responsibilities. We are to-day from this platform preaching the British-Israel doctrines and are endeavouring to infuse into our people a due sense of the high mission and solemn purpose which has been laid to their charge. 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 it is only through Britain,

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as God's Kingdom-nation, that the blessings of the Kingdom can come to the world. We are, therefore, fearlessly proclaiming this great Evangel to-day. Will you not help us to spread this great Gospel, and so prepare this land of ours and the world for the imminent return of Jesus Christ? For "God shall give to Him the throne of His father David, and He shall reign over the House of Jacob for ever."

As we peruse the history of Old Testament times, and as we turn over the pages of the Kings and the Chronicles, we see again and again in the history of Israel how that when the people and their king turned from their sins to God, He delivered them from the oppression of their enemies. And history is surely repeating itself within our own living memories. When, during the Great War, after three and a half years of that War, Germany was winning the War on the Western Front,

OUR KING, A DIRECT DESCENDANT OF KING DAVID,

called this nation to a Day of National Repentance and of Prayer; and the War we were losing was won that year! When the great day of God Almighty dawns, individually and collectively, we would ask that the King, representing the nation, shall summon the whole Empire to national repentance before God, and put into operation the Sermon on the Mount; and by the Sermon on the Mount I mean the Divine Law as given to Israel, as enlarged and illustrated by our Blessed Lord. Let the Sermon on the Mount be put into operation as the Common Law of this kingdom. "But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel. Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast brought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but 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." "I will yet for this 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 and to His law and to His administration. Let there be engraved on the table of your hearts those solemn words and warnings. Read the Book of Amos. "Prepare to meet thy God, O Israel . . . For thus saith the Lord unto the House of Israel, seek ye Me, and ye shall live." If that call should pass unheeded, or if it should be regarded with indifference, then I tremble to think of the suffering self-induced and unnecessary that will still be our portion and 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 the Feast of Pentecost, when there were gathered together Jews, devout men of every nation under Heaven. These testified and said, "Now we hear every man in our own tongue wherein we were born." Let us never forget that it was upon a section of that congregation assembled for the Feast of Pentecost at Jerusalem that the Holy Ghost descended and constituted the Christian Church in Jerusalem, and of Israelites and Jews, as St. Peter indicates in his address. And we would drive home to you this, that surely from these events our contention is a right one, and that is, that Israel, and not the Gentile world, is the centre of the Church of Christ. And within seven or eight years after the Resurrection, during the time mentioned in the fifteenth chapter of the Acts of the Apostles, when St. James presided in the Church, that the Gospel was brought to these shores, and the Church organized here. Therefore are we not right in claiming that Britain is the centre of God's Kingdom, and that His Church is established within that Kingdom? I nail my colours to the British-Israel mast. And in my firm belief in the British-Israel Cause there comes a deepening and strengthening of my faith in God's Holy Word. But I see something more. I see in devotion to the British-Israel Truth the solution of practically every moral and social problem which faces our world to-day—loyalty to our throne and to constitutional government, a deep sympathy with suffering humanity, a realization that the greatness of our Empire rests on the purity of the home life of its people, and I, therefore, fight against gambling, impurity, drunkenness, Sabbath desecration; and I have an earnest desire to foster and cultivate good relations between employer and employed. When our people embrace British-Israel Truth, then you will find that this land will progress, not by revolution, but by evolution, when there will be a well-ordered line of constitutional development, as expressed in the words of our great national poet, who said:

"A land of old and great renown,
A land of settled government.
Where freedom slowly broadens down
From precedent to precedent."

THE KING'S LAWS.*

CHAPTER XIV.

. . . . Coming, then, to his task with this in view, we find Alfred's code, or "Alfred's Dooms," as they are called, starting with an almost literal transcript of the Decalogue. The only variations of any moment are, that the second commandment is omitted in its right place, and stands as the tenth . . . . Immediately after the ten commandments come selections from the Mosaic code, chiefly from the twenty-first, twenty-second and twenty-third chapters of Exodus, very slightly modified.

The most important variations are as follows:—

EXODUS XXI.	ALFRED'S DOOMS.
1. Now these are the judgments which thou shalt set before them.	11. These are the dooms that thou shalt set them:—
2. If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.	If any one buy a Christian bondsman, be he bondsman to him six years, the seventh be he free unbought. With such clothes as he went in, with such go he out. If he himself have a wife, go she out with him. If, however, the lord gave him a wife,
3. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.	

* From "Alfred the Great," by Thomas Hughes. Part II, No. VIII, of "Sunday Library for Household Reading," published by Macmillan & Co., November, 1869.

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4. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

go she and her bairn the lord's. If then the bondsman say, I will not go from my lord, nor from my wife, nor from my bairn, nor from my goods, let then his lord bring him to the church door, and drill through his ear with an awl, to witness that he be ever thenceforth a bondsman.

5. And if the servant shall plainly say, I love my master, my wife and my children; I will not go out free:

6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him for ever.

The dooms continue an almost literal transcript of the twenty-first chapter of Exodus, with the exception of the seventeenth verse, which is omitted. The slight modifications of the Hebrew Law in the first verses of the twenty-second chapter are again characteristic.

EXODUS XXII.	ALFRED'S DOOMS.
1. If a man shall steal an ox or a sheep and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.	24. If any one steal another's ox, and slay or sell him, give he two for it, and four sheep for one. If he have not what he may give, be he himself sold for the fee.
2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.	25. If a thief break a man's house by night and be there slain, be he not guilty of manslaughter. If he doeth this after sunrise he is guilty of manslaughter, and himself shall die, unless he did it of necessity. If with him be found alive what he before stole, let him pay for it twofold.
3. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing then shall he be sold for his theft.	26. If any man harm another man's vineyard, his acres, or any of his lands, let him make boot as men value it.
4. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.	

5. If a man shall cause a field, or a vineyard, to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

To the eighth verse, treating of property entrusted to another, Alfred's dooms add, "If it were live cattle, and he say that the army took it, or that it died of itself, and he have witness, he need not pay for it. If he have no witness, and they believe him not, let him then swear." We shall see that the obligation of an oath, which had no sanction attached to it apparently by West Saxon law till now, is very carefully enforced in a later part of the code. Alfred's dooms then omit from the seventh to the fifteenth verse of the chapter inclusive, taking all the rest; with the variation, however, as to pledges, that the Saxons are to return a man's pledged garment before sunset only "if he have but one wherewith to cover him."

The third and sixth verses of the twenty-third chapter are a puzzle to the King, so he substitutes dooms in his own language, which are certainly clearer than the Hebrew ones.

EXODUS XXIII, 3, 6.	ALFRED'S DOOMS.
3. Neither shalt thou countenance a poor man in his cause.	43. Doom thou very evenly; doom thou not one doom to the wealthy, another to the poor; nor one doom to the more loved, other to the more loathed doom thou not.
6. Thou shalt not wrest the judgment of thy poor in his cause.	

Alfred adopts the next three verses in the following form:—

EXODUS XXIII, 7, 8, 9.	ALFRED'S DOOMS.
7. Keep thee far from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked.	44. Shun thou aye leasings.
8. And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.	45. A sooth fast man and guiltless, slay thou him never.
9. Also thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.	46. Take thou never meed monies, for they blind full oft wise men's thoughts, and turn aside their words.
	47. To the stranger and comer from abroad, meddle thou not with him, nor oppress thou him with no unright.

Then, omitting all the rest of the Levitical law as given in this part of Exodus, as to cultivation of the land, the sabbatical year, sacrifices and feasts, the dooms end with:—

48. Swear ye never to heathen gods, nor in nothing call ye to them.

Having finished his extracts from Exodus, in all forty-eight dooms, the King proceeds:—

"These are the dooms that the Almighty God Himself spake to Moses, and bade him to hold; and when the Lord's only-begotten Son, our God, that is, Christ the healer, on middle earth came, He said that He came not these dooms to break, nor to gainsay, but with all good to do, and with all mild-heartedness and lowly-mindedness to teach them. Then after his throes, ere that His apostles were gone through all the world to teach, and while yet they were together, many heathen nations turned they to God. While they altogether were, they send errand-doers to Antioch, and to Syria, Christ's law to teach. When they understood that they sped not, then sent they an errand-writing to them." Then follows verbatim James' epistle from the Jerusalem council to the Church at Antioch; after which Alfred again goes on: "That ye will that other men do not to you, do ye not that to other men. From this one doom a man may think that he should doom every one

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rightly ; he need keep no other doom-book. Let him take heed that he doom to no man that he would not that he doom to him, if he sought doom over him."

So far it would seem that the King has no doubt, or need of consultation with any one. These are, in his view, the dooms which the Almighty God Himself has given to the King and people of England, as well as to the Hebrews of old. The remaining dooms stand on different ground. They are such as have been ordained by his forefathers and their wise men, with such additions and variations as he and his wise men approve. They are introduced thus :—

" Since that time, it happened that many nations took to Christ's faith, and there were many synods through all the middle earth gathered, and eke throughout the English race they took to Christ's faith through holy bishops, and other wise men. They then set forth, for their mild-heartedness, that Christ taught as to almost every misdeed, that the worldly lords might, with their leave, without sin for the first guilt, take their fee boot which they then appointed, except for treason against a lord, to which they durst not declare any mild-heartedness, for that the Almighty God doomed none to them that slighted Him, nor Christ, God's Son, doomed none to him that sold Him to death, and He bade to love a lord as himself."

Nevertheless, Alfred and his witan, by the fourth article of their code, modify this of the synods, and place the king and lords on the same footing as other freemen, by recognizing the king's and lord's were-gild. " They then," the preface goes on, " in many synods set a boot for many misdeeds of men ; and in many books they wrote here one doom, there another."

" I then, Alfred the King, gathered these together, and bade to write many of these that our forefathers held, those that to me seemed good : and many of those that seemed not good I set aside with my witan's council, and in other wise bade to hold them ; for that I durst not venture much of mine own to set in writing, for that it was unknown to me what of this would be acceptable to those that came after us. But those that I met with, either in my kinsman Ina's days, or in Offa's, King of Mercia, or in Ethelbryte's, that first of the English race took baptism, those that seemed to me the rightest I gathered them herein, and let the others alone. I then, Alfred, King of the West Saxons, showed these to all my witan, and they then said that they all seemed good to them to hold."

Then follow the collected dooms, approved by Alfred and his witan, from other sources, and " Ina's dooms " by themselves, at the end of the code.

The whole study of the history of English law is most absorbing. The Common Law begins in England as far back as 1000 B.C. It was then codified by Brute of Troy. It was again codified by Malmutius about 500 B.C. King Alfred the Great again codified it, as we see in the extract before us. From thence to the present time this great inheritance of the Common Law has been peculiarly the privilege of Britain and the other Anglo-Saxon nations. For the full study of this most interesting and important theme the reader is recommended to read " The Law of the Lord, or the Common Law," by the Rev. W. Pascoe Goard, which can be obtained at the Covenant Publishing Company, 6, Buckingham Gate, London, S.W.1. This book has been most highly recommended by men of the law and by Governmental Authorities as well as by the general reader.

The author of "The Law of the Lord" shows the Divine origin of English law, and shows by the history of the law that the British were a God-fearing, law-abiding people before the foundations of Rome were laid. As an important Law Journal says, " This is a book which should be read by every student of the law." And we say it should also be read by every student of the Bible. H. G.

THE GOSPEL OF THE KINGDOM.

By H. E. Turner.

It is within the knowledge of British-Israel that the gospel of faith and the gospel of works unite in the one gospel of Holy Scriptures, which may thus be represented :—

The gospel of Salvation is inspired with faith, in obedience.
The gospel of the Kingdom embraces obedience in works.
The gospel of obedience is one in the union of faith and works.

As by virtue of obedience Abraham obtained God's sublime promises so, to Abraham's descendants, in obedience, is accorded their fruition and ultimately all mankind will reap the benefit.

Personally, it had been a subject of mystery why, during His early ministry, " Jesus went about . . . preaching the gospel of the Kingdom," and why not the gospel of Salvation; revelation at length came from a lady member of the Dorking Branch with the explanation that, until our Lord had, by conquering death and Satan, " become the Author of Salvation unto all them that obey Him " ; until by the atonement He had enabled mankind to obtain salvation, whereby it was an accomplished fact, the time for preaching the gospel of Salvation had not come ; then, after the crucifixion and resurrection, Jesus said unto the eleven " go ye into all the world and preach the gospel to every creature " ; now, in these last days, as foretold by our Lord, " this gospel of the Kingdom shall be preached in all the world for a witness to all nations." Preaching to be effectual necessitates the veritable gospel to be displayed, read or recited.

What was this gospel of the Kingdom as preached by Jesus ?

It is recorded in the v, vi, and vii chapters of St. Matthew, comprehending the Law and Commandments. It is very important to observe that it does not reveal the identity of Israel with Britain ; British-Israel Truth is foretold in Old Testament narrative and proclaimed by the apostles.

Although the gospel of the Kingdom is conceived by British-Israelites to be of immense importance to Britain and the world, it still remains but imperfectly understood. Does not the gospel of the Kingdom consist of the elements, formation and completion of the Kingdom and throne with its accomplishments ?

The Kingdom and its gospel are being highly extolled far and wide ; but it is the preaching of the gospel that is required, and there is a vast difference between acclamation and preaching. The gospel of the Kingdom and that of Salvation, and the truth of British-Israel cannot be dissociated one from the

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other; but they are distinct, and subject to separate preaching and teaching. It has been told how the Kingdom "is administered." Sound gospel, but inadequate. What is wanted is the perfect gospel, unmistakable, brief, compact, and in simple English. The gospel printed and preached will promote blessing and happiness to mankind; and the attainment on earth of righteousness, justice and peace through Jesus Christ, causing the world to be endued with its principles and its teaching to be displayed in the lives of nations and individuals.

The Kingdom of God "prepared from the foundation of the world" was founded by covenant with Abraham, in his "Seed which is Christ."

The King was and is the Lord God and His is the Throne. "I am the Lord your Holy one, the Creator of Israel your King."

The nation is Israel, established at Sinai, "a Kingdom of priests and an holy nation."

The constitution comprised the Ten Commandments, Statutes and Laws, invested with the spiritual standard of Christ's Sermon on the Mount.

The Lord placed David on His throne as vice-King and established David's throne for everlasting.

In Daniel's time the Lord God of heaven set up the Kingdom to stand for ever "to break in pieces and consume" the Babylonian succession of empires, under the monarchy of the House of David.

Jesus Christ the Son of God, Saviour of the world, will, in due time, take over from the line of David the Kingdom, "and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace; of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

The gospel of the Kingdom in chapter and verse:—

Genesis xvii, 6.—Founded.
Galatians iii, 16.—The Seed Christ.
Isaiah xliii, 15 } The Lord King.
1 Chronicles xxix, 23 }
Exodus xix, 5, 6.—Established.
Exodus xx, xxi, xxii, xxiii } Constitution.
Matthew v }
1 Samuel xvi, 1 and 2.—David King.
2 Samuel vii, 16 } House and Throne established for
Jeremiah xxxiii, 17 } ever.
Daniel ii, 44.—Kingdom set up.
Isaiah ix, 7.—The Messiah Christ on the Throne.

Therewith the gospel of the Kingdom incorporates the elements, the establishment, the formation and completion of the Kingdom, its constitution and its future accomplishments, namely, the attainment of righteousness, justice and peace, with blessings to all the families of the earth, the fundamentals of the gospel being the Commandments, Statutes, Judgments and Laws, material and spiritual, "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." (Matthew xxiv, 14.)

BRITISH-ISRAEL FACTS *NOT* FANCIES.—VII.

By Major-General C. A. Hadfield.

Israel's Wanderings.

The wanderings of Israel after their escape from Assyria can be traced historically from the region of Euphrates to Britain, covering a period of over one thousand years; and the prophetical writings of the Old Testament are the history of the British race from the days when Shem lived. For remember, little or nothing is recorded of the descendants of Noah's other two sons, Ham and Japhet.

Esdras has recorded the migration of the Israelites to Arsareth, and several other ancient writers confirm this. The banishment of the House of Israel was for a Divine purpose, for we read in 1 Chron. v, 26, that "the God of Israel stirred up the spirit of Pul, King of Assyria." But the Bible gives evidence that this removal did not mean *extinction*. They were to be a "nation for ever." God had appointed a place for them, where they should dwell and move no more (read 2 Sam. vii, 10). God also said: "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore." This proves Israel was TO LIVE, not to become extinct.

If we follow the history we can trace the wanderings of the Ten Tribes from Media to Britain in three separate divisions, and becoming recognized as the Getae and the Massagetae, the Azar, and the Angles—known also as the Ostrogoths and the Normans. Anyone who desires an interesting history of the wanderings should procure a copy of "The Origin of the English," by Major B. de W. Weldon, M.C., the author also of that valuable work, "The Evolution of Israel."

God's partial rejection, for a time, of Israel was, in effect, a decree of Gentilization, brought about by the tribes being thrown among heathen races and broken up—condemned to be "Wanderers" (Hos. ix, 17).

God's Promises to Israel.

Let us, in considering the question of Israel, always bear in mind that in God's promises to Abraham we have a trinity of blessings:

(1) His seed should become a great nation, and they should inherit the land of Canaan (Gen. xiii, 15).

(2) He should be the progenitor of the Coming of Christ (Gal. iii, 16).

(3) He should be the father of many nations, of multitudes of peoples; they should possess the ends of the earth, and the gate of their enemies (Gen. xxii, 17).

All were, in these promises, transmitted to Isaac and to Jacob, and to Jacob's twelve sons.

The first and second promises were literally made good to the most minute details of His life, death and resurrection.

The third promise must be as truly and literally fulfilled as the first and second.

And now let us ask ourselves upon whose authority are we to take two literally, but to spiritualize the third? Is there one word in Holy Scripture to justify such a course? Why, if we know two were literally fulfilled, should we not logically and reasonably expect the third promise to be also literal?

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If the curses are literal, surely the blessings will be equally literal? If the past be literal, why not the future predictions? If you spiritualize Israel, why not do the same with Judah?

Do let us remember that upon Joseph's sons descended the birthright (Heb. xi, 21); thus, if this fact be borne in mind, we shall hear less of Palestine belonging to "the Jews."

(1) Jacob first declared that the possessor of the birthright should grow into a multitude in the midst of the earth.

(2) That "the branches should run over the wall"; which is, of truth, applicable first to the United States of America, who broke away and spread abroad; and then, as many of the British have also done, "to people" our great Dominions overseas. They had to expand for lack of room for their great population.

(3) That his hands would be made strong, and that he would shepherd the Stone of Israel.

(4) That God would bless him with the blessings of Heaven above, the blessings of the deep.

(5) The blessings of the breast and womb, so that the multitude might be born and reared as strong, healthy individuals.

All these blessings were bequeathed to Joseph's two sons, and thence to the British race, who, from all the signs which are given to us, can be none other than the Children of Israel *under another name.*

Joseph, when he was in Egypt, was not recognizable by His brethren; so it is equally possible for "Israel" of to-day to be unidentified, or hidden, but not "lost" to the extent of being extinct.

There is a little coincidence—which many will look upon as a mere coincidence—in the fact, that at the top of the page in the Book of Genesis, where God definitely promises land to the seed of Abraham, the date is there given as being 1918 B.C. Great Britain took Palestine, the very centre of the Promised Land, from the Gentiles (the Turks), A.D. 1918. And from which latter date Jerusalem has "ceased to be trodden down of the Gentiles." This is given as an interesting fact in the study of the prophecies being fulfilled.

AR-SARETH.

BY THE REV. LEONARD J. DUNNE (U.S.A.).

"THERE was *a great way to go*, namely, of a year and a half, and the same region is called Ar-Sareth. Then dwelt they there until the latter time."—Second Esdras xiii, 40-46. Syriac Version—Translated by Canon Box.

The writer wishes to submit the following suggestions in regard to this matter, not as authoritative, but as provocative of study on the part of those qualified to discuss translations and transliterations of Hebrew and Greek. Scholarship is a somewhat relative term, and it is quite easy for amateurs to get beyond their depth in attempting to handle Oriental languages; but somehow it would seem as if here at least Faith and Scholarship may meet upon a common ground. Perhaps I'm wrong.

The location of the mythical "Azareth" in the place ascribed to it by many writers does not seem reasonable. Those who are acquainted with the terrain lying between the "Gate of Israel" and the spot indicated on the map of Europe, by these writers as "Azareth," are fully aware that, with all due allowance for ancient modes of travel, it is nothing like an eighteen months' journey. Ar-Sareth was *a long way to go*, and the time-measurement of distance from the crossing of the Euphrates would carry Israel far away and beyond this traditional site. That the distance is given in units of TIME rather than in units of linear measure is in accordance with the *hidden things of God* concerning Ephraim-Israel.

The Handbook, British-Israel Truth, in dealing with this subject (pages 114-115), states concerning "Azareth":

> "It is to the North-West that traces are found of the name Ar-Sareth, which name some commentators (not realizing its meaning, and wishing for something, to them intelligible) have 'corrected' to Aretseth, which signifies in Hebrew 'Lands' . . . . but there is no need to resort to any such conjectural emendation of the text."

The writer, of this chapter in B.-I. Truth, then proceeds to give his own exposition:

> "The name, as it stands, is not difficult to understand. For Ar is the Greek transliteration of two Hebrew words meaning severally 'hill' or 'city'; and Sareth may well be a local name . . . . . the hill or city of Sareth."

But after all isn't this also *conjectural?*

The statement has been made that we have here two Hebrew words—then why not translate them? It has always seemed as if this method of carrying over a word bodily from one language to another sometimes has its disadvantages. Take, for instance, the word "Christos"—if only we could have translated and not transliterated it, how much plainer the Bible would be in many instances. Look at that passage in 1 Cor. x, 4: "That Rock was Christ." What meaning does it convey? If instead of saying "Christ" we say "the Anointed One," what a marvellous flood of light suddenly breaks in on us. "AND THAT ROCK WAS THE ANOINTED ONE." When the Sunday School lessons were upon this subject one of our leading American S.S. Weeklies stated that, seeing Moses smote the Rock twice in two entirely different localities, *it must have been some rock they carried around with them.* And yet that paper is strongly anti-B.-I. So, then, by just translating instead of transliterating we have brought to view, in the New Testament, the plain fact that the Anointed Stone that the Israelites carried around with them in all their journeyings to the Promised Land was the one Moses smote and from which the water gushed forth.

But to get back to "Azareth." Before attempting another rendering of this somewhat elusive word let us gather together the material that we have. The text given at the commencement of this article is from the Syriac Version, but it is to be remembered that there is also the Ethiopian text. In that version there is a difference worth noting:

> "It was a great way to go, a journey of a year and a half; and that region was called ARSAPH (at) the end of the world. And they dwelt there until the last time."

In his notes Canon Box not only gives us this alternative Ethiopian reading, but he also gives us this clause:

> "Latin correctly Arzareth (= 'eres 'ahereth)."

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Now as regards the word SARETH—a careful search through both Young's Analytical and Strong's Exhaustive Concordances brings to light several Hebrew words that may be of help to us. Let us list these, together with the material we have already acquired :

1. Ethiopian Text.—Asaph.
2. Strong (319).—Achariyth, the last or end (chronologically)—hence remnant.
3. Strong (7611).—Sheêrîyth, a remainder, residual portions (surviving).
4. Young.—Acharith, residue remnant.
5. Latin.—Ahereth.
6. Syriac Text.—Sareth.

The fact becomes at once apparent that the word " Sareth " is pure Hebrew in its origin and its meaning is clear—a residue, a remnant or surviving portion.

The other word " Ar " is a contraction of the Hebrew "Eres " which, in its *archaic form* (the form which it would have in Esdras' time), means an arched over or canopied bed, literally a shielded or hidden resting place.

The Ethiopian word Asaph (*i.e.*, the word used in the Ethiopian Text) gives us an alternative reading. It is also a transliteration, it occurs quite a number of times in the Hebrew Scriptures. The word is derived from a primitive root 'âcaph, and means to assemble or gather in (Strong 622). In the Psalms of Asaph we have the songs of the Assembly or Congregational Singing, as we would say in our modern Church liturgy.

Let us now rewrite our text in the light of that which we have found. The whole passage may be read in either of two ways :

1. Syriac Text—

It was a great way to go, a journey of a year and a half, and that region was called the hidden resting place of the remnant. Then they dwelt there until the latter time.

2. Ethiopian Text—

It was a great way to go, a journey of a year and a half, and that region was called the hidden resting place of the gathering together (at) the end of the earth. Then they dwelt there until the " end time."

OUR GREAT ADVANCE.

By J. J. MOREY, Commissioners' Secretary.

As we must of necessity go to press early, it is too soon to know what most of our readers think about the plan we announced in our last issue concerning the establishment of B.-I. Study Circles. We find on every hand, however, the greatest approval and encouragement, and feel satisfied the proposal will meet a very great need and receive a very great response.

Our readers everywhere wish to see the B.-I. Movement leap ahead, and we are frequently urged to take some step which would accelerate our rate of progress.

Well, here is the opportunity.

You have friends who are beginning to be interested, and who would attend public lectures if such could be arranged. You have quickened their interest, and you can best lead them further.

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In rural parishes, in busy cities, in urban districts, in fashionable suburbs, in manufacturing areas, everywhere, we want our readers to hear this call and to catch this spirit.

Britain needs something and knows not what ; we can supply it. Christian people are floundering about in search of a rock upon which to rest ; we can reveal it.

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Study Circles. THE SECRETARY-GENERAL, B.-I.-W. Federation, 6, Buckingham Gate, London, S.W.1.

OUR GLORIOUS HOPE.

By E. M. FOSTER.

THE generation of Adam covers six thousand years, and yet the Biblical narrative carries us on so rapidly and easily that we are liable to forget that those who lived when the Covenants were made never survived to see their fulfilment. Abraham, the greatest example, lived by faith. The sons of Israel who went down into Egypt never lived to see their descendants led out of the house of bondage. Even Moses was not permitted to enter the Promised Land. Yet none of these ever doubted.

Let us therefore follow the example of " so great a cloud of witnesses." Prophecy is daily becoming history. The final stages move to the great consummation with great swiftness. As it is written, " Behold, I come quickly." It is just because of this that many of us are persuaded to translate current history into Biblical parable before we have certain grounds. In our eagerness there are some who want to run ahead. Let these wait patiently like Abraham, living in the sure hope that not one word of our Bible shall be found wanting and that all must presently be revealed.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, M.A., K.C., lectured on Prophecy at Headquarters on Wednesday of last week, and Mr. W. A. Jordan spoke on "Manasseh" on the Thursday evening. Mr. Leech is to give another of his series of lectures on Wednesday afternoon next. The Thursday evening meeting will be held as usual. By desire the hour has been changed to 8.

* * *

The Rev. Pascoe Goard is giving four addresses in the Nether Chapel, Sheffield, on March 17th and 18th, at 3 and 7.30. He and Mr. Garrison, assisted by the Rev. T. H. Whitehouse, held a series of eight meetings in the Empire Hall, Cheltenham, last week. Much good was done, and many attended every meeting. Several came from Gloucester, and other towns in the district. The Revs. C. C. Petch, G. W. Webb, T. H. Whitehouse and Dr. Eric F. Waddington presided. Mr. Garrison gave four lantern lectures. Letters from those who received great benefit are most encouraging; one correspondent says:—"It is impossible for me to say how much I enjoyed the whole series. I thank God with all my heart that I have been privileged to hear His servants pour such a flood of light on His Word."

* * *

This week Messrs. Goard, Leech and Garrison are holding six meetings in the Town Hall, Leamington. They begin a series of seven meetings in the Stuart Hall, Norwich, on Monday evening, March 24th, when Mr. Garrison is to open the series with a lantern lecture on "Cameos of our Empire," and when the Lord Mayor is to preside. The subsequent meetings are timed for 3 and 8 p.m. on March 25th, 26th and 27th.

* * *

The Rev. G. W. Plasting has lectured for our Liverpool Branch on the British Throne, and given great satisfaction to the members and their friends by his presentation of the subject.

* * *

Another of many examples of the devotion and self-sacrifice of B.-I. believers may be quoted:—A reader of this journal had no regular work for three years. Finding employment at last he sent a donation of £2 out of his first payment of wages. He writes: "God has indeed blessed me in my work. I owe you and the writers in the "N.M. and B." a very deep debt of gratitude."

* * *

E. W. writes from Australia:—"We are both extremely interested in and profited by the reading of your journal. May the Editors and writers be spared long to carry on their great work, and may God open all blind eyes to see this great Truth."

* * *

We are very glad to hear of many outstanding men who propose to attend the All-American Anglo-Israel Convention at Detroit on May 6th, 7th and 8th next. They are coming from widely-separated parts of that vast country, and they are looking forward to great times. The Convention should mark an epoch for the Land of Manasseh, and far-reaching results may be expected therefrom.

* * *

Our readers will please remember the May Meetings at Headquarters fixed for April 9th and 10th next, and the Annual Meeting for members and associates at 5.30 on April 9th, for receiving the Annual Report and Financial Statements for 1929.

* * *

Mr. J. J. Morey's visit to Bexhill on February 27th was marked by two largely-attended lectures, which were listened to with deep attention Interest in this Branch is growing, and seems to be partly due to advertising in advance a series of lectures, whereby interest is aroused and then maintained from meeting to meeting.

* * *

Miss Hamilton Hunter gave two addresses for the Woking Branch on February 28th. Several new members joined the Branch after the meeting, and more are expected. THE NATIONAL MESSAGE also gained new readers.

* * *

There having seemingly been some misunderstanding regarding the Elocution Class, Miss Barber has asked for the announcement to be made that she will be at Headquarters on Tuesday, March 18th, from 7 p.m. to 9 p.m., to give a lesson and to discuss future dates and place of meeting, either at Headquarters or at Miss Barber's own house, monthly or fortnightly. Will those desiring to join come on the 18th or write?

* * *

At Bath, on February 26th, Dr. E. Paget Thurstan spoke for the Branch on Historical Migrations, using a map to illustrate the possible routes taken. His lecture showed a wealth of geographical and historical knowledge. The chair was taken by Dr. Martin.

* * *

The Rev. T. H. Whitehouse gave an address on February 18th to a good audience on "The Truth about Palestine." The lecturer took his stand upon a series of prophetical statements in Genesis, relating to the *racial ownership* of Palestine, which, he contended, was tied in entail to the descendants of Abraham and Sarah, developed into "a nation and a company of nations," otherwise the British Empire as we know it to-day. Mr. G. N. Carleton-Stiff occupied the chair. On the following evening, at the Parish Church, Mr. Whitehouse further developed his theme and showed how the promises made to Abraham and his descendants took material form in the Christian age, and resulted in the world-spread company of British nations and their manifold activities for the betterment of the families of the earth in both material and spiritual blessing.

* * *

Mr. H. D. Houghton, of Nottingham, visited the Exeter Branch on February 27th, speaking both afternoon and

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evening. "The Mystery of England" was the subject, Mr. Houghton saying that to find out the mystery of England it was necessary to discover who the English people were. When King David of All Israel was at the height of his prosperity, the whole Kingdom being at peace, God sent to him the strangest of messages—"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." Now, asked Mr. Houghton, where is this new home of Israel? We may know where it is when we have found the people answering to Israel. The nation Israel carries its God-given marks, over seventy in number, and they are found in the Bible. God declares Israel shall only recognize herself in the latter days. The marks include the following:—A great and mighty Nation; her name, Great; her home, North-West of Palestine; undefeatable; controller of the seas; a Nation and a Company of Nations; to possess the gate of her enemies; to have a new language, a new name, a new religion; to lose trace of her lineage; to have a heathen Empire; to be custodian of the oracles of God; to be a people glorying in Christ; to be named after Isaac (Saxons); to pray towards Jerusalem; to possess the Stone of Israel; to encompass the earth; to be chief opponent of Antichrist; to spread the Gospel. Where is this wonderful Nation? Is there such a Nation? There is—and only one—Britain. The time of the Lord is not yet to remove fully the blindness from His own people, but it is coming. Slowly, but surely, the unrolling of the curtain of mystery is taking place.

The chair was occupied at the meetings by the Rev. Commander Roberts and Mr. F. Walker.

* * *

A prayer meeting is being held at Headquarters at 2.30 on Wednesday afternoon, under the direction of Mr. John Leech, before the usual weekly meeting at 3.

* * *

Mr. H. Cox writes:—"During the first two months of this year the efforts of the Toronto East Branch to propagate and advance the Gospel of the Kingdom in Toronto and other towns in Ontario have been singularly blessed. The President of the Canadian Federation, Mr. W. H. Blackaller, has lectured on 'Will the Political Centre of the Future be Geneva or Jerusalem?' Rev. J. D. Paterson gave a most interesting lecture on 'The Roman Wall, Stonehenge and Glastonbury.' Rev. F. W. Ward-Whate's address entitled 'British-Israel Truth and the Solidarity of the British Empire' thrilled an overflowing hall. It has been most encouraging to see the large numbers of new faces at these meetings, some of whom have joined us in membership and many are attending regularly. Toronto is undoubtedly one of the most fertile fields in the Empire for B.-I. Truth, and a whole or part-time Commissioner or H.Q. trained lecturer could undoubtedly be supported here.

"Our Branch has enlarged upon its endeavours through the unstinted zeal of Mr. Thos. Ransom, who has given from two to three addresses each week; and also the ardent and untiring efforts of our President, Mr. Gladstone Brown. They have between them carried the Kingdom Message to Missions, the various B.-I. Branches in this city and Hamilton, Masonic Lodges in Toronto, Peterborough and Weston, and also to many clubs and associations such as bankers, business men, insurance, etc., as well as Bible classes. These meetings have been attended by as many as from 60 to 1,600, so that several thousand people of every walk in life have heard for the first time British-Israel Truth through the efforts of our Branch.

"The results of this work are now being manifested, as this week we have been requested to organize two new Branches in Toronto, and we have already made sufficient progress to be able to announce the subjects for their first meetings, viz., 'The Great Pyramid, its Divine Message' and 'The Why the British Empire?' We ask that your prayers may be added to ours for a continuation of this onward Movement, and that it may sweep across Canada from coast to coast."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 21st, at 8. Mr. J. A. Jubb.
BATH, 5, Argyle Street, Tuesday, 18th, at 7.30, Prayer Meeting; Thursday, 20th, at 3, Mr. Orr Walker; Sunday, 23rd, at 3. Lecture, Mr. Gale.
BATTERSEA, 193, Lavender Hill, Tuesday, 18th, at 8. Rev. Kenneth Dodds.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 17th, at 8.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 20th, at 8.
BOGNOR REGIS, Osborne's Cafe, Thursday, 20th, at 3 and 7.30. Rev. E. A. Couldrey.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 20th, at 7.30. Miss C. W. Gray.
BRIGHTON, St. Nathanael's Church, West Hill Road, Sunday, 23rd, at 11 and 7. Mr. Cyril R. Woodley, A.C.P., M.R.S.C.
CANTERBURY, County Hall, St. George's Street, Wednesday, 19th, at 7.30. Mr. J. J. Morey.
CARDIFF, Y.M.C.A., Tuesday, 18th, at 7.30. Mr. J. James.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 17th, at 8.15. Rev. T. Sparshott Johnson, M.A.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 19th, at 7.30. Mr. R. Hall.
FITTLEWORTH, Tripp Hill House, Wednesday, 19th. Rev. E. A. Couldrey.
FORDINGBRIDGE, Victoria Rooms, Tuesday, 18th, at 3 and 7.30. Rev. E. A. Couldrey.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 20th, at 8. Question Night. Mr. Young and Mr. Wallace.
GLASGOW, Christian Institute, Sunday, 23rd, at 6.30. Bailie Thomson.
GLOUCESTER, Suffolk House, Greyfriars, Thursday, 20th, at 3 and 8. Rev. T. H. Whitehouse.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 20th, at 7.30. Mr. B. L. Bateson.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 17th, at 8. Mr. G. E. Aiers.
HULL, Church Institute, Albion Street, Tuesday, 18th, at 7.30. Miss C. W. Gray.
IPSWICH, Church Institute, Wednesday, 19th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
KINGSTON-ON-THAMES, Hall of Remembrance, Friday, 21st. Miss Hamilton Hunter.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 18th, at 7.45. Mr. H. Phipps.
LOWESTOFT, 15, Surrey Street, Tuesday, 18th, at 8. Rev. T. Sparshott Johnson, M.A.
PLUMSTEAD, St. James' Church Vestry, Thursday, 20th, at 8. Rev. T. Sparshott Johnson, M.A.
PUTNEY, 12, Ravenna Road, Monday, 17th, at 8. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, 18th, at 7.
RYE, The Monastery, Thursday, 20th, at 7.30. Mr. J. J. Morey.
SALISBURY, Y.M.C.A. Hall, Angel Hotel, Monday, 17th, at 7.30. Rev. E. A. Couldrey.
SHEEN, Friday, 21st. Mr. J. J. Morey.
SHEFFIELD, Nether Chapel, Norfolk Street, Monday and Tuesday, 17th and 18th, at 3 and 8. Rev. Pascoe Goard.
SOUTHEND, Elm Hall, Leigh-on-Sea, Tuesday, 18th, at 8. Mr. J. J. Morey.
STOKE-ON-TRENT, Town Hall, Tuesday, 18th, at 7.30. Rev. T. H. Whitehouse.
TEIGNMOUTH, Temperance Hall, Monday, 17th, at 3. Bible Study. Rev. Com. Roberts.
TONYPANDY, Bethania Vestry, Wednesday, 19th, at 7. Rev. W. T. Medhurst.
TOOTING, Toc H, Monday, 17th. Mr. J. J. Morey.
WALSALL, Temperance Hall (The Square), Tuesday, 18th, at 7.30. Rev. Arthur Pritchard, M.A.
WORTHING, 71, Rowlands Road, Wednesday, 19th, at 3. Mrs. M. Bloxam.

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J.J.HALL. 1921

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CONTENTS.

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—VII. By the Rev. W. Pascoe Goard	177
THE REDEMPTION OF THE MATERIAL. By the Rev. H. A. Edwards (Canada)	180
PREDESTINATION.—I. By the Rev. R. G. F. Waddington, M.A.	183
TO EX-SERVICE MEN. By "Fusilier"	184
BRITISH-ISRAEL FACTS *not* FANCIES.—VIII. By Major-General C. A. Hadfield	187
LECTURE BY THE REV. J. J. WHITEHOUSE, M.A.	188
THE EARTH FILLED WITH HIS MAJESTY. By E. M. Foster	189
THE SECRETARY-GENERAL'S NEWS AND NOTES	190

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—VII.

BY THE REV. W. PASCOE GOARD.

In the preceding articles we have considered the historic self-manifestations of God in Israel at various points of history. We have shown that from the 12th chapter of Genesis to the closing of the history of the Acts of the Apostles the Bible records a continual chain of such self-manifestation.

In a few short paragraphs we have shown that in the religious life of Britain there have been undoubted manifestations of God in the spirit of revival, which again and again has visited these shores and the daughter nations Overseas.

Thus we have followed the thought of the relation of the Father to Israel, and of Israel to Him.

Let us now ask the question :—

WHAT IS CHRIST TO ISRAEL?

We must now turn to prophecy, which is pre-written history, and there find pre-written the history of our Israel "Nation and Company of Nations." For this purpose we shall turn to Isaiah, and read that great message to Israel in the Isles contained especially in that portion from chapter 40 to the end of the book.

This portion which has been called the second book of Isaiah, or a book by a second Isaiah, deals with Israel in the Isles.

As we read the message carefully we find that in Israel in the Isles Jerusalem and Zion are still the united Capital. The centre of worship, Jerusalem, has been transported to the Isles, and the centre of government, Zion, has kept pace with it. "Jerusalem" and "Zion" are not now officially in Palestine, but in Britain.

So this message begins :—"Comfort ye, comfort ye my people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: For she hath received of the LORD'S hand double for all her sins."

Again the prophet cries in a later verse :—"O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

Again, in a still later verse, the Lord cried through the prophet :—"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?"

The message which in this wonderful chapter 40 is being introduced deals with God's people in another land than Palestine, and chiefly in another age than that in which Judah and Israel occupied that land.

Knowing that they will have reached the Isles and been established there, the Lord commands :—"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."

Proceeding with the wonderful story, the Lord now undertakes to pre-write the history of Israel in the Isles, and to instruct the people therein as to the great theme of the Gospel which should later come to them, and which it should be their task to carry to the ends of the earth.

We must ask the reader to read these wonderful chapters, and suggest that if the outline does not open clearly to his mind, to obtain a little booklet by the author entitled "Isaiah: an Outline Study," obtainable from the Covenant Publishing

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Company, Ltd., whose advertisement and address will be found elsewhere in this issue.

We pass now to the Redemption of Israel.

This forms the heart of this great story told by Isaiah. See chapters 49 to 55. It is the story of the Redemption of Israel. Naturally we cannot reproduce these chapters here, and must ask the reader to take particular note of them in the Bible.

At the beginning of chapter 50 we have the following questions in verse one :—" Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."

There are certain terms here which require definition before we can understand this question. It is the Lord Jehovah Wh asks the question, speaking in the first person singular.

He asks the question of a person, or nation, indicated by the pronoun " you." This is in the second person, and it is necessary that we should know to whom He is addressing Himself.

The context answers the question thus far, that He is addressing a nation or people called Israel, resident in " the Isles " ; that is to say, *an Israel colony in the British Isles.* We cannot here produce proof of this ; the reader of this Journal knows well that the proof is given in abundance elsewhere.

The Lord speaks to the person indicated by the pronoun " you " of a third person whom He calls " your mother." This the context and other Scriptures show to be *the parent nation Israel of Palestine.*

Of Israel in the Isles He asks the question :—" Where is the bill of your mother's divorcement, whom I have put away? " The Scripture in the mind of Isaiah the prophet, and of the Holy Spirit Who inspired him, is found in Hosea from the first chapter onwards. It constitutes the bill of divorcement of Israel, " your mother."

The vital clause of the bill of divorcement is in the 9th verse of the 1st chapter :—" Then said God, Call his name Lo-ammi : for ye are not my people, and I will not be your God."

In the bill of divorcement the following clause is found showing that Israel should be redeemed from her divorced condition, and restored 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."

These are extracts from the bill of divorcement by which the Lord put the mother nation away.

The word " mother " is also used in the 2nd verse of the 2nd chapter :—" Plead with your mother, plead : for she is not my wife, neither am I her husband : . . ."

This must serve to answer the question, " Where is the bill of your mother's divorcement? "

Now speaking to Israel in the Isles whom He indicates as " you," He says :—" Ye have sold yourselves for nought, and for your iniquities is your mother put away." Thus Israel in Palestine was divorced, and Israel in the Isles self-enslaved, and both together were in need of a Redeemer and Redemption.

In majestic language He asks the question :—" Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? " The text is as follows :—

" Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness : their fish stinketh, because *there is* no water, and dieth for thirst.

I clothe the heavens with blackness, and I make sackcloth their covering."—Isa. 1, 2, 3.

Thus the Lord Jehovah is in the full sweep of His majestic annunciation of the Redemption.

Now comes one of the most amazing transformations to be found in all sacred literature, and such a transformation is not to be found in secular literature at all. The Lord begins this statement as Jehovah the God of Israel, Who is a Spirit, but now without halt or pause He speaks as the Redeemer Incarnate in Jesus, the Son of God.

Immediately after having declared, " I clothe the heavens with blackness, and I make sackcloth their covering," He speaks with a new Voice, and in a new manifestation as the Redeemer of Israel.

As we read these wonderful words, and listen to this infinitely sweet Voice which suddenly breaks forth in the Song of the Redeemer, we are conscious of a familiar theme in a well-known tone. Connected with this Voice from the Mosaic dispensation there come to us the Gospels with the record of the experiences of Jesus Christ, the Saviour of the world, in Pilate's Hall. Wonder of wonders ! We realize that this Song is caught up and PRE-PRODUCED by Jehovah as He sweeps into the Redemption theme ages before the historic event here foreshown. The following are the words ; let our own hearts catch the music :—

" The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary : he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

I gave my back to the smiters, and my cheeks to them that plucked off the hair : I hid not my face from shame and spitting.

For the Lord God will help me ; therefore shall I not be confounded : therefore have I set my face like a flint, and I know that I shall not be ashamed.

He is near that justifieth me ; who will contend with me? let us stand together : who *is* mine adversary? let him come near to me.

Behold, the Lord God will help me ; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment ; the moth shall eat them up.

Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Behold, all ye that kindle a fire, that compass *yourselves* about with sparks : walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand ; ye shall lie down in sorrow."—Isa. 1, 4-11.

What an amazing triumph of Divine inspiration is this Song

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of the Redeemer, reciting facts which only became experimental some 750 years later. And yet how small is this touch of the miraculous in comparison with the great Redemption which it sets forth, in which and for which the Lord Himself became incarnate in Jesus of Nazareth, and went all the way to Calvary and the grave for the Redemption of Israel and the salvation of mankind.

In chapter 51 the Voice of the Lord resumes the theme of Redemption, identifying the redeemed as the seed of Abraham and Sarah. Here are the inspired words:—

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

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.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

But I *am* the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts *is* his name.

And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

There is none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, but not with wine:

Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."—Isa. li.

"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.

Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day *is* blasphemed.

Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is I*.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. lii, 1-10.

And now again we are brought to the personal element in the great theme of the Redemption. It is now the Father Who speaks, and His theme is of that manifestation of Himself which is incarnate in Jesus Christ the Redeemer. Remember how the Voice of Jehovah merged into the Voice of the Redeemer as we saw in Chapter 50, earlier in this article. Remember that we are now to read of the manner of the accomplishment of the Redemption of "Your mother" and "you," spoken of in chapter 50. The Redemption is by Him Who said to Philip, "He that hath seen me hath seen the Father."

As we read the manner of the Redemption, is it any wonder that the passage begins with the question, "Who hath believed our report?" Who indeed would believe, unless aided with

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the gift of faith, that the Eternal God would become incarnate and take upon Himself the seed of Abraham, and become obedient unto death, even the death of the Cross.

Again the question is asked, "To whom is the arm of the Lord revealed?" That is to say, Who among us would have recognized the Son of Mary of Nazareth and of Bethlehem as Immanuel, that is to say, "God with us"? To whom, in the anointed Jesus of Nazareth, is the "arm of the Lord revealed"? But such is the fact. He is the "arm of the Lord" stretched forth for the Redemption of Israel and the Saviourship of the world. And so with wonder we read the familiar words of the 53rd chapter of Isaiah. Having read the words, we recognize that the Redemption of Israel, "Your mother" and "you," is complete.

The following is the passage which records beforehand the great Redemption accomplished on Calvary:—

"Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 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.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And 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.

Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. liii.

THE REDEMPTION OF THE MATERIAL.

By the Rev. H. A. Edwards (Canada).

"*When ye pray, say . . . Thy kingdom come, Thy will be done upon earth as it is in heaven.*"

There is an universal tendency to-day to discriminate between that which is spiritual and that which is material, to the prejudice of the latter; and so much is this the case, that to describe an idea or conception as material rather than spiritual is, in effect, to condemn it.

This attitude of mind is especially noticeable in the criticisms which are often levelled at those who are endeavouring to preach the coming of Christ's visible kingdom upon earth.

The present article is an attempt to examine honestly, in the light of the Bible, the true relation between the material and spiritual realms.

The first thing we notice is that both material and spiritual realms were created by God, and, so far as human life is concerned, the material came first; it was after man had been created that God breathed into his nostrils the breath of life, and he "became a living soul."

We read that the created things were "very good," and since they were almost all of the material realm, we are led to the conclusion that God's plans and purposes have definite use and value for material beings and things.

One might, I think, go even further, and say that the material seems necessary to God's purpose, for if it is true that the Spirit brooded upon the waters in order that the creative processes might be accomplished, it is apparently not less a fact that the waters had to be there for the Spirit to brood upon. Here we see both material and spiritual realms jointly requisite for the furtherance of the Divine plan.

A change soon comes over the scene. No longer, alas, is everything "very good" Evil has come into the world, the temporary degradation of the material realm has taken place, man has fallen, and the ground is "cursed" for his fallen sake. We read very thankfully, however, that this shall not always remain so.

From this point the condition of the material realm is abnormal; that is to say, it is no longer "very good," it has become depraved. And, since our only experience of the material realm (ourselves included) is during its depraved condition, the tendency has been, through force of habit, to regard that depraved state as indigenous to the material realm; instead of being, as the Bible always insists, a foreign importation which is to be eventually exorcised. So, we have come to use the word material in a depreciatory sense, as, for instance, when we say "What a material conception," we do not, as a rule, intend to bestow praise.

Now this is simply to give away the very position which the Bible tells us God is fighting for. It is flinging away the hope and promise continually held out of a restored and redeemed material realm.

Nor are we even consistent in this error; we err in exactly the same way, though in the opposite direction, in regard to the spiritual realm; reserving the word spiritual to connote something good, noble, and lofty. We say a person is spiritually-minded, and we certainly do not mean that he has the mind of a devil; yet, the Devil is spirit, and only spirit.

The truth is that neither material nor spiritual entities are, *ipso facto*, either good or bad. They may be either the one or the other, or partly both; according to whether they are functioning in obedience to the will of God, or not. There is depravity in both realms. The same Bible which tells us of the ground being cursed, and of the whole creation waiting for the adoption, also tells us of mutiny in Heaven and spiritual wickedness in high places, and we are given a glimpse

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of the Devil and his angels being cast out of Heaven, and taking up their abode upon earth for a time. All spirits, these.

To dwell exclusively upon the ultimate redemption of the spiritual realm, and to ignore the equally certainly promised redemption of the material realm, is to blind ourselves to a great part of the Scriptures, and to detract from the power and glory of Christ's achievement.

I submit that the supposed antipathy between the spiritual and material realms is dishonouring to Christ—of Whom we read that "all things were made by Him, and without Him was not anything made that was made." It is impossible to exclude the material realm from the things that were made by Him, and it is unthinkable to conceive of His resting short of a complete redemption and restoration of all His works.

We are continually pointed to this consummation; there is to be a new heaven, and also a new earth. The time is to come when the lion shall eat straw like the ox, carnage and bloodshed shall cease, and a little child shall lead the friendly beasts of God.

Our Blessed Lord combines in His own Person the two realms in one sublime and reciprocating harmony. He is God—that is perfect spirit; He is also Man, and as such possesses a perfect material body. He took particular care to disabuse our minds of the idea that after the resurrection He had left the material behind: "Handle Me and see, a spirit hath not flesh and bones as ye see Me have."

The conception of the Kingdom of Heaven has swung violently to and fro as a pendulum from the material to the spiritual and back again. The plumb-line of truth is not to be found at either end of the arc, but midway between.

The Jews of our Lord's day visualized a purely material kingdom, and one, moreover, under the present depraved condition of the material realm. In correcting their impression, our Lord never denied that He would rule over a kingdom upon this earth, he merely told them it was not for them to know the time when this would occur. Christian thought, revolting at the materialistic conception of the Jews, swung to the opposite end of the arc and envisaged a purely spiritual Kingdom in Heaven, far removed from the grossness of earth. This conception reached its height in the "other worldly" orientation of the mediæval Church. In modern times we have become familiar with the other extreme of opinion which tells us that every day in every way things are getting better and better; that human nature is working out its own redemption; that there is neither hell nor judgment; and that Christ will certainly not come again in Person to this earth.

Let us reverently, and with minds purged of preconceived ideas, see what the Bible has to say about this golden age, which it calls the Kingdom of God, and for the establishment of which on earth our Lord bids us pray.

We find that it is both material and spiritual, as He its King is both material and spiritual. We find that it will be set up on earth (wherever it may eventually be transferred to), and that its Throne will be at Jerusalem; from which central point its laws and ordinances will be gradually extended to the whole earth, and to which central point the duties, loyalties and worship of all the dwellers upon the earth will flow. In its completed state it will comprise a restored and redeemed human race, and a restored and redeemed material realm. The one cannot take place without the other; the last enemy to be destroyed we are told is death, and, since death is the wages of sin, its destruction must imply the end of sin, which was the cause of the depravity of both realms. In the redemption of the material realm our physical bodies will participate, being found like unto His glorious body. Thus increasingly, as the decades of the millennial reign of Christ on earth roll by, will those privileged to be living on the earth have the joy and wonder of seeing and taking their appointed share in the re-creating activities of Him by Whom all things were made, as He gradually cleanses the material creation from the depravity into which it has fallen during the Devil's temporary and illegal rule; till finally, the great work being completed (and we are told it will take a thousand years), they will behold both spiritual and material realms, perfect in every detail, ready to be delivered up to the Father, that God may be all in all.

This is the vision splendid held out to us in the Bible, a vision so overwhelming in its beauty and glory that the mind falters in trying to grasp it. The writer of this article is one of those who are known as British-Israelites, and we rejoice to believe in the sure promise of this vision becoming realized.

We believe also in the steps towards this happy consummation which God has revealed to us as being ordained by Him in order to assist in bringing it about.

These steps constitute the story of an immense and patient preparation through a long tale of years; beginning with a single man Abraham, and ending with a specially trained and equipped race—trained and equipped to prepare for the setting up of this Kingdom of God. It is not a case of favouritism; it is a case of making and tempering a special tool, to do a particular work for the benefit of all. Since a great deal of the preparatory work is in the material realm and has to do with material things, tremendous material abilities are to be given to this tool race. Some of these material abilities are geographical, some are naval, some are metallurgical, some financial, some biological. Spiritual abilities are also promised to enable the tool race to utilize the material abilities to the achievement of the Great Purpose.

This tool race (frequently called the servant race) is not to suppose that these abilities are given to it because of any special worthiness or goodness on its part. Not at all; it is entirely for God's oath's sake, and for the achievement of His purpose, which includes the entire human race, that these abilities are entrusted.

We are told that the race will work out God's will by virtue of the abilities granted to it, largely in complete ignorance as to what they are really doing; though at the time of the end they will know, and the knowledge will abash them. This race is not only to make material preparation for the setting up of the Kingdom, it is also to be the chief agent in spreading the knowledge of salvation throughout the world.

We believe that the Celto-Saxon peoples of to-day are this tool or servant race. We find that they possess all the equipment in the shape of material abilities that God promised to the people who were to do this work for Him and their fellowmen, including the geographical, naval, and other abilities. We do not believe that these abilities have been given to these peoples on account of their own worthiness, but that they have

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been entrusted to them in order that they may perform this part of God's work in the material realm, as a kind of servant people who shall prepare the way of Him Who, when He cometh, shall "restore all things"— material as well as spiritual.

The Bible indicates a sequence as to these realms. It may be that eventually there will be no further need of the material, and that after all things have been delivered up to the Father, existence will be maintained in terms of pure spirit. But, even if that is to be (and I do not personally think it is), it can only be through a gradual usage and functioning in the restored material realm. We cannot run before we have learned to walk; and so cannot hope to function perfectly as unalloyed spirit until we have absorbed the lessons, which are to be learned in the restored material realm—"That is not first which is spiritual, but that which is natural."

Human life has never yet, since Eden, functioned in a perfect material realm, but always in a depraved one. Even our Lord had to live His sinless life in a depraved material environment. The very fact that in the Divine economy it was necessary for Him to assume a material form is proof of the value of the material realm. The Incarnation is God's Own witness to the immense importance in His eyes of material things. It is conceivable that pure spirit could vanquish and destroy depraved spirit. I presume that God could destroy the Devil by His purely spiritual might, without having recourse to any Incarnation. This would leave the material realm unredeemed. Such a partial redemption need not of necessity debar man from a future spiritual life; it is conceivable that a purely spiritual victory might have been achieved and the Devil destroyed. With his destruction his power over the spirit of man must cease, but, as stated above, the material realm, including the material side of man's being, would not have been redeemed; the body would pay the inevitable penalty of depravity, and would die; there would be no resurrection, and any future life would of necessity be merely as disembodied spirit.

This is not the picture presented to us in the Bible. It would be but an incomplete victory at best. The material realm was created by Christ, it is His work which once was "very good." It has become depraved through the Devil's malice; and, unless it can be redeemed and completely restored, the Devil has, to that extent, scored a partial triumph.

The honour of God's majesty, and the sovereignty of Christ's complete Kingship, alike demand that this shall not be. There can be no partial victories, it must be entire, absolute. Therefore, this material world has to be restored and made a fit place for the wondrous activities of the Kingdom of God.

When our Lord said "My kingdom is not of this world," He was not saying it would not be upon this earth; indeed, He bids us pray continually for the time when it shall be established upon earth. This single sentence is frequently quoted by those who contend that Christ's Kingdom is purely spiritual, as though it meant "My kingdom does not belong to, or has nothing to do with, this world." Those who so translate it not only ignore the many passages in the Bible where it is expressly stated that it has very much to do with this world, but they are guilty of either a complete ignorance of the Greek text, or else of a wilful mistranslation of it. There are several passages where the expression kingdom (or kingdoms) of this world occur, as, for instance, the account of the temptation when the Devil offered to give our Lord the kingdoms of this world, and again in the Revelation where the statement occurs "the kingdoms of this world are become the kingdom of our Lord," etc. In all of these passages EXCEPT this one statement of our Lord (John xviii, 36), the Greek is "tou kosmou autou," the ordinary possessive genitive meaning of or belonging to this world; in this one passage only, where it is our Lord speaking, the Greek is different, being "ek tou kosmou autou." The preposition "ek" (which takes the genitive case also by the way) alters the whole sense. It means out of, or from, and therefore denotes origin, not location. Our Lord uses the same construction when He says that He came "ek tou Theou" forth from God. He was not the product of the ordinary biological process; He was a special importation from above into the world sphere. In the same way, in describing His Kingdom, He says it is not out of or originating in this world, i.e., it is not the product of purely world political forces, it is placed in the world, as He Himself was placed in the world, as the result of a special act of God (cf. in the Greek, Matt. iv, 8; Rev. xi, 15; and John xviii, 36).

Daniel refers to this special Kingdom that the God of Heaven would set up as of unearthly origin in comparison with the four great world Empires when he likens it to a stone "cut out without hands" and definitely attributes its initiation to God. It is to this unearthly origin, though it is to be upon the earth, that our Lord refers when he says that it is not out of or does not originate in this world. Neither did it; we learn of it first in the promise to Abraham, confirmed by God's tremendous oath by Himself, that from his seed should spring the appointed tool or servant race. Abraham had a natural son, Ishmael, and hoped that the promise might be through him. God ordained otherwise, however; a special and miraculous origin for the servant people was determined; Abraham and Sarah were allowed to age beyond the time of possible childbirth till they became, so far as producing an heir was concerned, "as dead" (Rom. iv, 19). Then, and not before, God intervened, Isaac was born, and the long process of rearing, training, tempering and equipping the chosen race began.

Dark indeed was the plunge when the material realm became the abode (albeit but temporarily) of the Devil and his angels. Sad and terrible is the tale of sin, suffering, and misery, that they have wrought there. At present he is still the Prince of this world—in virtue of which Princedom, be it noted, he was able to offer the kingdoms of this world as a temptation to our Lord.

His time is running short however, the period of disastrous mutiny is drawing to a close, the night is far spent, the day is at hand. Soon, He "Whose right it is" will take the throne of this world, and "the government shall be upon His shoulder . . . of the increase of His government and peace there shall be no end, upon the throne of David, to order it and to establish it with judgment and with justice, henceforth, even for ever."

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PREDESTINATION.—I.

A SHORT ACCOUNT OF THE HISTORY OF ISRAEL AND JUDAH.

BY THE REV. R. G. F. WADDINGTON, M.A.

["Mr. Waddington claims no originality for this series of articles on Predestination. They are a frank plagiarism of a book published many years ago by a firm which is now out of business, and written by a man, Mr. A. K. Robinson, of whom Mr. Waddington has been able to find no trace. But the book is one of the best elementary expositions of British-Israel teaching which, in Mr. Waddington's humble opinion, has yet been written.

Mr. Waddington has therefore thought it worth while to give to THE NATIONAL MESSAGE readers the substance, and, in some parts, the actual words of Mr. Robinson's capital little book."]

THOUGH it may seem to some almost childish to begin in such a way, yet inasmuch as I must speak to both learned and unlearned, and the learned must remember that there are many thousands of people in the world who have not had their particular advantages of education, nor their opportunities of reading, I must begin by defining the terms Israel and Judah.

Most Commentaries and authors speak and write as if Israel and Judah were interchangeable terms, and, when wishing to write about "The Lost Tribes of Israel," entitle their articles "The History of the Jews," which is a most misleading and incorrect thing to do, as the greater portion of the Hebrew Race, the Kingdom of Israel, never were Jews and are never referred to in the Bible as Jews. If students of the history of the Hebrews would but take the trouble to read what the Bible says, instead of taking their information from a Commentary, the confusion would speedily cease from the mind of every intelligent reader.

The history of the Hebrew Race, a term which includes both Israel and Judah, properly commences with the Divine call of Abram, who is called the Rock from which they were hewn, the hole of the pit from which they were digged. (Isaiah li, 1.)

God appeared to Abram and directed him to leave his country and to go into another land, as yet unknown to Abram, a land which God would give to him and his children after him for an everlasting possession.

I am not concerned at the moment to prove the fact of either the call or the promise, the only fact that we need notice at present is that this call and promise is stated clearly in the Bible, and it is made the foundation of teaching both by our Lord and by His Apostles Paul and Peter.

There were other gracious promises made to Abram, which are detailed for us in several chapters of Genesis, particularly chapters xv, xvii and xxii.

From Abram, afterwards called Abraham, descended Isaac, who is the son of promise.

From Isaac came Jacob; from Jacob came twelve sons and two specially noted grandsons, who became in due course the heads of the THIRTEEN Tribes of Israel. For Joseph being displaced by his two sons, Ephraim and Manasseh, increased the number from twelve to thirteen, and Jacob definitely places these two sons of Joseph on a level with his own eleven other sons. (Genesis xlviii, 5.)

In later years the Tribe of Levi was chosen out for the Ministry of Israel and ceased to be reckoned as a Tribe along with the others. Consequently the expression Twelve Tribes includes Ephraim and Manasseh, but excludes Levi.

These thirteen families became settled for many years in the land of Egypt, which became for them the House of Bondage.

The next historical item of interest is that the whole of Israel now designated the Hebrew Race were delivered from their slavery, and migrated to the land of Canaan, which was a definite part of the vast land promised to Abraham.

Under the rule of Moses and Joshua they were a united people, but on the death of Joshua they became rather a confederation of tribes without much cohesion, and often with open disunion which led to civil war. At the end of this time Saul became king of Israel, but his authority was never acknowledged by Judah, and he failed to unite the Twelve Tribes in one kingdom, which was the real reason of Israel's demand for a king.

After Saul's tragic death, Judah made David king, whilst Israel followed Ishbosheth, a son of Saul.

Here we see the first absolute Scriptural demarcation of the Twelve Tribes as two kingdoms, with separate kings, armies and governments. Nevertheless the distinction had been defined before, for we read in Psalm cxiv, 1, 2: "When Israel went forth out of Egypt, the House of Jacob from a people of strange language, Judah became His sanctuary, Israel His dominion,"* a distinction, to those who use their intelligence, equally clear and well-defined.

After some six years of this twofold organization, David succeeded in obtaining hold over the whole Twelve Tribes, and in his days, and in the days of his son, Solomon, this United Kingdom attained to great glory.

The later years of Solomon were, however, so marked by sin that God declared His intention of bringing the former division into two kingdoms into operation again. (1 Kings xi, 11-13.)

The story of this division is plainly told in 1 Kings xii, and it is important to remember that this division was final, that NEVER, in the record of the Bible, is there the slightest justification for the common idea that Israel and Judah came together as one people.

It has been argued from 2 Chron. xi, 16, that the breach occasioned by the folly of Rehoboam was soon healed, and that Israel returned to the allegiance of their king and their worship at Jerusalem. But this Scripture makes two things clear. First, that only those of Israel who "set their hearts to seek the Lord" strengthened the kingdom of Judah. Second, that even these "walked in the way of David" for but three years, leaving it to be inferred quite clearly and legitimately that at the end of the three years the strengthening ceased to function.

Further, when we read of the return from captivity, we read

* I give the R.V. rendering.

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of the return of a part of the kingdom of Judah only. Ezra and Nehemiah who record the return speak quite definitely of Judah, Benjamin and Levi, and they never say a word about the return of any other of the Tribes.

It is of the utmost importance, then, that the reader should fix in his mind this clear division of the Twelve Tribes into two distinct kingdoms, with absolutely different courses to their separate history.

It is also of vital importance to note that the first act of Jeroboam, as king of Israel, was to abandon the worship of Jehovah, an act that was confirmed by every single one of the men who succeeded to the throne of Israel, for it is written of every one that he followed in the sins of Jeroboam the son of Nebat who made Israel to sin. There is neither exception nor relief to that order of apostasy.

After the death of Jeroboam, the nation of Israel, the TEN Tribes, was governed for a period of 250 years by a succession of profane and unprincipled kings. Their entire reigns scarcely exceeded an average of twelve years each, and among the whole nineteen princes there were not less than eleven dynasties, each one hurling down its predecessor by violence and bloodshed.

Prophet after prophet, warning after warning of God's threatened judgments, were sent to them. Invasion followed invasion, until at last the whole kingdom of Israel was ravaged from one end to the other, and the people were taken captive and removed nearly a thousand miles away to Media.

There were some very small remnants of the Ten Tribes left behind, stragglers who escaped the general debacle, as some of the later chapters of 2 Chronicles suggest, but so small and insignificant were these remnants that the Bible expression that Israel was removed out of God's sight is substantially correct, for the very vast majority of Israel was taken away.

To prevent any possibility of their return, God allowed their land to become populated by peoples of other and heathen nationalities, who afterward became known as Samaritans.

Now will the reader try to fix this first portion of history and of Bible record in his mind, and note that this nation of Israel has completely vanished from the knowledge of mankind as the smoke up a chimney. Except for two references in the books of Esdras and Josephus, there is no further mention of Israel of the Ten Tribes, as Israel, in all history. There is frequent confusion made in modern histories through referring to the Jews as "all Israel," but from the day that Ten-Tribed Israel went to Media, there is no historic record of them other than that of Esdras and Josephus. Let us turn our attention now to the other portion of the Hebrew Race, the nation of Judah.

Of them it is recorded that their conduct was much worse than that of Israel, because they had seen the consequences of the sin and folly of Israel, and failed to profit by her example.

After repeated warnings, the judgments of God fell upon Judah also, and about 120 years after the captivity of Israel, Judah was taken captive to Babylon.

Let us carefully note that this captivity was nothing like so complete as the captivity of Israel, and that it ceased after seventy years.

Some will conclude that as Judah was allowed to return, and Israel was not, that therefore Judah's punishment was lighter than that of Israel, and that the Bible word that Judah had behaved worse than Israel is not correct.

In spite of the surface appearance, we shall understand that the Bible is correct in its statements and just in its judgments. Judah's punishment was far more severe than that of Israel. Israel disappears and is forgotten by the nations, and so escaped the attentions of her enemies. Further, as I shall hope to show, she was placed in such a position in the land of her captivity that, on escaping from that land, she found herself on the very high road of the march of civilization. For it is an historic fact that none can deny, that about the fifth century B.C. the line of progress left the east and took a westerly course, and that while the east has been standing still, the west has been moving ahead. But Judah returned to Palestine, which up to then had been on the cross-roads of all trade routes, and now became a mere siding. They fell under the dominion of one Empire after another, and under the Romans lost their national home again, and have been a scattered and persecuted people almost ever since. Their descendants are found throughout the world to-day, always as a subject race, known as Jews, despised as such, carrying with them the marks of their condemnation. And however much one may deplore the treatment they have received, the fact of it remains.

Let the reader emphatically note that the People of Israel were never Jews and were never known as Jews. They were absolutely distinct, as a kingdom, in the place of their captivity, and in their subsequent history. They were a thousand miles away from Palestine when the Jews caused the Crucifixion of our Lord, and had no part whatever in that deed which brought such terrible consequences to the Jews.

These facts, which the Bible makes clear enough, supply the key to what has long caused confusion in the interpretation of God's Word, and to what has often led to disbelief.

It is obvious, from these historical facts and Bible statements, that the prophecies which have often been declared contradictory were given and applied to two distinct and separate nationalities, namely, Israel and Judah.

TO EX-SERVICE MEN.

BY "FUSILIER."

WILL you, the ex-Service men, ask yourselves a few straightforward questions?

1. Did the war, when you were "out there," give you such a shake-up as to make you think as you had never thought before?

2. Do you admit that you were so near the "Great Crossing" that you could not help thinking deeply on what was on the "other side"?

3. Did you, after demobilization, come home still puzzling on these things?

4. Did you look to the Churches to solve or help to solve these problems for you?

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5. Did you find that the Churches solved these problems for you as you had hoped?

6. Did you wonder what was wrong with the message of the Churches, and why they failed to solve your problems?

The present writer is strongly of the opinion that the majority of ex-Service men *did* think along such lines, and that they are still wondering why the Churches failed so badly to take advantage of one of the greatest chances that had ever come to them.

If you have had these thoughts, it is worth while to look into a teaching that, I believe, has solved the doubts of thousands and will solve the doubts of thousands more, *if* they will take the trouble to go into the matter.

Now first to put the matter as it came to me.

I had been wondering why it was that the Churches, with such a wonderful opportunity before them, had failed to such an obvious extent.

Now some parsons will tell you that the majority of people don't want the Churches' teaching, that the Churches cannot get hold of people because the people will not listen to what the Churches have to offer.

I wonder. Why is it, then, that the Churches are full on Armistice Day?

Is it, perhaps, that the ex-Service men and the nation want a message, plain and simple, that they can understand, such as they do *not* find in the Churches' teaching as ordinarily presented to them?

Armistice Day Services present a message that is simple and easily understood, and the Churches are full; at other times they are nearly empty.

I think that "Sapper" in his book "Mufti" voices the thoughts of ex-Service men when he says: "They are beginning to think for themselves. . . . And yet it is only simplicity they want; the simple creeds of helping on the other fellow and playing the game is what they understand . . . ." After all, the doctrine of helping one another is one of the fundamental doctrines of Christianity.

How is it, then, that so many of the Churches have failed to present their message in a way that would be understood and welcomed?

I think that the answer lies in this.

1. That too many of the Churches have, very largely, ceased to believe in their Book, the Bible.

2. That the Churches have spiritualized the promises, which means that they have claimed, for the Church, promises made to a nation.

In ceasing to believe large parts of the Bible some of the Churches have cut away their very foundation, and buildings with shaky foundations are apt to be unsound.

Some parsons tell us that we can believe the New Testament, but not the Old.

Others tell us that prophecy is quite unreliable.

While others want to make the Bible fit with their ideas of science. All this is very puzzling to the layman, who cannot help seeing that the Old and New Testaments are so dependent on one another that they cannot be divided.

He can see for himself that the Old Testament, over and over again, foretold things that *did* come to pass, while the New Testament, over and over again, refers to the Old for confirmation of its teaching.

He sees, too, that the parsons cannot even agree as to what should be believed and what should not.

The ex-Service man knows that no one can teach a job unless he has first learnt that job from the beginning, unless he believes in what he teaches and unless he starts his teaching from the beginning. An instructor would make a poor job of teaching musketry if he cut out all the preliminary part and took his recruits straight out on the range.

The layman wants a straight deal, he wants a straightforward teaching that does not contradict itself, and the Churches do not give him such a teaching. The time has gone by and education has advanced too far for the layman to take everything he is told without question, whether it is contradictory or not. You all know that a very large part of the Bible deals with the past, the future and the greatness of a special race. We have come to call this race "the chosen race."

At once many will say, "Oh, the chosen race, that is the Jews." Is it? It's up to us to get this point cleared up.

Who are the Jews? Who were Israel?

To answer these questions we must go back a long way and start with Abraham.

Abraham had a son, Isaac. Isaac had a son, Jacob.

Jacob was given the name "Israel" by God and this meant "Ruling with God." This is the very first appearance of the name "Israel." All those descended from Jacob were Israelites, but no ancestor of Jacob's could possibly have been an Israelite.

Abraham and Isaac were not Israelites, but they were Hebrews through their ancestor, Heber. Jacob's descendants were Hebrews and Israelites.

Jacob had 12 sons, the fathers of the 12 Tribes of Israel. Of these 12 sons one was named Judah, and it is Judah's descendants, and Judah's descendants only, who are Judahites or Jews.

The descendants of the other eleven sons were Reubenites, Danites, Gadites, etc., but they were certainly not Jews because they were not descended from Judah.

All the descendants of Jacob's 12 sons were Israelites by descent, but the name "Israel" seems to have had a special application to the Birthright Tribe.

How the Birthright descended to Ephraim.

One of Jacob's 12 sons was Joseph, and it was Joseph that Jacob chose as his heir, or, as the Bible puts it, Joseph was given the Birthright.

Joseph had two sons, Ephraim and Manasseh, who were heirs to the Birthright after their father.

Jacob, before his death, adopted Ephraim and Manasseh as though they were his own sons. In consequence of this their descendants took their place as two of the 12 Tribes of Israel. This did not make 13 tribes, because the tribe of Levi was early set apart as the priestly tribe and was not counted as one of the 12 Tribes.

When Jacob adopted Ephraim and Manasseh he chose the younger, Ephraim, and gave the Birthright to him.

This gift of the Birthright made Ephraim the leading Tribe of the Nation; it also seems to have carried with it a special claim to the name Israel.

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When the Israelites had been in the land of Palestine about 400 years, David became King over the whole Nation in the year 1048 B.C. For seven years before this he had been King over Judah only, his own tribe.

David and, after him, his son Solomon, reigned over the whole Nation. But in the time of Solomon's son, Rehoboam, the Nation split. Ten tribes, under Jeroboam, rebelled, and formed the Northern Kingdom with Samaria as capital, leaving two tribes, Judah and Benjamin, with most of the Levites, to form the Southern Kingdom with Jerusalem as capital.

Never again were the 12 Tribes reunited under one King; they remained separate Kingdoms.

Judah was the leading tribe of the Southern Kingdom, and from that fact the Southern Kingdom was called the House of Judah, and later the Jews. But they were never called Israel. It was the Northern Kingdom who were named the House of Israel or Israel. It was also called the House of Ephraim or Ephraim from its leading tribe, Ephraim. The Bible never confuses these names. About the year 721 B.C. the Northern Kingdom of Israel was conquered by the Assyrians and carried away captive. They never returned to Palestine, they are the lost so-called 10 Tribes of Israel, and they are "the lost Sheep of the House of Israel" of the New Testament. The Southern Kingdom of Judah was conquered by the Babylonians and taken captive to Babylon about 130 years after the captivity of Northern Israel. Judah returned from Babylon after 70 years, and it was not till then that she began to call herself Israel. After the captivity of Northern Israel, all *historical* and direct mention of them in the Bible ceases, but they continue to be spoken of prophetically and indirectly as Israel.

Enough has been said to show that, wherever Israel is mentioned in the Bible, great care is necessary to make sure who is meant. Nine times out of ten Northern Israel is meant.

Having now got it clear that the Jews were never more than a *portion* of the Chosen Race, it becomes necessary to see what happened to the rest of the Race. First, let it be made quite clear that the Jews of New Testament times knew perfectly well that their "lost brethren" of Israel still existed as a nation. Josephus, their great historian, who wrote about A.D. 80, left it on record that lost Israel were still beyond the sources of Euphrates, an immense multitude. Wherever lost Israel was, it was still far the largest portion of the "Chosen Race."

About 1,500 years ago the Church claimed the Promises made to the Chosen Race for herself. Ever since, all Churches have persisted in that claim, quite regardless of the fact that the Promises were made to a Nation and do not fit the Church.

When the Church first claimed the Promises, the Jews were the only visible portion of the Chosen Race. At that time the Jews were scattered, were no longer a nation, and showed no signs of ever becoming a nation again. Therefore the Church claimed the Promises. But this did not alter the fact that the Lost 10 Tribes of Israel might one day reappear and fulfil their destiny as the Chosen Race. This the Bible said would be the case.

If it can be proved that there *is* a Race in the world to-day that is fulfilling the Promises and carrying out the Mission laid down for Israel, then it is up to us to find that Race and recognize it. When we come to examine these Promises, we find they fit the British-Anglo-Saxon Race like a glove, and that this Chosen Race has not disappeared from history, but is here in the world for anyone to recognize, if they will take the trouble.

In this ordinary workaday world, what do you do if you find that you are the heir to property or money, in fact, to an inheritance? Don't you at once take steps to prove yourself heir and to enter on the enjoyment of your inheritance?

Much more, then, is it up to a Race or Nation to prove its heirship to a great inheritance and to take full possession.

It is interesting to notice that many prominent men, Statesmen, Divines, and the like, state in their public utterances that our Race is a Race with a Mission. Some of them enlarge on the kind of Mission they conceive it to be, such as: Carrying Christianity all over the world, helping other races to a better form of government and to a happier state, setting free the slaves, settling the undeveloped parts of the world, bringing order out of disorder, and carrying, wherever we go, the fairest and most just code of Laws known to the world. All of these are true of our Race. All of these are part of the Mission laid down for Israel in the Bible. The dictionary says that mission means "a sending, or being sent, by authority, to perform some service or function." This clearly shows that every mission is sent by some *authority*, but it is just here that our public speakers generally leave us in the dark. They tell us that we are a Race, with a Mission, but they do not tell us who gave us this Mission.

One supposes that the only authority that could give a mission to a race is the Divine Authority, and lately one of our public speakers has hinted at this. Mr. Baldwin, in his Empire Day Message of May, 1929, when speaking of the Empire, said: ". . . . and 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."

So far, so good, a public speaker, a Prime Minister, as he was then, acknowledges the Divine Authority, but he omits to tell us that the Bible is largely about just such a Mission entrusted to a Race by Divine Authority. Why not draw the obvious conclusion that the Race of to-day, carrying out a Mission by Divine Authority, must be no other than Israel, the Chosen Race of the Bible?

The Churches, by spiritualizing the Promises, have cut out the whole of the National aspect of Israel's Mission.

They fail to see that a proper understanding of the National Mission of Israel must surely lead to a closer, clearer understanding of Israel's Spiritual Mission.

Well, there's our National Inheritance; it's up to us to recognize ourselves and the job we have been given to do.

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BRITISH-ISRAEL FACTS *NOT* FANCIES.—VIII.

By MAJOR-GENERAL C. A. HADFIELD.

ISRAEL AND "BLINDNESS" OF IDENTITY.

OUR nation, by the decree of God, is made "blind" to their origin. St. Paul sets before the Gentile Christians "that blindness in part is happened to Israel until the fulness of the Gentiles be come in." This part of Israel, before mentioned as broken off, is *blind*, and will remain so until Ephraim's promised fulness, referred to in Gen. xlviii, 19, be accomplished.

Do we not read in Isa. xxix, 11-12: "Read this, I pray thee, and he saith, I cannot, for it is sealed"? Then again, in Dan. xii, 8-9: "Go thy way, Daniel, for the words are closed up and sealed." There is a reason, of course, for all this concealment, but the time is at hand for the eyes to be opened. Read Isa. xlii, 18-19: "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect; and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." Then turn to Rom. xi, 25: ". . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." And then, in the following verse comes the message of hope: "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

"His watchmen are blind" (Isa. lvi, 10). "For the Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes" (Isa. xxix, 10).

In a desire amongst so many to read St. Paul's Epistle to the Romans, especially chapters ix, x, xi, as relating to "the Jews," Bible students fail to realize that the Jews are mentioned but thrice, while Israel is referred to some fourteen times. Paul by inspiration wrote cautiously, in order not to disclose that which God designed to be concealed until the fulness of time.

THE APOSTLES' JOURNEYS.

It is possible that some of the Apostles found their way to localities north and west of the Black Sea, to Arsareth, whither, according to Esdras and other historians, the Ten Tribes had migrated. They would endeavour to do so in order to preach the Gospel, as commanded, "to the dispersed tribes of Israel." "Go not into the way of the Gentiles (*i.e.*, to others than of Israel), and into any city of the Samaritans enter ye not" (Matt. x, 5-6). "Then said the Jews among themselves, Whither will He go, that we shall not find Him?" "Will He go unto the *dispersed* among the Gentiles?" "And teach the Gentiles?" The Samaritans were, by origin, a mixed heathen people, whom the King of Assyria had sent to inhabit Samaria after he had carried the Israelites captive (2 Kings xvii, 24-41). Christ's many references to the "lost sheep of the House of Israel" no doubt referred to the hidden exiled Ten Tribes whom God had destined should rise to such immense power in the world. Is it not more than likely, therefore, that the Apostles made their way to the Israelites, who by that time were living and known as the Getae and who, later, were known as the Goths? If you refer to Isa. ix, 1-7, it will be found that Israel, a heathen and a Gentile people, are to see a great light in their darkness. The Getae lapsed into heathenism. A deliverer was promised; they—the Israelites, under a changed name—would, we read, be led to "a glorious land."

When we refer to Acts ii it is found that St. Peter's distinction between "Jew" and "men of Israel" is as distinct as in the Old Testament. It would be about A.D. 28 that our Lord despatched His Apostles upon their mission to "the lost sheep of the House of Israel"; and a few years later, about A.D. 61, we find St. Peter writing to the strangers "scattered" in the Black Sea district (1 Peter i, 1). He addresses them as "elect," *i.e.*, "Chosen of God." Israel now passes from the "Lo-ammi" (forsaken) stage and is henceforward called by the name of God once more. "Sheep" is an expression frequently made use of as representative of Israel—as "New Wine" is expressive of "The Gospel."

"The Jews" were not Christ's sheep, for our Lord said: "Ye believe not because ye are not My Sheep." From the Bible we learn that the lost sheep of the House of Israel are the elect who are sojourners of the Dispersion. This seems to be clear from Isaiah ix, 2; Hos. ii, 23; Matt. iv, 13-16; Luke i, 79; 1 Peter ii, 10. Those who had not obtained mercy but *now* have obtained mercy. The Elect, being Israel, are the very people to whom Christ sent forth His Disciples (see Matt. x, 6; xv, 24).

Then if we refer to Zech. x there can be no doubt or mistake, for we read: "I will strengthen the House of Judah, and I will *save* the House of Joseph . . . and they (of Joseph) shall be as though I had not cast them off."

REVERSING THE SENTENCE ON ISRAEL.

In 1 Peter ii we find a reversal of the sentence which had centuries before been imposed, through the Prophet Hosea, upon Israel. Ephraim, through turning to God, was at last becoming fitted to be "a corner stone," "a chosen generation . . . which had not obtained mercy, but now have obtained mercy."

This was written about A.D. 61, and almost immediately after this we find mention in Pliny and Tacitus of the Goths. For years the Israelites had been "outcasts," rejected by God, yet it was witnessed of these people that they *were to be* called by the Name of God, as it had also been written: "Ye shall *not* be called by My Name." Here God's mercy intervenes. The syllable "Got" in Goth is the name of God; as is the syllable "El" in Israel.

"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" (Hos. i, 10, 785 B.C.).

This is a definite promise of God's *forgiveness*. It is His merciful *reversal* of His former sentence that Israel *should cease* from being "His people." It is the saving them from the Lo-ammi stage. "Hath God cast away His people?" refers to Israel, and not to the Jews. So this answer of "God forbid" is our assurance of the *Everliving* Nation of Israel. It is not, it cannot, in the face of these words, be "Cast away" or "lost"! The prophet Zechariah in the words quoted above tells us so "for our learning."

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" 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 " (Isa. liv, 7, 8). This proves there was no final casting off of the Northern Kingdom.

LECTURE BY THE REV. J. J. WHITEHOUSE, M.A.

THERE was a large gathering at Clarence Hall, Southend, on Thursday, when the Southend Branch of the British-Israel-World Federation met to hear a lecture by the Rev. J. J. Whitehouse, M.A., who spoke on " The Present Faith and Future Outlook of British-Israel." Mr. J. A. Jubb, a member of the Branch, presided.

Mr. Whitehouse, who was frequently applauded during his long and impressive address, said he chose to speak on that subject because he believed the British-Israel Truth offered a solution to the problems of the present very perplexing period. Nobody could deny that the present age was one providing the most difficult situations that the world, in modern times, had ever had to face. Whatever phase of life they looked at seemed like wandering in a maze. The statesmanship of that day did not progress to show the way out. There was the problem of the establishing of peace on earth, about which the civilized world had met in conferences ; it was, indeed, an age of conferences. Then there was the economic problem, not only in this country with its 1,500,000 unemployed, but in the United States with their 5,000,000, and in Germany, where about 1,000,000 were unemployed. The position in that respect was perfectly appalling. Those who saw farthest troubled most for the future. There was also religious perplexity, especially in England. Behind all this, again, was the great nightmare of the anti-God war, emerging from Russia, of which there were signs of propaganda in other countries as well. It was apparently the intention to carry that war all over the world. There had never been anything like it before, even in the days of the Roman persecution of the Church. Further, there was the moral avalanche that seemed to have come over the present generation ; old moral restrictions were being easily laid aside. We were living in an age when the " nots " were taken out of the Commandments and put into the Creed.

Two things, said Mr. Whitehouse, came out of all this. In the first place, these problems were closely interwoven. One could not deal with one separately ; each perplexity seemed to interlock. The second feature was that if one could get a master-key for one of those problems, one would have it for the lot. It was because he believed that the British-Israel Truth presented such a master-key that he was there that night. Many people were ignorant of what that Truth was. Those holding that Truth believed that the knowledge of God was mediated to the world by a nation, set apart for that purpose. This meant that one nation had been appointed to be the missionary of God's Truth to all races. There was no question of favour, just as there was no favour in his being a clergyman and his brother something else ; it merely meant that the work and destiny of that nation was to proclaim the Truth of God to other nations. Yet this pre-supposed certain qualifications in the race selected to carry out the design. Although the British stock had in some respects nothing much to boast about, they did compare very favourably with other nations when it came to the practice of the higher virtues. The Greek gave the world art ; the Roman gave it law. In the Bible it was very clear that a chosen race was to teach the world religion, and this was why that race was placed on the high road between East and West when Joshua brought them into the land of Israel.

Further, the speaker held that the Anglo-Saxon-Celtic race were the lineal descendants of those two tribes who formed one of the two sections of the chosen people. Their destiny was, therefore, a very high one, and on this ground every true Christian priest was proud of his office. As a nation they should know they were not merely politically great or economically rich, but were to be spiritually high and good. This, in fact, was the very foundation-stone of British-Israel Truth. There was a distinction between the salvation of the individual and the nation's destiny. They believed that the soul came to God through Jesus Christ, but some people thought of British-Israel Truth as if it took the place of that other truth. This was not so ; they started with salvation through Jesus Christ ; whether a man was Chinese, a negro, or any other—all had to go to God the same way. British-Israel Truth did not supplant the old faith in Christ. In the Bible they found this plan of a nation which the British-Israel Truth was working out, because the King Who was coming to reign over a regenerated Kingdom was none other than Christ.

The proof of this case was threefold. It came from Scripture, from history and from coincidence. As to the first, some people had to be told that when you spoke of Judah you were talking about the ancestry of the Jew ; when you talked about Israel you were talking about the descendants of the Ten Tribes who broke away from Judah in the time of Jeroboam and Rehoboam. Before the disruption there was clear distinction between those two peoples ; right from the beginning. There was never any coalescence, but distinct kings and distinct forms of government. Those peoples were also distinct in their captivity, and there was a period of 120 years between the captivity of the one and that of the other. The question arose, " What happened to Northern Israel after their captivity ? " This was more debatable ground. In Bible history Northern Israel was left in captivity—nothing else was said about them. For further information they had to go to the prophets, who clearly outlined what was happening. The prophets said those people were to be wanderers in a wilderness after their captivity. They were to occupy the " Isles of the Sea " ; they were to forget their covenant name of Israel and were to be called " The House of Isaac." When they lost this covenant name, they got other names associated with what they were doing. Then, in the latter days, they were to re-discover themselves and who they were. This was what the Bible stated. Further, some of the Parables appeared in a new light by this British-Israel Truth—the vineyard given to others that it might bear more fruit, the Parable of the Ten Talents, and Christ's words to the woman of Canaan about His being sent to the lost sheep of the House of Israel.

As to history, continued Mr. Whitehouse, there were way-

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marks from the time of Israel up to the present age. Before the captivity of either Israel or Judah there were Hebrew colonies along the Mediterranean. One reads of the tribe called Dan, which would not settle down. Dan was in a portion of land in the South, and Joshua gave them a piece in the North-west of Palestine, next door to Phœnicia—the land of great sailors. These people colonized right along the Mediterranean and came to Cornwall to barter their Eastern goods for Cornish tin; hence there were Eastern names in Cornwall. Naturally, some of those voyagers settled down in the new country. They had colonies not only on the Mediterranean seaboard but in the isles of the Greeks, in Spain and in our own Islands. This showed that when the Israelites gravitated to these Islands after their captivity, it was not in ignorance. Dan colonized centuries before the captivity.

After referring to further evidence found in the Book of Esdras, in the Apocrypha, the speaker recalled how Herodotus, the early Greek historian (484 B.C.) wrote of a people called the Scutes—a name meaning booth or tent men. He told how they moved from the Caspian Sea to the Black Sea and went to dwell among the Kimmerians. In the Crimea—the land in question—tombstones had been found bearing such names as "Son of Isaac" and "Ben Isaacs." Josephus, the Jewish historian, taught that these people never went back to Palestine, but were "far away" and were a huge multitude. Later in history there appeared the Saxon, who might be connected with Isaac, for the Hebrew word was "Zaac," not I-saac. So one got "Saxon"—not a fanciful idea. Then came the Danes—the Dans; then the Kelts, who had existed all along from the very beginning; they were divided into Gauls and Kimri. Thus there was a connection all along the Mediterranean to Britain. Further, there came the Normans, who could be traced from the Benjaminites, who completed the history of that journey into the land which God had prepared for His people.

As to coincidences, the speaker claimed that these showed that their belief was well founded. Britain fulfilled some of the predictions made to Abraham and others, such as that their seed should cover the whole earth and become a company of nations. What better phrase could to-day describe the British Empire? There was nothing binding the Colonies—excepting the flag, or, as some said, sentiment. Palestine was promised to Abraham, Isaac and Jacob, who were to possess the land on which they stood. Palestine was never in the keeping of Britain until 1917, when General Allenby took it and the Turk was given his quietus and was turned out, bag and baggage. Lord Balfour then offered that it should become the home of the Jew, but General Wilson said bloodshed would follow. But to-day no political party in England—Socialist, Liberal or Conservative—would venture to say we should give up Palestine. We had now had it some years and meant to keep it. Further, there was the prediction about possessing the "gates of the enemy." All the gates or strategic ports, excepting Constantinople, were in the hands of Britain. It should be also remembered that the word "Briton" really meant one of a covenant people.

Concluding, Mr. Whitehouse said he had shown that the adherents to British-Israel Truth could give a reason for their faith, that faith and truth explained many difficult things in the Bible and in British history. The present age was abnormal; for one thing, time seemed to pass quicker than formerly. Perhaps we were developing a new sense of speed in our age of motor cars. From their study of prophecy, however, they knew this nation had to be scourged into obedience. God would not allow us to destroy our destiny and hope—the things we were destined to be and do. We were still too keen about material prosperity, and the sooner our eyes were opened to see the Power behind, all the better for us. Let them look at what was happening in Russia. They were looking at the very personification of the Devil. People would soon see what would happen in this anti-God war. As to Britain, her scourging would be averted if she turned to God. The task of those who believed in the great British-Israel Truth was to live up to it, and to be faithful and humble in the face of it.—*Southend Telegraph.*

THE EARTH FILLED WITH HIS MAJESTY.

By E. M. Foster.

WHO WILL ROUSE THE GREAT ISRAEL NATION OUT OF HER SLEEP? Already the blindness is passing away from the eyes of many, but the great masses of British people are as yet indifferent to and ignorant of the most stupendous event in all history. Do they realize that the British Empire, the greatest the world has ever known, will soon fill the whole earth? Do they understand that in that Day their Lord and Saviour will come to claim the throne of David, and reign over the House of Jacob for ever? How many recognize that throne to be the throne of Britain? The descent of our present Royal House from that of King David is proved beyond dispute.

The outcome of the Bible covenants and prophecies is the reign of Christ on earth. It is the grandest message the world is ever to hear. It is the central theme of the Bible. But because the Testing Age has seemed endless, men have despaired. Israel has remained hidden for so long that the Church has usurped the national rights and the Kingdom of Heaven has melted away into the clouds. Modern thinkers have become like the unprofitable servant in the parable, who grew impatient because his Lord delayed His Coming. His impatience gave way to indifference and loose living. And what was the result? Why, the Lord returned at an hour he never expected, and at a time when he was ashamed to meet Him.

The date for the Return of Christ was never given; but the times of the events preceding *were*. And as we go about our business to-day those very events are taking place. Do people know that there is not a great deal more of Biblical prophecy to be fulfilled? We are in the very Eve—the Eve of the Second Christmas Day—and the Hour of Midnight draws upon us.

Let Israel bestir herself and "prepare to meet her God," for "the Holy One of Israel is our King." The voices of Prophet and Apostle are like the sound of a trumpet heralding that glorious Return—"God is King of all the earth"—"He must reign and put all His enemies under His feet."

Oh, let us hasten by prayer and watching the coming of that Day, when the kingdoms of the world become our Lord's and He shall reign for ever and ever.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

A GREAT FORWARD MOVEMENT.

The Executive of the Federation is planning great things this year.

There is a difference between present and past planning. In the past the Executive planned

TO START THE WHEELS OF THE MOVEMENT GOING.

There was so little momentum to the Cause in those days that the work was hard indeed.

New fields were not then holding out hands, and pleading for help. There was the deep sleep of death, as far as enquiry after the Truth was concerned. Gradually this deadness passed away. It is not as yet fully gone, of course, but there is now what the Prophet Ezekiel saw, in the progress of Israel's awakening: a movement among the dry bones. There is a shaking, bone is coming to bone, and sinew to sinew. There is somewhat of the confusion of awakening moments, and gruff voices are protesting against being aroused from sleep. But there is an undoubted awakening.

There is now enough of knowledge, and of interest,

IN EVERY CITY

to warrant advertising a campaign with the expectation that the result will be worth while. Such campaigns begin at half strength or less, and grow from day to day. This is now the general experience in new fields.

Now, on every side there are hands held out, and voices crying for help. This is true at home. It is also true abroad. And the volume of crying for aid is increasing from day to day.

Well, we must answer the call, and move forward as fast as we may,

TO OVERTAKE THE WORK.

That is a very cheering way to have to put the matter. We repeat, we must move forward to OVERTAKE the work.

So we are calling on our forces, and co-ordinating them, for the campaign which is before us.

There are NATIONAL CONVENTIONS this year of great importance. Our own Congress will be held as usual in Central Hall, Westminster, of course. Like the "Mother of Parliaments" which meets on the other side of Parliament Square, this is the parent gathering from which the whole incentive goes forth.

Next to that is THE SECOND CANADIAN CONFERENCE, which will meet again this year in the City of Winnipeg, midway between the Atlantic and the Pacific coasts.

Then for the first time there will meet AN ALL-AMERICAN CONVENTION in Detroit, Michigan, on May 6th, 7th and 8th.

Then there will be many STATE CONFERENCES, or Conventions, in America, each of which will form part of the All-American organization.

There will also be PROVINCIAL CONFERENCES in Canada, all of which will be part of the Canadian organization.

South Africa, Australia, New Zealand are also in line.

At home we are planning to add strong men to the workers' list.

We are also planning to add auxiliary aid of Clergymen and Ministers as they can spare the time for the lecture platform.

As a matter of fact we are planning great things. But this means that we must have the support of our loyal people in even wider and more intensive measure.

WE DARE NOT HOLD BACK BECAUSE OF FEAR of want of means. We have learned to make little means go a long way; indeed, a long, long way. But still we must trust God and you His people to strengthen the resources of the Federation in the way of money to meet the need.

We are praying "Give us this day our daily bread," and we are going forward believing that God and you will answer the prayer.

The work we are undertaking will add many hundreds of pounds to the necessary expenditure in order to man the field. Will you bear an added share of this and so come "to the help of the Lord against the mighty"?

*** One of our ardent supporters and a Life Member of the Federation has generously promised £250 if we will raise another £3,000 within a few weeks. We have undertaken to fulfil this condition, and we earnestly appeal to our readers to stand by us. Please cross Cheques or Money Orders:—"Midland Bank."*

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Six meetings were held in the Town Hall, Leamington, on March 11th, 12th and 13th, and great stimulus was given to the local Branch. Addresses were given by the Rev. Pascoe Goard, the Rev. Gilbert Davies, Mr. John Leech and Mr. Garrison, Secretary-General, who also gave three lantern lectures. Alderman Dr. Mason, Mr. Leech, the Rev. T. H. Whitehouse and Mr. Garrison presided.

* * *

This week Mr. Goard is in Sheffield; next week he and the Rev. Sparshott Johnson, M.A., Mr. John Leech, K.C., and the Secretary-General are at the Stuart Hall, Norwich. Mr. Garrison is to give his lecture on "Cameos of Empire" on Monday evening, when the Lord Mayor is to preside. Six meetings are to follow on Tuesday, Wednesday and Thursday afternoons at 3 and evenings at 8.

* * *

Mr. Goard will give two special addresses at Headquarters on Monday, March 31st, at 3 and 8. On April 1st, 2nd and 3rd Mr. Goard and Mr. Garrison have six meetings in the Barnfield Hall, Exeter—afternoons and evenings.

It is with great regret we have to record the death of the Rev. Arthur C. Chambers. We offer his widow and family our most sincere sympathy in their great bereavement; an obituary notice with, we hope, a portrait shall appear in a future issue. * * *

Two very successful meetings were held in Southampton on March 5th. At both meetings there was an increased attendance, many new people being present, and great interest was shown in both meetings.

Mr. Morey gave two splendid addresses, in the afternoon the subject being "The Return of Our Lord according to St. Matthew." The chair was taken by the President, Mr. W. J. Ferguson.

In the evening the subject was "The Restitution of All Things," when Mr. Morey gave a vivid account of things to come, illustrating the wonderful way things will be all changed and done after the Second Coming has taken place. The chair was taken in the evening by Dr. Clayre, who greatly urged the need of prayer by all British-Israelites for the guidance of the Holy Spirit in all things in the present day, for God "will be enquired of by the House of Israel to do it for them."

OUR GREAT ADVANCE.

We are encouraged by the immediate response to our request. The little county of Rutland was the first to be heard from, followed quickly by responses from Lancashire, Devonshire, Shropshire, Sussex, Surrey, Middlesex, Gloucestershire, Hants and Kent . . . and still they come!

As quickly as possible these requests for detailed information on how to commence a Study Circle are being replied to with the necessary forms.

Some have been very practical and have sent contributions towards the cost of establishing these Study Circles.

May we ask you to study carefully the forms you will receive and to follow the instructions regarding the ordering of literature, copies of "The National Message" and "The B.-I. Crusader," and regarding the names and addresses of Leaders and Secretaries. Careful attention to details in following the plan as arranged will facilitate the work at Headquarters, and help very materially in the smooth working of the plan.

The welcome with which our first announcement on March 8th has been received confirms our conviction that the time had arrived for this step to be taken.

The need is great. Thousands, nay, millions need our Message, and our appeal is to you to help us in supplying the need.

You believe that God is faithful and that His promises and Covenants have been and are being fulfilled to the very letter. That being the case, your responsibility is a real personal one. It is up to you to do something to spread this "good news." You can help by organizing a "Study Circle" in your own neighbourhood.

Write to us for particulars to-day. Do it now. The plan is simple and costs you nothing but the effort to write and a three-halfpenny stamp.

Do not shrink from your responsibility. We are anxious and ready to help you.

If you have difficulties as you go . . . we are HERE TO HELP YOU.

Seize this opportunity to spread the glad tidings. You know that the Bible gives a clear, definite and straightforward programme for ensuring national and individual welfare. PASS ON THAT KNOWLEDGE.

You know that this information is needed to-day as never before. PASS IT ON.

You know that the storms are gathering and that there is only one sure and certain method of obtaining safety and protection. PASS IT ON.

As already stated in our previous announcement, our aim is to establish A THOUSAND NEW STUDY CIRCLES DURING 1930. And we need the assistance of every convinced British-Israelite to accomplish this.

This is a great opportunity for those living in the rural areas to establish centres of light and knowledge.

It is an even greater opportunity for our readers in the thickly-populated industrial areas where communism is rampant.

Now for a matter of prime importance, which should have come first but we have purposely left it until the last, so that, if possible, the impression may remain and as a result, if you are still hesitating, be translated into action.

Do not forget to pray for the success of this work. Get the spirit of prayer. Then put your imagination to work. Try and imagine the results to be obtained from one thousand new Study Circles, bringing light to dark places, comfort to weary, tired, anxious souls by proving to them from God's Word that He is still active in national and international affairs and is INTERESTED in YOUR LIFE TOO. Think what a restoration of faith would mean to thousands to-day. Let your prayers be transformed into action. Prayer in action. . . . .

Write to:—"Study Circles," The Secretary-General, B.-I.-W. Federation, 6 Buckingham Gate, London, S.W.1.

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The Masonic Hall, St. Leonards-on-Sea, was packed on Tuesday, March 11th, when the Rev. Chas. W. Cooper, F.G.S., gave a very interesting address on the "Precious Stones of the Bible" and "A Defence of St. John against the Critics." There was an unique collection of precious stones on view, and many of those present personally thanked Mr. Cooper for a most instructive and inspiring lecture. In the evening Mr. Cooper replied to recent criticisms made by one of the local clergy. The address was given in a kindly and dignified spirit, which nevertheless proved the position of British-Israel to be infallible.

* * *

Two students of a College in Oxford write:—"As regular readers of your absorbing Journal, we would like to add our praise to the volume of appreciation which reaches you weekly.

"We await its arrival with impatience, and not only ourselves but many others thoroughly enjoy it. Your interesting interpretations of the Bible make the Scriptures so easy to understand, whereas the ordinary 'spiritual' interpretations merely produce confusion and doubt, and you are to be thanked for presenting to the world historical facts which, but for you, would be unheard of. Further, we feel convinced that the British-Israel Movement is the dam that stands firmest in the defence of Protestantism from the flood of Catholicism which threatens to overwhelm the Church of England, and to subject us once more to the tyranny of priest-craft and the Confessional.

"May your efforts be redoubled that the British race may cling to the simple faith of our ancestors and realize that our race is, in very truth, 'a peculiar people.'"

* * *

Miss Hamilton Hunter's first visit to the Isle of Wight during the week commencing March 4th met with great appreciation. The series started at Totland Bay, in the Drawing-room of Mrs. Bremridge, 53 attending. Over tea afterwards there was discussion. Then came a meeting in a private hotel, with discussion following. At Cowes a meeting under the auspices of the Federation was held, the Rev. Chas. Paterson. M.A., Vicar of Holy Trinity and Hon. Chaplain of the Royal Yacht Squadron, presiding. It is hoped that a flourishing Branch will be established in Cowes. Four lectures were given in the Town Hall, Ryde, His Worship the Mayor presiding over a good audience in the evening. All the lectures were of a high order and great enthusiasm was aroused, with many additions to the membership roll. A special prayer meeting was held prior to the arrival of the speaker for the meetings.

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On March 11th Miss Hunter was at the Sydenham Branch. A gain in membership of the Branch resulted. More than half of her audience knew little or nothing of the British-Israel Movement.

* * *

Oxford report a splendid meeting on March 11th, at which the Rev. E. A. Couldrey gave the address, and Lt.-Gen. Sir Arthur Phayre, K.C.B., presided. Mr. Couldrey has also addressed good audiences at Abingdon and Plumstead.

* * *

Mr. John Leech, K.C., will give a further lecture at Headquarters on Prophecy on Wednesday afternoon next, March 26th, at 3, and Mr. W. A. Jordan will give another lecture on Thursday evening at 8. Mrs. Bloxam gave an interesting address on Thursday, March 13th, on "The Journeys of Christ" with lantern illustrations.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Street, Tuesday, 25th, at 7.30. Prophetical Study Class.
BATH, Assembly Rooms, Thursday, 27th, at 3 and 7.30. Miss Hamilton Hunter.
BELFAST, Kingham Hall, Botanic Avenue, Monday, 24th, at 8.
BELFAST WEST, Orange Hall, Shankill Road, Thursday, 27th, at 8.
BEXHILL-ON-SEA, Devonshire Hall, Thursday, 27th, at 3 and 8. Mr. J. J. Morey.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 24th, at 7.30. Rev. T. H. Whitehouse.
BLACKHEATH, Y.M.C.A., Montpelier Row, Thursday, 27th, at 8. Rev. E. A. Couldrey.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 27th, at 7.30. Bible Study.
BRISTOL, Rotary House, Colston Street, Monday, 24th, at 7.30; Tuesday, 25th, at 3 and 7.30. Miss Hamilton Hunter.
BURTON-ON-TRENT, Boots' Cafe, High Street, Wednesday, 26th, at 7.30. Rev. T. H. Whitehouse.
CARDIFF, Y.M.C.A., Taff Railway Station, Tuesday, 25th, at 7.30. Mr. Price.
CHATHAM, Navy House, Wednesday, 26th, at 3 and 7.45. Mr. J. J. Morey.
DEAL, Friday, 28th, Little's Cafe, Adelaide House, Beach Street, at 3. 4, Victoria Road, at 8. Mr. J. J. Morey.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 24th, at 8.15. Rev. T. Sparshott Johnson, M.A.
ESHER, Drawing Room Meeting, Thursday, 27th. Miss Hamilton Hunter.
EXETER, Y.M.C.A. (Lounge), King's Lodge, Wednesday, 26th, at 3. Mr. J. W. James.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 25th, at 8. Mr. George Stuart.
HARROW, Gayton Rooms, Station Road, Friday, 28th, at 8. Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 26th, at 3. Mr. John Leech, M.A., K.C. Prayer Meeting, at 2.30; Thursday, 27th, at 8. Mr. W. A. Jordan.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, 24th, at 8. Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 25th, at 7.30. Mr. H. Dale.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 27th, at 7.45. Mr. H. D. Houghton.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 25th, at 7.45. Mr H. D. Houghton.
NORWICH, Stuart Hall, Monday to Thursday, 24th to 27th, at 3 and 8. Rev. Pascoe Goard, Mr. John Leech, Mr. Herbert Garrison.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 27th, at 7.30. Mr. Chas. Lavender.
NOTTINGHAM, All Saints' Parochial Hall, Friday, 28th, at 7.30. Rev. T. H. Whitehouse.
RHYMNEY, British-Israel Hall, Tuesday, 25th, at 7.
SAXMUNDHAM, Oddfellows' Hall, Thursday, 27th, at 3. Rev. T. Sparshott Johnson, M.A.
SHEFFIELD, Cammell's School, Woodseats, Monday, 24th, at 8. Mr. Wm. Whitton.
SHEFFIELD, Victoria Hall, Wednesday, 26th, at 7.30.
SOUTHPORT, The Hall, 631, Lord Street, Monday, 24th, at 3 and 7.30. Mr. H. D. Houghton.
STOURBRIDGE, Wesleyan School Hall, New Road, Tuesday, 25th, at 7.30. Rev. T. H. Whitehouse.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 24th, at 8. Mr. J. J. Morey.
SUDBURY, Town Hall, Friday, 28th, at 8. Rev. E. A. Couldrey.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 24th, at 3 and 8.15. Rev. Kenneth Dodds.
TEIGNMOUTH, Temperance Hall, Monday, 24th, at 7.30. Bible Study. Rev. Com. Roberts.
WATFORD, 20, St. Albans Road, Monday, 24th, at 7.45. Rev. E. A. Couldrey.
WIGAN, Miners' Hall, Millgate, Wednesday, 26th, at 7.30. Mr. H. D. Houghton.
WOKING, Onslow Hall, Guildford Road, Tuesday, 25th, at 3 and 7.45. Mr. J. J. Morey.
WORTHING, Literary Institute, Wednesday, 26th, at 3. Miss E. M. Perry; at 8. Mrs. M. Bloxam.

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In Passing.

One of the most interesting things in connection with our work on a weekly newspaper like this is to note the reaction of our readers to the matter in our advertising columns. For instance, if we advertise certain books or pamphlets singly or in combination, there is an instant and remarkable response in increased orders for those particular items. It is, of course, necessary to change the matter in our columns frequently, in order that during a given period all our books are brought to the notice of our thousands of readers.

This week, on page two of cover, we announce the publication of Mr. Goard's new book, entitled "*The Second Coming of Our Lord.*" Orders have been coming in for this work for some time, and these, of course, take priority in despatch. Immediately the advertisement is seen there will be a rush of orders. Fifty-eight pages in Art paper covers for one shilling. It is a new and greatly enlarged edition.

Following up our thought in the preceding paragraph, why should certain things sell more readily than others? Everyone agrees that our books cannot be equalled for value, so it cannot always be a matter of price. A penny a day saved and spent in B.-I. literature goes a very long way. It would surprise you to see how much can be purchased for thirty shillings—which is not a large sum reckoned at the rate of a penny a day. Try it and see for yourself.

Someone once asked, "What's in a name . . .?" Well, a good deal at times. A good title will help a very great deal to sell a book, provided, of course, that the contents equal the title. It won't help much if the matter between the covers does not come up to the reader's expectations. On the other hand, a poor title is enough to kill a book from the very first. The human mind is a complex thing and cannot always be explained.

An instance of a happy combination is Dr. J. Llewellyn Thomas's book, "*God and my Birthright.*" Title and subject harmonize and the reader is immediately united up with the subject of the book. He reads, and then it dawns on him that he, the reader, has a direct personal interest in the whole matter, and is glad and thankful he is a citizen of the Empire "on which the sun never sets." The fact that the demand has required a second edition is enough to set anybody thinking.

Thinking about the Empire reminds me that another combination which has been more than successful, and rightly so, is the case of "happy title" and a correspondingly happy "nom de plume." When this happens, as it does sometimes, it nearly always spells success. Take the "Roadbuilder" and his book, "The Destiny of the British Empire and the U.S.A.," which has run into many editions, and which was followed by "God's Commonwealths, Britain and America," and now a new one has come to hand, "The Freedom of the Seas," dealing with Naval matters as the title indicates. Most appropriate at this time when the newspapers give daily reports of the Naval Conference. Perhaps our statesmen have read this book, and that may be the reason why agreement between Great Britain, America and Japan seems probable. There's another reason, of course, but I think that's enough for this week.

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"Ye are My Witnesses" Isaiah 43·10

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THE CURATE'S EGG

Have you ever thought of the likeness between 'the curate's egg" and some books? They are quite good—*in parts!*

One book may have an arresting title and an equally arresting theme, but be badly written—proving itself like the curate's egg! However, let us talk of really good eggs. Turn to page 4 of the cover of this issue, where are advertised two of our publications which give the British-Israel message from different angles.

Prehistoric London! What a title! Conjuring up thoughts of this mighty city as it is to-day, side by side with thoughts of what it was in prehistoric days, with its mounds, which were used for religious rites and ceremonies in just the same way as the circles of stone erected by Moses and Joshua. To anybody in the least interested in the history of the capital of our Empire, this book is indispensable and will be found of enthralling interest, in other words—a good egg!

How often does a public speaker or writer deliver to his hearers or readers a truism of greater import than they imagine? The late Rt. Hon. Joseph Chamberlain, for instance, in a public address, once said—"I humbly believe we are destined to be a governing race. For that great qualities are required. Thank God, hitherto they have never been wanting in our history."

Many such statements have been made by public men, and Professor Odlum, in his book, "God's Covenant Man," has gathered together many of them in support of the truth that Great Britain and her Dominions and Colonies are fulfilling God's purpose to-day.

This book could never have been written but for the brilliant research work of the Author, and all British-Israelites are under a deep obligation to Professor Odlum for bringing to light these utterances of famous men.

To many people a history book makes dry reading. Historians, as a rule, are not given to clothing the dry bones of their subject in a manner that makes them readable, yet we have a notable exception in one of our publications entitled "The Origin of the English," by Major B. de W. Weldon. In his book the author traces back our history for 3,000 years; moreover he does it in a manner that makes his book one that will be read not once, but many times.

Let this book be the pioneer of a movement for the "suppression of dull history books"—it is eminently worthy of the honour and the fact that it has run into a second edition is indicative of this.

Last week we spoke of Mr. Goard's latest book, "The Second Coming of Our Lord." We refer to it again this week because it is a book that should on no account be missed—its price is no drawback to its purchase as it costs only 1s. 2d. post free. We are expecting a perfect avalanche of orders for this book—let yours be among them.

One final thought. There are quite a number of people who look upon book buying as a luxury to be indulged in only at infrequent intervals. This may be true of a certain class of book, but cannot be true where B.-I. literature is concerned. The old saying that one cannot make bricks without straw is most applicable here. Earnest B.-I. believers are the builders of the future, and must have the bricks with which to build. These bricks are our publications. Build up now with them, build surely and well and you will very soon realise that book buying is a necessity and *not a luxury.*

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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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CONTENTS.

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—VIII. By the Rev. W. Pascoe Goard	193
BRITISH-ISRAEL FACTS *not* FANCIES.—IX. By Major-General C. A. Hadfield	194
"MY KINGDOM IS NOT OF THIS WORLD." By Andrew B. Buchanan	197
PREDESTINATION.—II. By the Rev. R. G. F. Waddington, M.A.	198
ABDASHERAH, AZIRU AND THE ABIRI.—IV. By Professor Edward Odlum, M.A., B.Sc.	199
THE RELATION OF LEBANON TO ISRAEL'S POSSESSIONS. By Mrs. Ghosn-el-Howie	200
"THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN." By "Dunelm" (U.S.A.)	201
THE RESTORATION OF ISRAEL.—III. By J. Llewellyn Thomas, F.R.C.S.	202
THE ONE TALENT. By E. M. Foster	205
OUR GREAT ADVANCE	205
WHAT WE HEAR	205
THE SECRETARY-GENERAL'S NEWS AND NOTES	206

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—VIII.

BY THE REV. W. PASCOE GOARD.

WE have seen the greatest wonder of all the ages. The Lord, incarnate in the Son, has carried through the Redemption on Calvary as set forth in the fifty-third chapter of Isaiah.

It is well that we should here mark the beginning of a long line of prophetic-historic truth.

The prophet Isaiah has been called the evangelical prophet. This is a well-chosen name for the author of the Isaiah literature. There is, however, a marked difference in the prophetic road travelled by the prophet Isaiah and the evangelical road traversed by the Evangelists and Apostles.

The evangelical prophets of the Old Testament set forth the NATIONAL GOSPEL. They did so at the time that what may be termed the NATIONAL dispensation was about to begin. The word dispensation in connection with NATIONAL life is unusual in systematic theology. But it is a word which conveys the meaning desired when so used.

There was to be a profound change in the National life, and in the National history of the Israel peoples.

Hitherto they had been walking more or less under *the blessings* of the National Covenant set forth in the twenty-sixth chapter of Leviticus.

Now they were to be put under *the definite punitive clauses of the Covenant* for the long, long period of 2,520 years. The whole world would be affected thereby.

This punishment could only be ended by Israel's repentance as a nation, or by the lapse of that long period of time. The period of Israel's and Judah's punishment is what we mean by the NATIONAL dispensation, and this was about to begin when Isaiah wrote, and had begun in the days of Jeremiah, Ezekiel and Daniel, etc.

Accordingly the prophets—Isaiah especially—came forth with their messages, pre-writing the history of Israel and the civilized world during that great period, and of the restoration of Israel which should come at the end of it. To this end the prophets—Isaiah especially—showed the REDEMPTION of Israel, and the consequences which should follow from the NATIONAL standpoint.

The Apostles, whom one might call the prophets of the New Testament, took up the related theme of the ATONEMENT, and showed what should be *the result to the individual, and through the individual to the world from the standpoint of Salvation, and of the Church.* They furnished Israel with the Gospel which it should be Israel's duty and glory to preach to the ends of the earth.

While the New Testament prophets took up the theme of Salvation and taught "the things concerning our Lord Jesus Christ," they nevertheless preached "The KINGDOM of God" at the same time.

It is our purpose in this study to follow *the National Redemption* and the results and consequences which should follow, as taught by the prophets. For this purpose we shall continue our study in the fifty-fourth chapter of Isaiah.

We have seen the fact of the Redemption by the Lord incarnate, as set forth in the fifty-third chapter. Let us now turn to the immediate consequences of the Redemption. We see that the vision of the prophet overleaps the period during which the life of Israel would be cramped and burdened still by punishment under the law. For the Redemption did not set the sentence of punishment aside. The prophetic vision

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is projected to the time when the sentence would have expired, and Israel would be free from the punishment of the law.

That time in the life and history of the nation came in about A.D. 1800. This was the time that Israel, "your mother" and "you"—as the Lord calls them in the fiftieth chapter of Isaiah—should step out into freedom from the curse of the broken law, should be restored from her divorced condition, and should once again become "Israel," which means "ruling with God."

To Israel at that time, *i.e.*, A.D. 1800 and after, the prophet Isaiah says in the fifty-fourth chapter:—

"Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the Lord.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

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."—Isa. liv, 1-8.

Thus the very first thing which should result from the Redemption was such a national expansion as came to Britain at that period. This connoted the beginning of the colonial expansion of the British Empire on the largest scale; and also the enlargement of the United States of America.

The second thing which should come is the restoration of the "woman forsaken and grieved in spirit" to the estate of marriage with Jehovah, her Redeemer and Lord. This indicates the restoration of the Anglo-Saxon world to Israel's special relationship to God, viz., that of His "Bride of youth."

The next clause is a very important one to Israel, that is to say to us, at the present time. It is the granting of a new Covenant with Israel *similar to the Covenant granted to Noah subsequent to the Flood.*

"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."

Thus we may rest assured, that *whatever suffering the Anglo-Saxon world may bring upon their own heads by their own wilful ways*, never again will they suffer *by the appointment of God.* Israel has already received at the Lord's hands double for all her sins, and, above all, she has been Redeemed by the precious Blood of Jesus. It is true, indeed, that "He hath visited and redeemed His people Israel."

The whole of this passage is as follows:—

"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."—Isa. liv, 9, 10.

The next clause concerns the household the Lord will establish for His redeemed and restored bride. The practical application of this is national, and the promise is to modern Israel—therefore to us:—

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children.

In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—Isa. liv, 11-14.

The prophet now takes note of the fact that nations and alliances will gather to make war with Israel-Britain still, but that she shall be defended by the Lord against them.

"Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

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."—Isa. liv, 15-17.

What a wonderful chapter is this which sets forth the national result of the Redemption to the Lord's people. When we remember that the nation and company of nations of the Anglo-Saxon people are the nations so redeemed and preserved, we may see what a comfort there is for us in this guarantee. The skies may be as threatening as they will, the earth may be moved to its foundations, the seas of the nations may roar and be troubled, but no essential harm can come to those whom the Lord has redeemed and whom He has guaranteed against destruction either at the hand of the Lord, or by the processes of nature, or by the gathering strength of human powers and enemies.

BRITISH-ISRAEL FACTS *NOT* FANCIES.—IX.

By Major-General C. A. Hadfield.

Change of Name.

About A.D. 106 the name of Goth is much heard of in Roman history; while Greek and Roman historians regard the Getae and the Goths as the same people.

Dr. Bradley, in his "Story of the Nations," relates how the locality north of the Danube mouth was inhabited by a people called the Getae. In the third century A.D. the Goths came, and the Romans looked upon the Goths and Getae as one people.

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The word Goth is derived from Guta Thead, a people of God. Dr. Bradley's book tells us these two peoples were similar in appearance. They were a people *in*, but not of Scythia. The Goths were, doubtless, the tribes of Israel (of "Joseph's House"). The words Israel, Goth, Asar, Angle, all contain the root word "God"; all mean the same, and were adopted on the cessation of the "Lo-ammi" (or forsaken) period; on the return (as was promised) of Israel, *from God's disfavour*. During that period of disfavour the Israelites abandoned the name of "El" (or God); so we see Hosea's prophecy: "I will no more have mercy upon the House of Israel" fulfilled for a period during which time the Israelites were *not* "God's People"; "Ye are not My people," said the Lord, through Hosea, "and I will not be your God" (i, 9).

This sentence, however, was *not* to be *permanent*; Ezek. iv, implies that the term of Israel's punishment will last for 390 years, from the fall of Samaria until 330 B.C., which was two centuries later than the return from Babylon. No renewal of Divine favour could possibly be expected until long after the days of Cyrus. There is no reason to suppose that the intention of Cyrus, who overthrew the Babylonian monarchy (as related by Ezra i, 1-3) went beyond the Jews. Cyrus could hardly have in his mind or have any knowledge of the northern Israelites deported to Assyria.

As regards the preordained change of name, as pointed out above, 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 (margin 'Stone') fall upon the earth."

The Rev. J. H. Allen, of America, says: "The reason that 'Stone' is used in the margin is because it is the true rendering, but 'grain' is used in the text so as not to mix the metaphor. National Israel is the Stone Kingdom in the natural—in the flesh—but the Kingdom of Heaven preached by our Lord, by John the Baptist, and the Apostles, is the Spiritual Stone Kingdom. Jacob's pillow-pillar Stone is the type of the earthly Stone Kingdom, but the Stone which the Jewish Builders rejected is the Spiritual Corner, or Foundation Stone of the Spiritual Stone Kingdom of Daniel ii, 34-44."

DID ISRAEL RETURN TO PALESTINE?—NO!

The question is, were the Israelites invited to return? Did they return? In Ezra i, 5, we have a brief description of the *returning* captives: (1) Judah, (2) Benjamin, (3) the Priests, (4) the Levites, (5) "all those whose spirit God stirred up." Judah and Benjamin, as "tribes," are not mentioned in verse 1, it is "heads of father's houses of Judah and Benjamin." There is no evidence that these included a single Israelite of the "Northern Kingdom." The next chapter of Ezra affords more details (see ii, 1), which is convincing proof that those who went back were limited to Jews, Levites and Benjamites, for it shows they belonged to "*the province*." Their ancestors, who had been removed to Babylon, were Jews *only*. The Ten Tribes had been exiled to Assyria, to Gozan and Media. "They *returned* (or came again R.V.) unto Jerusalem and Judea"; importing that they, or their fathers, *previously* dwelt there, which would not have been true of the Israelites. "They returned everyone unto his city"; the Northern Tribes had no cities *in Judah*. Their cities were in the land of Israel [see "Lost and Found," by J. G. Taylor].

Those who returned (says Ezra) were they "Whom Nebuchadnezzar had carried away to Babylon"—only the House of Judah, with the Benjamites, were taken to Babylon.

Not a word is said about the return of Israel, who, over a century earlier, had been exiled to Assyria, and where the Old Testament leaves their history.

We have ample proof of the *non-return* of the tribes of the Northern Kingdom to Palestine with the Jews, besides Ezra ii; for the Books of the Chronicles were compiled *after* the Jews, with the Benjamites, returned from *their* Babylonish Captivity. In 1 Chron. v, 26, we are told that the "Northern Kingdom" were *then, at the time of writing, in captivity*; *so the author knew of no return!* The Book of II Esdras states *definitely* that they *did not* return to Palestine, but that they moved to Arsareth. This is good historical proof. The Book of Nehemiah records the genealogies of those who returned, but makes no mention of the Ten Tribes from Assyria. The Prophet Zechariah, writing 18 years after the Jews returned from Babylon, would certainly not have written as he did (x, 6-9) had the twelve tribes been reunited. Had they returned, would not the tribes have claimed their ancient possessions (2 Kings xvii, 24; St. John iv, 9), which were then in possession of others? Therefore, what became of these tribes? Zechariah states that God will have mercy upon the House of Joseph, "they shall be as though I had *not* cast them off" (x, 6). This is also remarked upon in Rom. ix, 26. The "House of Joseph" *must not* be confused with the "House of Judah," a mistake so many make.

What does the Historian say? Josephus, the Jewish Historian, is clear and decisive in writing A.D. 70, for he says: "The Ten Tribes *did not* return to Palestine; only Two Tribes served the Romans after Palestine became a Roman Province." No historical evidence can be more conclusive. So we may be quite satisfied that the Northern Kingdom did *not* return to their former Cities with the Jews "as tribes." There is no record of the Northern Kingdom amalgamating with Judah *in captivity*, and the Bible does not support such an idea. Rather the contrary, because the Bible gives quite a separate historical "future" for "Ephraim-Israel" to that for "Judah." God's Word gives us plainly those people who did return to Palestine. This being so, what became of Israel? As God said, *and repeated*, that Israel would be an "Everlasting" Nation,—Israel, we *know*, must exist upon the earth.

The theory which some teach that the Israelites are merged into the Jews is knocked to pieces by Zech. xi, 10: "And I took My Staff Even Beauty, and cut it asunder, that I might break My Covenant which I had made with all the people."

The Brotherhood between Israel and Judah was broken when Christ was betrayed and crucified. They are separate to this day—on the authority of God's Word.

Dean Farrar writes, that with the exception of Judas Iscariot the twelve Apostles were Benjamites, and therefore *not* "Jews" by race. This view is confirmed in Acts i, 11; ii, 7, which show them to be Galileans.

The Rev. Merton Smith asked the Chief Rabbi (from the "Covenant People"):

(1) Are the people known as the Jews throughout the

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world the descendants of Judah and Levi, or is there a known admixture of other tribes?

(2) If so, in what proportion, and what authority is there for saying so?

(3) If not, what has become of the other Tribes, and where, according to your knowledge, are they?

(4) If that is unknown, where were they when Judah last knew of them? Does the orthodox Judaism still look for the recovery of the twelve tribes at some future date?

The following is the reply:

"Office of the Chief Rabbi,
"November 18th, 1918.

"In reply to your letter of 15th inst. I am desired by the Chief Rabbi to state:

"(1) The people known at present as Jews are descendants of the tribes of Judah and Benjamin, with a certain number of descendants of the tribe of Levi.

"(2) As far as is known there is not any further admixture of other tribes.

"(3) The ten tribes have been absorbed among the Nations of the world (see 2 Kings, chap. xvii, more especially verses 22-23).

"(4) We look forward to the gathering of all the tribes at some future day (see Isaiah xxvii, 12-13, and Ezekiel xxxvii, 15-18)."

Signed by the Chief Rabbi's Secretary.

This is a complete answer to those who still vainly imagine and constantly so preach—that the ten tribes became intermingled with the Jews at the time the latter returned to Palestine from their seventy years of Captivity. This is the pronouncement of one who is at the head of the Kingdom of Judah and cannot lightly be ignored.

GOD'S MERCY ON ISRAEL IS FORETOLD.

Severed from the Old Covenant, they were to be replaced in Divine favour by the New (Jer. xxxi, 33; Heb. viii, 10-13; Hosea ii, 23; 1 Peter ii, 10). Strewn about though they were for a while God *would* afterwards reunite them, and gather them into "a land of their own" (2 Sam. vii, 10; Jer. xxxi, 10), so they are settled somewhere under a Gentile guise. [See "Lost and Found," by J. G. Taylor.]

Having been scattered, and afterwards gathered "into a place of their own," prophecy is again fulfilled. God shows His mercy (see Hos. i, 10): ". . . 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,'" *i.e.*, believers in Christ; see also Hos. xiv, 4-6: "I will heal their backsliding, I will love them freely, for My anger is turned away from him. . . ." (See also Rom. ix, 26.)

Then turn to Jer. xxx, 3, 10, 11; Jer. xxxi, 36-37; xxxiii, 7 (and there are many other references of God showing mercy where He had previously threatened expulsion), but probably enough has been quoted to make it clear that the Ten Tribes left their worship of idols, and turned to God, accepted Christ, and were restored to favour as God's "Chosen People" in place of the Jews, from whom Christ took the kingdom and bestowed it upon Israel. And now Israel and Judah can look forward to their coming reunion, and *all* serving as *one* nation, under *one head*, and shall not be two nations any more, as prophecy predicts.

THE CHURCH OF ENGLAND.

In that most excellent work, the "Evolution of Israel," by Major B. de W. Weldon, M.C., we have an ably argued statement that the Church is the "Established Church," and its Prayer Book, officially a Schedule of an Act of Parliament, expressing by law the religious opinion of the nation.

The Anglican Church being the Church of the People of Israel—and the whole ritual reads as such,—the congregations repeat that God's promises and curses to Israel have been fulfilled to *our* nation, and to *our* forefathers. Look at the many references; in the "Benedictus," for example, we repeat: "Blessed be the Lord God of Israel, Who hath visited and *redeemed* His People." The Jews are not yet redeemed! They have rejected the Trinity in Unity. Then, in the Athanasian Creed we repeat: "And the Catholic Faith is this, that we worship one God in Trinity, and Trinity in Unity."

If we examine the Venite, Te Deum, Magnificat, Cantate, we find them replete with Israelitish references. It is only to be understood if the worshipping congregations are the descendants of Ephraim-Israel! The references cannot be any coincidence; they must be given as "a sign" for guidance of our undoubted connection with Israel. If *not*, the whole service is meaningless! All this was arranged in the days of the Reformation. It is the people who attend the Church services who are "blind" as to their origin. Open their eyes, and the meaning of our form of service is intelligible to them.

It will become clear to the minds of all those who study this question—and it is well worthy of study by even the greatest opponents—that the words used in our Church Services have designedly a great lesson for us regarding our Nation's ancestry and of our direct descent from Israel. Take the versicles following the Creed: "O Lord, save Thy people, and bless Thine inheritance. And make Thy Chosen people joyful." If they do not refer to a race descended from Israel, "God's Chosen People," why do we nationally so address Almighty God in our Church Service?

When one carefully considers such passages as Hos. ii, 23; 1 Peter ii, 10; Isa. ix, 2; Luke i, 70; Matt. iv, 13-16, it seems to be clearly evident that Israel are the "Elect" referred to. Those "which in times past were not a people, but are *now* the people of God, which had not obtained mercy, but *now* have obtained mercy."

Those people to whom Jesus Christ referred to as "the lost sheep of the House of Israel" (Matt. x, 6), the people to whom, in their wanderings, our Lord sent His Disciples. The people destined to preach the Gospel throughout the ages in all lands to try and gather souls to Christ.

Then what a lesson the "Benedictus" teaches us—Jesus coming to His "heritage," His "Sheep," His "Witnesses," His "people Israel" (nothing here of the "Jews") speaking through the prophets to a *future* "Israel," promising them "Safety" and fulfilment of all God's promises to the Fathers.

Why should the English people pray for deliverance from their enemies when the promise was only given to Israel?

Why is it that the laws of Britain and the United States are

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framed upon the Hebrew laws of Moses? Surely it can only be explained because we are the descendants of the Nation Israel. We cannot argue away such potent facts; much as we nationally are, in the main, quite willing to transfer Israel to being now "the Church."

No—rather is it, that "the Church" is but the means employed by the Nation Israel for evangelizing the heathen—and converting the Jews. Why do we use Hebrew weights and measures? Why use so many Hebrew roots in our language? There is but one answer. Because Israel and the English-speaking Races are identical.

"MY KINGDOM IS NOT OF THIS WORLD."

By ANDREW B. BUCHANAN.

THE critic referred to by "Eynsford" in THE NATIONAL MESSAGE AND BANNER of March 1st draws attention to the passage in St. John vi, 15, and "interprets it as an absolute repudiation by our Lord of any idea of reign or kingship except in the spiritual sphere."

St. John vi, 15: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

This short study is given, in the hope that it may be helpful to the general reader. Referring to Isaiah ix, we are directed to two outstanding passages:—

6:—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

7:—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

The structure of these two passages is very remarkable. Looking closely at them, we observe that the Child merges into the Son, and upon this Son is the government, which suggests the Heir and a kingdom. Then follow the names of the Son, upon Whom the government falls and the duration of the government which includes peace.

The government is next observed *to be upon the throne of David*, to order it, and to establish it with judgment and justice for ever.

It should be particularly noted that, whilst the Son is prominent all through these two passages, no mention is made as to how the Son receives the government. This is a vital point, the full significance of which will be seen later.

To get the construction of "the throne of David," it will be necessary to go to the earlier Books of the Bible—to Kings and Chronicles.

1 Kings ii, 12:—"Then sat Solomon upon the throne of David his father: and his kingdom was established greatly."

1 Chron. xxix, 22:—". . . . And they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be the priest.

23:—"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him."

The throne of David therefore is quite clearly shown to be the throne of the Lord in its earthly aspect, and Solomon, whilst nominally king, was in reality Chief-Governor or Governor-General.

To get further enlightenment upon the subject we must turn to the New Testament.

St. Luke i, 31:—"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32:—"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:

33:—"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The same striking facts are revealed here as in the Isaiah passages, *i.e.*:—

The Child merging into the Son, the giving of a kingdom which suggests the Heir, the duration of the kingdom, and the throne of David—the earthly aspect of the throne of the Lord.

Three other aspects are given here, however, to elaborate the Isaiah passages:—

(1) The name of the Father is given—the Highest.
(2) The name of the Giver of the kingdom to the Son is given—the Lord God.
(3) The Son is to reign over the House of Jacob.

If the full sense of the study is to be observed, then particular attention must be directed to the facts stated:—The kingdom is to be given by the Lord God—and the *Lord God* shall give; also that the Son *had not at that time received the kingdom*—and the Lord God *shall give*.

This is exactly what we would expect from Scriptural analogy. It must be remembered that Jesus came into the world for a specific purpose and to do a specific work, and until that work was accomplished—even to the bitter end of the Cross—the giving of the kingdom must necessarily remain in *the promise* stage—"shall give." Looking upon this aspect of Christ's work, we see the tremendous significance and subtlety of Satan in offering Jesus the kingdoms of this world.

Coming back to the passage in St. John vi, 15, we begin to get at the meaning as to why Jesus would not allow the people to make Him a king. They had not the power to offer Him a kingdom, they had not a kingdom to offer Him, He could not accept a kingdom through an earthly source, His time had not yet come for receiving the kingdom, and the giving of the kingdom was the prerogative of the Father, ". . . . and the Lord God shall give unto him the throne of his father David." Hence the reason why Jesus departed from the people.

In the light of this study we would seem to have the interpretation of the parable of the nobleman.

St. Luke xix, 12:—"He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return."

15:—"And it came to pass that when he was returned, having received the kingdom . . . ."

These two passages would seem to indicate clearly that Jesus was speaking of Himself, that He was going, in order to receive the kingdom, and that He would be the possessor of the kingdom before He returned to earth.

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PREDESTINATION.—II.

THE EVERLASTING NATION.

By the Rev. R. G. F. Waddington, M.A.

["Mr. Waddington claims no originality for this series of articles on Predestination. They are a frank plagiarism of a book published many years ago by a firm which is now out of business, and written by a man, Mr. A. K. Robinson, of whom Mr. Waddington has been able to find no trace. But the book is one of the best elementary expositions of British-Israel teaching which, in Mr. Waddington's humble opinion, has yet been written.

Mr. Waddington has therefore thought it worth while to give to The National Message readers the substance, and, in some parts, the actual words of Mr. Robinson's capital little book."]

The question now naturally arises: What has become of the Nation of Israel, the Ten Tribes? Some people say that God, for her many grievous sins, has cast her out of His Divine programme altogether, and that she is now extinct as a separate nationality, or has been completely absorbed by the nations amongst whom she wandered. Dr. Burroughs, in a book entitled "The Way of Peace," writes, after following the history of Israel and Judah as separate entities, "For the now rejected Chosen People, God substituted His Chosen Church." And I do not think I should be far wrong if I said that this is the generally accepted idea to-day. Israel has faded out of the picture, and the Church has taken her place, and God has transferred all His promised blessings to the Church.

A few have tried to argue that the Afghans are the remnant of the Ten Tribes. A few have tried to identify them with some other small and utterly insignificant peoples.

Now the Anglo-Israel theory suggests to you first of all that, if you want to find out anything about Israel, you must go to the only Book that can give you any reliable information, or make any indications that are worth following up. It is no use just starting a theory from blind fancy; we must get at the facts upon which to formulate some theory that is worth examining.

Now when we examine the pages of the Bible, we find many specific promises concerning Israel, and therefore, unless God's promises have utterly failed, or unless those promises were never meant in the ordinary meaning of words, we must look for a people that are in existence as a multitudinous nation, a nation and a company of nations having certain marks, inheriting certain blessings, and doing certain work which was appointed for them to do by God. And the destiny declared for Israel in the pages of the Old Testament is of such a nature that it would be impossible for two different nations to fulfil that destiny or occupy the foretold position.

Now because we find that the British race is bearing all the marks, inheriting already many of the blessings, and progressing towards others, is doing to a great extent the work and fulfilling the mission of Israel, we British-Israelites contend that Britain is Israel. The British race responds to every Bible point of identity, and no other race does. Therefore, if God's Word is true, if His promises have not failed, or been transferred, Britain and Israel are identical. It is not upon one single point of identity that we argue, but upon the grand cumulative foundation of Scripture evidence that we stand and challenge disproof. If we are to accept such a statement as that quoted from Dr. Burroughs, we really impugn the very honour and power of God, for if God has rejected His Chosen People, two facts follow. First, that Paul made a profound mistake when he wrote to the Romans that God had not rejected His Chosen People. Second, and much more important, that God changed His mind after confirming His promise with an oath. "By Myself have I sworn."

Surely it is impossible to think of God going back upon His word to Abraham and David and Israel in the matter of the Covenant Blessings, unless we also consider that it is possible for God to go back upon His promise to us of life through Jesus Christ. For the only source that we possess whereby we may know of the promises is the same both for us and for the nation Israel, that is to say, the same Scriptures.

If you will turn to the prophet Jeremiah and read his 31st chapter, you will find that the existence of Israel as a nation, separate and distinct, is declared to be as sure as the existence of the sun, moon and stars. Whilst Isaiah xli, 8, 9, writes, in days after the removal of Israel from her land, "Thou art My servant, I have chosen thee and not cast thee away."

I do not want to multiply texts, for it is easy enough for the reader to search them out for himself with a little trouble, and it will be quite worthy of the trouble; but there are scores of texts similar to the two quoted which should be quite sufficient to assure the unbiassed mind that as the sun and moon and stars still shine, so Israel must be in existence as a nation.

Now the Jews are certainly a known and recognizable people, and their very existence, in spite of the frightful persecutions by which their enemies have sought to exterminate them, is one of the strongest proofs that we can have of the truth and inspiration of the Scriptures. Indeed, one may defy all the arguments of Atheism by the fact that we have the living witness of the Jews before us, and no amount of criticism and quibbling can get away from their existence. Is it not therefore certain that Israel must also be in existence? If Judah has survived, and even increased in numbers, through the long centuries of travail; if this bush, though burned with fire, has not been consumed, how much less can Israel, protected by God by the very fact of becoming "lost," and therefore beyond the ken of her enemies, have become extinct? Surely Israel must have become increased in greater proportion?

And when we read what God's Word has to say about Israel, the fact of her continued existence and prosperity becomes undeniably certain. The next step in the study that we must take is to distinguish between the Covenant God made with Abraham and the Mosaic Covenant.

The former Covenant was made without any qualification requiring the obedience of Israel, the offspring of Abraham. The Covenant was made because of the obedience of Abraham. It followed obedience, and was made dependent upon the Oath of God. Upon that Oath, and upon that alone. Paul, writing to the Galatians, seeks to make this fact absolutely clear, and he refers to the same Oath in his Letter to the Hebrews. Further, it is upon this fact, that there was no condition in the Covenant, that Paul bases his argument concerning the Gospel of Christ. But the Mosaic Covenant,

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which came 430 years afterwards, and which did not and could not make the former Covenant of none effect, was conditional upon Israel's obedience. So long as Israel sought to obey the tenets of the Law, they were safe and prosperous in the land, but their failure to keep the Law in later years was the cause of all their disasters.

So far as the Jews are concerned, on their return from Babylon, they restored, under Ezra, the Law, and they have been under the ægis of this Law ever since, practising the rite of circumcision which makes them debtors to fulfil the whole Law.

But Israel, under Jeroboam, broke away from the religious side of this Law, and, under Omri, abandoned the civil side also. They thus became an uncircumcised race. When Paul is writing to the Galatians, who were, as the context clearly shows, members of Israel, and not Jews nor ordinary Gentiles, he warns them against their evident desire to RETURN to the weak and beggarly elements of the Law. They could not return to that which they had never before experienced, but as they had abandoned the Law under Omri, Paul wishes them to know that they must come under the New Covenant in Christ, without any reference to the Law of Circumcision.

There are those who have tried to overthrow the British-Israel theory on the ground that the British are an uncircumcised people, but what I have just said shows how contrary to Scripture is their contention.

The plan of God, concerning the Nation of Ten-Tribed Israel, may be gathered from the Bible, and, stated briefly, is as follows :—

God divorces Israel from Him, because of her idolatry, and drives her out of her land into a wretched and debasing captivity in far-off countries. He hedges up their way with thorns so that they should not be able to find their way back to their own land, and so that they might forget their origin. He promises, along with the very words of judgment, that He will redeem them from bondage, will raise up for them a Saviour of the House and Lineage of David, that He will sift them among all the nations, without allowing any to fall, that He would allure them into a place He had prepared for them, where He would speak comfortably to them and let them renew their strength.

May I pause here to observe two things. First, that the sieve used in sifting corn in Palestine is not, like our sieve, full of holes, but a tray on which the mingled corn and chaff is thrown into the air, so that the chaff may be blown away, and the corn fall back on the tray. The sifting of Israel was therefore for the purpose of preservation. Second, that to speak comfortably surely means to do for Israel what Jesus has done for us. The " comfortable words " of Jesus are words which speak to us of salvation.

To continue the plan of God.

In the sanctuary He had appointed for Israel He destined that they should increase in number until the place should become too small for their habitation, and they should break out on the right hand and on the left, that they should blossom and bud and fill the face of the earth with fruit, that they should inherit the waste places of the earth, and that in them should be seen the mercy and love of God, even as in the Jews had been seen His judgment and wrath.

When the Messiah came the redemption of Israel was accomplished. Judah, His Own Tribe—for Jesus was of the House of David, who was of Judah—rejected Him, and compassed that Crucifixion which was at once the means of the redemption of Israel and the salvation of mankind. It was to the Jews therefore that He spoke when He said, " The Kingdom of God shall be taken from you," and we contend that, to be consistent with other Scriptures, the Nation to which He referred as taking the place of the Jews in the Kingdom was the Nation of Ten-Tribed Israel. From amongst the Galileans, who were of the Tribe of Benjamin—Paul also was of Benjamin —He chose out His disciples and sent them to their dispersed brethren among the nations. Peter and James definitely address their letters to the whole of Israel's Tribes, and not to the Jews.

By different routes, and at different periods, the Ten Tribes moved across Europe and settled in Britain to enter under the New Covenant and carry out their mission as the witnesses of God. This brief statement is only intended as an outline. The arguments and the Scriptures that support it will be dealt with in later chapters. What I want the reader to realize at the moment is that Israel, redeemed from both the bondage of the Law and the penalties of sin, is now under the New and better Covenant, and in existence as a Christian Nation.

And in case anyone wishes to put forward the argument that Britain is not a Christian Nation, I would remind him that I did not say that Britain is a Nation of Christians.

Britain is a Christian Nation, with an Established Church, and many sister Churches ; with a King who acknowledges his title to reign as from God ; with a Parliament whose proceedings are opened with prayer ; with cities whose chief citizens have an appointed Chaplain ; with an Army and Navy that also have appointed Chaplains ; in short, with a definite public acknowledgment of national dependence upon God. And in truth, no amount of quibbling about " conversion " and such like can ever get away from the fact that in Britain, and in Britain alone amongst the nations, there is this recognition of the place of God and the honour due to Him. Neither will any plea of insincerity or hypocrisy supply an answer.

There are too many, I am sadly afraid, who, with Pharisaic pride, consider their own " conversion," and look with lofty superiority and scorn upon the profession of the people at large.

I believe, and I think the recent debates in the House of Commons upon the Revised Prayer Book confirms my belief, that at heart this people is deeply religious, and moved with Protestant fervour. I will therefore hold fast to my contention that Britain is under the New Covenant, and a Christian Nation.

ABDASHERAH, AZIRU AND THE ABIRI.—IV.

By Professor Edward Odlum, M.A., B.Sc.

Tablet 51 *B*, P. 75, makes it clear that the Abiri, in their wars, had secured a fleet, or at least some ships of war which they used effectively.

We quote from 51 *B* ; referring to the enemies of the Great King's cities and fleet, the letter says :—" Abdasherah is with

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them. Has he not marched? *And their ships are set against the reinforcements from the Land of Egypt.* SO NOW THERE IS NO NAVIGATION."

This means that the ships of Abdasherah and the *Abiri* were able to prevent ships coming from Egypt with soldiers (bitati) to help Gebal, Sigata, Simyra, etc., etc.

This is a sidelight of importance. A comment here is necessary. From the Tablets we learn that the *Abiri* under Abdasherah *came from the desert and Edom or Seir*, the very course taken by Israel under Moses and Joshua. The Tablets speak of the Abiri at times as if they were Amorites, or Hittites, or both. However, there is little confusion here if we remember that Israel entered Canaan from the land of the Amorites.

In addition, we read on the Tablets that Dusratta, king of Mitana, was an ally of the Abiri. He claimed to be king of the Hittites, and undoubtedly had Hittites in his army when co-operating with the Abiri.

Thus it would be most natural for different Tablet writers tc speak of Amorites, Abiri and Hittites in a collected way, and also at times in a segregated manner.

In *Tablet* 16 *B*, P. 76, we read that " the son of Abdasherah has carried away men of Gebal, and my family, and a wife whom I loved."

This letter was written by Ribadda the chief, governor or king of Gebal, after this city had been captured, and when he was a refugee in another city. He was steadily loyal to Egypt.

Tablet 20 *B.M.*, P. 79, mentions three sons of Abdasherah, without naming *Aziru*, his most prominent son.

The three sons mentioned herein are Abdirama, Iddinaddu, and Abdmelec.

The fourth was Benmabenat and the fifth the famous *Aziru*.

In 19 *B.M.*, P. 80, we read :—" But now, behold Aziru is destroying me and I repeat there are no oxen . . . for me ; and there is no corn to eat."

That the war reached to the waters of the Mediterranean Sea and the seaports we may know from a statement made by Ribadda the chief of Gebal in *Tablet* 63 *B*, P. 87 :—" They (the enemy) have cut off two of my ships, with my sons and all that was mine."

To show how the *bitati*, or Egyptian garrisons, were wanting in the time of need, we read in 80 *B*, P. 88, a letter from Ribadda of Gebal :—" The battle was urged very mightily against us, *and the king is not defended by his fortress.*"

The following quotation shows how we may gather botanic data from general or specific national history.

In *Tablet* 76 *B*, P. 90, Ribadda writes to the king of Egypt, and says :—" But now, behold the soldiers of the land of the Hittites have trampled down our papyrus."

This papyrus grew in the river Adonis at whose mouth Gebal, Byblos, was situated on the east coast of the Mediterranean Sea.

It was an Egyptian fortified city, one of many in Phœnicia, Philistia and Canaan. At the time of this letter to the king of Egypt, from Riibiddi, the governor, the city must have been besieged as he states they were without food.

It is quite likely that *Riibiddi* is the same as Ribadda, whose name appears on many tablets.

In 71 *B*, P. 91, Ribadda complains bitterly and says :—" Lo ! it is not granted to my sons to take root for me, *as the prophets have perceived of old* ; and the race of the foes will remain . . . There was good fortune for the sons of Abdasherah, as to the subjugation of the capital city."

When we bear in mind that there was a prophecy hundreds of years old at the time of Ribadda's letter, saying all these cities and lands would be conquered and *taken over by another race under divine direction*, we can understand why Ribadda should bewail the loss of Gebal, and its cities, and the extinction of his own family from the possession of what he would naturally think of as their genealogical birthright.

An interesting sidelight is given in this Tablet, where we read that Ribadda vainly called upon Babylon for help ; a natural thing to do, as Egypt and Babylonia were allied at that time. There was a strong material cause of the refusal to help, for the good reason that a powerful kingdom existed between Babylonia and Phœnicia where Gebal was located.

This was the kingdom of the Cassi, Mitani and the Minyans under king Dusratta, who materially aided Abdasherah and the *Abiri*.

When Gebal was about captured, Ribadda begged the Egyptian king to let him have the city of Buruzizi where he might dwell. This city is north-east of Gebal, and inland east of the Mediterranean seacoast. Whether Amenophis gave him Buruzizi or not we do not know at present.

By *Tablet* 27 *B.M.*, P. 98, written by Ammunira from Beirut to the king of Egypt, we learn that he was a friend of Ribadda of the city Gebal, that the two cities co-operated against the Abiri who are called Amorites by Ammunira.

The Abiri were called Amorites because they invaded Canaan and the adjoining countries from the lately captured land of the Amorites.

THE RELATION OF LEBANON TO ISRAEL'S POSSESSIONS.

BY MRS. GHOSN-EL-HOWIE.

A CORRESPONDENT in Australia writes : " My attention has lately been much drawn to the relation of Lebanon to Israel's possessions, and I was much interested to see your remarks in THE NATIONAL MESSAGE AND BANNER for November 30th last.

" Could you spare the time to answer a few questions about your district ? "

Then follow questions as to the division of land into small or large holdings, or both ; cultivated " intensively " or otherwise. " Are there native peasantry with small blocks of land ? What are the crops ? " What methods of cultivation, ancient or modern ? With regard to size of holdings she says : " I should call anything under 200 acres producing an all-round living as being intensively cultivated ; 200 to 400 would be small holdings (unless the country is very rich, no soil deficiencies), and 400 and upward would be big farms and estates. Any information on productiveness would be welcomed. What are your seasons and climate ? "

Now, what are " Israel's possessions " ? I presume my correspondent has reference to the land *promised* to Abraham,

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"from the wilderness *and Lebanon*, from the river, the river Euphrates, even unto the uttermost sea." (Deut. xi, 24.)

As a matter of fact, Mount Lebanon has never been possessed by Israel, but there are many signs of fast fulfilling prophecy which lead one to believe that the Lord will shortly gather His people out of the foreign lands to which they have emigrated, notably in recent years as to U.S.A., South America, South Africa and Australia, etc., and "will bring them into the land of Gilead and Lebanon; and place shall not be found for them." (Zech. x, 10.)

Scarcity of population is the main reason for the impoverished state of the country.

The land is not divided by any agrarian system into large or small holdings. Most of the land proprietors have inherited their holdings, large or small, from remote ancestors, or they have been acquired by purchase in recent years.

The littoral, maritime plain, from Tripoli to Sidon, is largely cultivated, perhaps "intensively." Orange and lemon groves, fruit and vegetables in great variety, supply the markets of coastal towns and adjacent mountain villages.

Damascus is an island in a sea of prolific fruit and vegetables. The Buka-'a, Coele Syria, the valley of Lebanon is only partly cultivated by the poor peasants of the small scattered villages, but a new scheme is being launched by the Government (French) whereby through draining the swamps of the Litâny river and the cultivation of the mulberry tree, for a proposed revival of the silk industry, more land will be available for cultivation. The terraced slopes of the mountain are more or less cultivated according to the circumstances of the owners. Lands in the vicinity of the many convents or monasteries are worked in the interest of these institutions by a poor, illiterate peasantry, who receive a certain share of the produce.

Land in the neighbourhood of small villages is cultivated as far as means will allow in the old primitive way; much land is allowed to lie waste because of absence of owners and want of men and means to cultivate it.

From time immemorial, the beauty, the sublimity, the matchless fertility, the salubrious climate and the grand scenery of this "goodly mountain" have been celebrated in story and song. (R. L. Stewart, "Land of Israel.")

Dr. J. L. Porter wrote: "Along its base eternal summer smiles, and along its summit, 10,000 feet overhead, rests eternal snow. Between the two extremes flourish the vegetation, fruit and flowers of all climes."

With regard to the seasons, winter may be said to last four months, from the middle of November to the middle of March; the various spells of heavy rain are interspersed by periods of fine sunshiny weather. Sometimes the winters are quite mild and open, at others heavy falls of snow occur. Spring and summer are each of three months' duration, while autumn consists usually of two months, from September 15th to November 15th.

The air of the mountain is very salubrious. Its abundant springs are fresh and pure; some are being directed into fresh channels for irrigation and electrification purposes. A fresh impetus in the building of hotels, etc., installation of water supply and electric systems into the various summer resorts, promises to make Mount Lebanon more attractive to summer visitors who come from Egypt, Palestine and the maritime plain. In time the goodly mountain may rival Switzerland or the Riviera, but this desideratum is hardly likely to take place before the return of Israel to her long-lost inheritance.

Every day brings us nearer to the time of her restoration. "Is it not yet a very little while and Lebanon shall be turned into a fruitful field?"

It might easily happen that a threatening gesture in the political world would drive many thousands back to the defence of their now forsaken lands. The Lebanese, forced from his own country through persecution of the Turk and lack of enterprise and encouragement by succeeding Governments, is by no means rooted in the lands of his present sojourn. It is force of circumstances alone that keeps him there. His heart is in the highlands of his native land, and as there is a movement among Zionists to colonize Palestine, so a movement is being initiated in the northern part of the Promised Land which may develop into a Restoration Movement preparatory to the return of the Lord when in His millennial reign on earth (Isa. xxiv, 23; Rev. v, 10; xx, 6); "The glory of Lebanon shall be given unto it." (Isa. xxxv, 2.)

The time is now approaching that the Lord shall bring His own
From "utmost parts of Heaven," or of earth, where they be gone.
It is His will to pardon, He will graciously "restore"
The scattered "flock" of Is-ra-el unto His Land once more.
(Deut. xxx, 4, 5; Isa. xlix, 6; Mic. ii, 12.)
The Lord shall dwell in Zion, and He out of it "shall roar,"
Against the heathen in the vale He shall make deadly war;
For there will He in judgment sit on "heathen round about,"
"The Hope" and "Strength" of Is-ra-el shall put their foes to rout.
(Joel iii, 16, 9, 12: Isa. xxviii, 6.)

"*Things to Come*," "A paraphrastic rendering of the Premillennial Coming and the Restoration of Israel to the Promised Land." By the writer. Price One Shilling. The Covenant Publishing Co., London, S.W.1.

"THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN."

BY "DUNELM" (U.S.A.).

OUR God, Who is capable of creating, sustaining, and ruling this infinitely wondrous universe, is, and obviously ought to be, therefore, equally capable of causing to be written for our instruction, salvation and edification, the Holy Scriptures, which right down the ages have not only perfectly withstood all the manifold alien and diabolic assaults hurled against them, but have still more positively and progressively proven themselves to be indeed His Own Eternal, Infallible Word. As such, frail, fallible, short-sighted man is no more competent, or justified in presuming, to challenge, or deny, the glories, perfections, or infallibility of Holy Scripture than he would be to doubt, or criticize, the majesty, power, or completeness, of the sun, and the other heavenly bodies.

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If one truly, experimentally and fully, accepts Jesus Christ as Lord, Saviour, King of kings, and Lord of lords—even God's Only Begotten, Eternal Son, manifested within the limits and conditions of our common, earthly human life as *Very God of Very God*, it reasonably follows that such a King, Lord and Saviour would most surely cause His Holy, Elect, Universal Church (being as it now is many Members in ONE BODY) to put into writing, as inspired by the Holy Spirit, those Truths setting forth God's Eternal Plan of Salvation for Humanity. This He (Our Lord) has done, and hence the fact of our Bible, comprising the Old and New Testaments (Covenants). This He has done, and every one of His true disciples know that, in the final analysis, the integrity and trustworthiness of Holy Scripture stands or falls by the Absolute Integrity and Trustworthiness of Our Blessed, All-sufficient Saviour and Lord Himself. In modern business phraseology, His Signature, being attached to THE DOCUMENT perfectly, and for all time, authenticates and establishes the same.

Such, then, being the actual import of the Words, "Thus saith the Lord," we then read in Holy Writ as follows: "I will make of thee (Abraham) a great nation." Also—"Heaven and earth shall pass away but MY Word shall not pass away." Now either this Promise and Covenant has been, and is still being, fulfilled in this our own day and generation, or—failing that—the Word of Scripture is hereby proven unreliable, misleading and erroneous. In the latter event it must needs be seen that the Divine Author Himself—the Triune God—stands equally convicted of fallibility, ignorance, instability and unfaithfulness in His relations to His creature, man. Morally, scripturally, philosophically, and as matter of mere cold, abstract logic, this last-named argument simply cannot be sustained, and absolutely cancels itself. In short, God to be GOD cannot, in any sense, shape, or degree, partake of any sort or condition of imperfection, or moral deficiency. In like manner, Jesus Christ, God's Well-beloved Son, and the Co-equal of the Father, shares the same Moral Perfections and Spiritual Attributes of the Triune Godhead as such.

Therefore, when one considers the racial and religious record of Great Britain and America in these latter days, we are simply compelled, upon the evidence before us, to conclude that the Divine Covenants of the Old Testament have been, and are being, fulfilled to the letter in the case of these two of the world's Greatest Powers. In this matter (as in all others), Our Lord's Words hold good: "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."

Individually, every true child of God knows within himself—through the unfailing Witness within of the Holy Spirit—that these Words of Our Lord have been, and are still being, fulfilled absolutely to the last jot and tittle. In particular, the certainty, infallibility and inevitability of God's Covenant with our Father Abraham for the Final Blessing and Redemption of all Mankind through God's Elect People—Anglo-Saxon Israel—is daily affirmed and renewed by us personally every time we prayerfully and faithfully say the God-given Petition of the LORD'S PRAYER: "Thy Will be done on earth, as it is in Heaven."

THE RESTORATION OF ISRAEL.

BY J. LLEWELLYN THOMAS, F.R.C.S.

III.—THE PLACE OF ISRAEL'S RESTORATION.

IN the last article we found that there were data in the prophetic Scriptures regarding the *Time* of Israel's Restoration which enabled us to fix it with considerable precision. Are there data which would assist us to locate with any assurance the *Place* where it was to occur? Are there any indications of a place where the Ten-Tribed captives were to be gathered; where they were to rest from their long wanderings and be secure from oppression; where they were to renew their strength and be restored to God's favour and blessing; after which they, together with the Jews, were to become the possessors of the land promised to their fathers? If this place could be located with certainty we should be justified in holding that the people who were found in the Appointed Place at the Appointed Time must be Israel.

In this search we shall proceed along three definite lines. There are allocated for Israel's Restoration three regions. These, it might be expected, all refer to one and the same place or country. Thus there is reference to—

1. An *Appointed Place* for Israel.
2. Some *Wilderness* for Israel.
3. Certain *Islands* for Israel.

This land or country was one that was definitely appointed for them by God. God Himself was to draw them thither. It was a place of Isolation and Safety, a Strong Defensive Position, a Place of great Fertility and Abundance, of Temporal and Spiritual Blessings. In fact, it was a goodly heritage.

(i.) THE APPOINTED PLACE.

When God made His great Covenant with David His servant relating to the perpetuity of His dynasty, He at the same time coupled it with the somewhat mysterious promise of a Place for Israel—a prophecy that has attracted but little attention. This Dual Promise is found in 2 Samuel vii. There is doubtless a close and intimate connection between the two sections of it, and they are mutually interdependent. What exactly was the promise of this 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. (2 Sam. vii, 10.)

Note well the terms of the promise. Here we have the "Appointed Place." God Himself would select this place, and He Himself would plant Israel there. It would be a place prepared for them, and set apart for the nation of the Ten Tribes. "Israel" here does not mean the whole of the Twelve Tribes, for the following two reasons:—

1. Though, at the time when this striking promise was given, the Twelve Tribes were united and formed a single people and kingdom under the rule of David, yet it was a time when the distinction between Israel and Judah was very marked. In the reigns of Saul and David the difference is constantly em-

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phasized. The division of the Twelve Tribes into the two nations of Israel and Judah after the death of Solomon was only the confirmation of a very real cleavage that had already existed at least for more than a century and a quarter. Hence, when the verse says "Israel," we take it to mean Israel in contradistinction to Judah.

2. The second reason is that the blessing here promised has never fallen to the lot of the Jews. They have never had any place of their own other than Palestine. They have never had a settled abode or permanent home. Their experience has never been a "planting," but on the contrary a constantly recurring uprooting. Instead of freedom from oppression, affliction and persecution have been the sad lot of their inheritance; whereas it can be shown that to Israel the items of this promise have been fulfilled to the very letter.

The Appointed Place not Palestine.

This Appointed Place is not Palestine. It is some other good land, an additional territory for Israel.

1. It could hardly be Palestine because that land had already been appointed by Oath and Covenant to all the Twelve Tribes many centuries before David's time. This promise is no reiteration of the old one. At this very period the people were in the secure occupation of the land promised to their Fathers. It would be strange to promise it now when it had already been promised long ago, and when it was wholly in their possession.

2. It could hardly be Palestine because once they were in possession of this Appointed Place they were never to be ousted. They were to "move no more," according to the words of the promise. Whereas the Jews were certainly evicted from Palestine in A.D. 70.

3. It could hardly be Palestine because that country was never the isolated and strongly defensive position which the Appointed Place was to be, for Palestine was peculiarly open and liable to attack from north and south. If it were not actually the cockpit of the old heathen Empires, it was the pathway of their armies. The Appointed Place is clearly not Palestine.

It may come as a surprise to many to learn from Scripture that Israel was to have any home other than the Land promised to their Fathers. Yet such is the promise; for it is no temporary shelter, but a permanent home given to them in addition to the Promised Land.

The promise implied impending affliction at the hand of their enemies, but definitely states the appointment of a Place of ultimate rest and safety. Here is a Place of Recovery, a Place for the Restoration of the Ten Tribes. There is no hint, however, in the promise of the whereabouts of this goodly heritage. The Appointed Place is not every place to which Israel eventually was to spread abroad, but was a very definite single country from which expansion was to take place.

In concluding this section on the "Appointed Place" attention should be given to the mention in the book of The Revelation of a similar place that is spoken of as a "Prepared Place."

The Prepared Place.

In chapter xii of the Revelation the Apostle had seen "a great wonder," "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She was delivered of a man child, and there appeared another wonder, "a great red dragon" ready to devour the new-born. But the child was caught up to God in heaven, and the woman fled from the dragon.

And the woman fled into *the wilderness*, where she hath a *Place Prepared* of God, that they should feed her there a thousand two hundred and three score days. (Rev. xii, 6.)

Who is this woman? Does she represent Israel? Many think she does, and so it may be. It would then seem more than likely that the "Appointed Place" was this "Prepared Place."

It is clear that the Prepared Place is to be a place of safety and protection for the afflicted, just as was the Appointed Place. In this place the woman was to be defended from the face of "the serpent," and be free from affliction and persecution (v. 13), and there she was to be nourished. It reads very like the Appointed Place save that it is not stated to be a perpetual home, but one for only a period equivalent to half a "Seven Times," 1,260 years.

In the 14th verse of that chapter it states:

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. (Rev. xii, 14.)

Here we have the Place mentioned again. In both the verses it is stated that the woman fled to the "Wilderness." The "Prepared Place" is some "Wilderness." This is an important clue. The "Wilderness" will merit careful examination.

(ii.) "THE WILDERNESS."

The Restoration of Israel in some certain place, prior to the great Final Restoration, together with the Jews, to the possession of the Promised Land, is described by at least four of the leading prophets. They all describe it as a resting place or a sanctuary, where the tribes were to renew their strength. A place of complete safety. A very rich and fertile land. A land in which there was to be abundant spiritual blessing.

The singular point is that these four prophets, who are enthusiastic over this region, speak of it as a "Wilderness," exactly as the "Prepared Place" is described by St. John as "the Wilderness." These prophets are Hosea, Isaiah, Jeremiah, and Ezekiel.

Since the word "wilderness" in the Scriptures is sometimes used to denote a place of desolation and woe and a region of punishment, we are very apt to think that it must always be a place more or less dreadful and an arid desert. This is far from being the case. From the descriptions given by these prophets it is evident that it is no desert or arid land, but on the contrary one of exceeding fertility and fruitfulness, so that by the term "wilderness" must be understood a country uninhabited and unknown, of virgin forests and undulating plains, of hills and valleys, of streams and rivers, such as these islands of ours were in the days of the early settlers.

(*a*) *Hosea on "the Wilderness."*

Hosea's mission was entirely to the house of Israel and the whole of his book deals with the people of the northern kingdom

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and not with the people of Judah, except in those verses in which Judah is either named or clearly indicated. He prophesied fifty years before the captivity of Israel began (two full centuries before the destruction of Judah). In Hosea's time Judah was more or less walking with God, whereas Israel had hopelessly lapsed from His worship. He stated that whereas God would not have mercy on Israel He would have mercy upon Judah (Hos. i, 7).

It has already been noticed that the judgments pronounced on Israel by Hosea were very terrible. Yet no prophet foretells a Restoration with such confidence or describes it so enthusiastically. In his second chapter he describes first the punishment and then what God will do in the way of mercy and forgiveness to His rebellious people.

Therefore, behold, I will allure her, and bring her into *the wilderness*, and speak comfortably unto her. (Hos. ii, 14.)

The place of assembly of the wanderers is "the Wilderness." It is clearly a region predetermined of God. He draws the Tribes to that trysting-place. Beautiful is the description of the gathering: "I will allure her, and bring her into the wilderness." It is a place of isolation suitable for safety and recuperation, a land of joy and abundance. In this Wilderness, and not in Palestine, God was to "betroth" Israel unto Himself. There can be no doubt that this region is not Palestine. It is surely "the Appointed Place." It is surely the same "Wilderness" which was "the Prepared Place." Thus we learn from Hosea that there is to be a Restoration of Israel, apart from Judah, and in some "Wilderness," prior to their reunion and Final Restoration to the possession of the Promised Land (see Hos. 1, 10 and 11).

(*b*) *Jeremiah on "the Wilderness."*

Jeremiah the prophet lived in the period that followed the downfall of the kingdom of Israel and the deportation of that nation to Assyria and after their migration thence into Europe. He lived in the days of the decadence and fall of the kingdom of Judah. Some of his prophecies solely concern and refer to the already captive Israel, while others refer and are addressed only to the Jews. He not only foretold but also witnessed the downfall of Judah.

Speaking of Israel in captivity, he made the following declaration, in which he told of their Restoration as taking place in "the Wilderness" even as Hosea did.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the Lord, the people which were left of the sword found grace in *the wilderness;* even Israel, when I went to cause him to rest. (Jer. xxxi, 1, 2.)

Here is this "Wilderness" mentioned again by a second prophet in connection with the Restoration of Israel. The *Time* of this occurrence has already been discussed. They that were left of the sword, even Israel, after their Assyrian captivity were to foregather in "the Wilderness" for the purpose of resting. God Himself "went" to do this. He was the Director of the great movement into this prearranged place. There was some mysterious lure in this "Wilderness" for the Tribes of Israel. Behind all the apparent aimlessness of their wanderings was the Divine purpose. God was drawing them with the cords of love.

Jeremiah's description of "the Wilderness" entirely corroborates that of Hosea. Both prophets describe the same place and the same event. This Restoration is not the Final Restoration of the Twelve Tribes, it has no connection with Palestine or with the Jews. The first half of Jeremiah xxxi refers only to Israel of the Ten Tribes.

So far there has been no indication as to where this land lies, though it is obviously the same "Wilderness" that is mentioned in The Revelation.

(*c*) *Ezekiel on "the Wilderness."*

Ezekiel prophesied some 130 years after the kingdom of Israel had ceased to exist. He was carried captive to Babylon in the second deportation of the Jews, which was in the reign of Jehoiachin, some seven years after Daniel had been taken away, and some twelve years before the destruction of Jerusalem. When speaking of Israel's Restoration, Ezekiel mentions "the Wilderness" as the place where God would deal graciously with them and bless them. Thus we have a third prophet who speaks of Israel's place of Restoration as "the Wilderness." He calls it "the Wilderness of the people":

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into *the Wilderness* of the people, and there will I plead with you face to face . . . . And I will cause you to pass under the rod, and will bring you into the Bond of the Covenant. (Ezek. xx, 33-37.)

Israel does not come into this region by chance or accident. It is the God-prearranged rallying-point for the race—"I will bring you . . . and will gather you," very like the "planting" in the Appointed Place, and like the "luring" into the Wilderness. They were gathered and brought into it after the fury of God had been poured out upon them in chastisement, after their scattering, and after their long wanderings. It is a place of rest and quietness, where God is able to plead with them. It was a place apart and separate from other peoples. It was to be a place of great spiritual blessing even as "the Wilderness" was in the descriptions of Hosea and Jeremiah.

This gathering of the Tribes to the God-appointed rendezvous is shown by the context of the above quotation to be prior to the return to the land promised to their Fathers. It was the Preliminary Restoration of the House of Israel and not the great and Final Restoration. The gathering into "the Wilderness of the people" was to take place before entering into the occupation of "the land of Israel, into the country for which I lifted up Mine hand to give it to your fathers" (Ezek. xx, 42).

Of the whereabouts of this "Wilderness" Ezekiel gives us no information. It is clear that it is the same Wilderness spoken of by Hosea and Jeremiah. It is impossible to prove that it is not "the Appointed Place" and "the Prepared Place." The teaching of Scripture that there is to be a Preliminary Restoration of Israel is very manifest.

(*d*) *Isaiah on "the Wilderness."*

Isaiah is yet another, the fourth, prophet who describes

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the Restoration of Israel as taking place in "the Wilderness." He lived and prophesied before the time of Jeremiah or of Ezekiel. The kingdom of Israel in his day was at the worst and last stage of its existence. But it was otherwise with Judah. Judah continued as a realm for a century after the time of Isaiah.

Sing unto the Lord 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. Let *the wilderness* and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in *the islands*. (Isa. xlii, 10-12.)

This "Wilderness" is to be a place of joy and gladness, of rich spiritual blessing. It is in marked contrast with captivity, oppression, and wanderings. Moreover, it is a place to which God has brought His people (see verse 16).

I will bring the blind by a way that they knew not; and 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.)

The "Wilderness" is the destined rendezvous of the nation. Its description entirely precludes it from the possibility of being Palestine. Isaiah's words were addressed here to the captives of the House of Israel. Isaiah's "Wilderness" is surely "the Appointed" and "the Prepared Place."

In our investigation up to this point there has been no hint as to where this Wilderness is located, but in the verses above we have the first clue, the association of "the Wilderness" with "Isles" and "Islands." This is most important, and brings us to the third and last stage of our search for the Place of the Restoration.

THE ONE TALENT.

By E. M. Foster.

We are all familiar with the parable of the Talents. We know too that the great majority of us fall under the "One Talent" heading, and so it behoves us to make greater efforts and realize our shortcomings and responsibilities as individuals.

As we view, mentally, modern Israel, many of us must long to convert the multitudes, the whole nation. This great task need in no way appal us, for we can each go ahead and convert our relatives and friends. In their turn we can make them keen British-Israel missionaries of the Gospel of the Kingdom of God. The good news will in this way spread like fire. One house converts another. The street converts the town. And one town carries the glad message to the greater towns and cities. Then in Britain's darkest hour each one of us will be prepared.

As in the days of the Spanish Armada, so now, we may light the first warning beacon, and that beacon will light up the countryside for miles, until a chain of beacons shines from hill to hill, and the whole nation stands in the light of British-Israel Truth.

OUR GREAT ADVANCE.

Last week we were able to announce that the response to our appeal for a *thousand new Study Circles* this year was immediate and gratifying. Since our last announcement was penned the requests for information have come in daily.

One enthusiast writes that we shall get *thousands* of new Circles formed. We hope he is a true prophet.

What is to the point he (the optimist) is doing his part by helping to start one in his own town. We hope you who read this will "warm up" and be filled with a similar desire to pass on the good news.

What better work can we do than to pass on the "good news" of the *Gospel of the Kingdom* together with the *Gospel of Salvation*. These are two phases of the same Gospel—one national and the other personal.

We shall not get far in the propagation of the Truth of the Gospel of the Kingdom until our vision is enlarged by personal experimental knowledge of spiritual things.

Prayer, Faith, Hope, Work. This is an unbeatable combination. Study your Bible prayerfully. Read The National Message week by week together with the text-book you select for study. Check up the Bible references. "*Prove all things, Hold fast that which is good.*"

* * *

Our work is to sow the seed.

"Sow in the morn thy seed,
At eve hold not thine hand,
To doubt and fear give thou no heed,
Broadcast it o'er the land."

Keep sowing all the year round. Don't worry about the harvest. God will take care of that. Our task is seed-sowing. Unless the seed is first sown there can be no harvest.

Let us see that good seed only is sown. Read our Lord's Parable of the Sower. Only twenty-five per cent. of the seed fell upon good ground. So prepare your ground and keep on sowing. God will give the increase.

It is intended to form a British-Israel Study Circle at Headquarters for the systematic study of our subject, and we shall be glad if any of our readers in London who desire to join such a Circle will communicate at once with the Secretary-General. It is proposed at first to take up the presentation given by Dr. Llewellyn Thomas in his book, "God and My Birthright." Details as to date of commencement, etc., will be announced later.

WHAT WE HEAR.

"This week those people who like fervent religion served with ingredients startling and almost awe-inspiring have had their fill, for on three days the Town Hall has at 3 and 8 p.m. been the venue of most interesting, instructive, and remarkable lectures in connection with the comparatively new religious organization called 'The British-Israel-World Federation.' Its leading exponents—men like Mr. Herbert Garrison, F.R.G.S. (the Secretary-General), and the Rev. Pascoe Goard, F.R.G.S.—the latter is a minister from Canada—possess considerable eloquence, and appear absolutely steeped in

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their subject. One of the tenets of their faith, apparently, is that English people are descended from some of the Lost Tribes of Israel, and that we are, as a nation, pre-ordained to occupy a leading position. That, of course, incidentally appeals to our vanity, and many will sincerely hope it is true. but a far more remarkable belief of many British-Israel followers is 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 over four thousand years."—*Leamington Chronicle.*

THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE hope for full audiences at Headquarters on Monday next, March 31st, at 3 and 8, when the Rev. Pascoe Goard will give two addresses.

* * *

The series of Prophetical lectures being given by Mr. John Leech at Headquarters will be continued on WEDNESDAYS. The next of these lectures is on April 2nd, then the 16th and 23rd.

* * *

At Headquarters, on Thursday evening, April 3rd, Miss Hamilton Hunter is giving an address, "The Vicegerency of Israel: Its Privileges and Responsibilities."

* * *

Last week Mr. John Leech lectured on the Wednesday afternoon, and on Thursday evening Mr. Harrison Hill was the speaker. He was supported by short addresses by the Rev. Pascoe Goard, Alderman Dearden (ex-Mayor of Rochdale) and Mr. Garrison.

* * *

Our readers will please remember the May Meetings at Headquarters on April 9th and 10th, afternoons at 3, and evenings at 8; our President, Major Knowles, the Rev. Pascoe Goard, Mr. John Leech, Mr. Garrison, Mr. Morey and others will give addresses. The Annual Meeting of members and associates will be held on April 9th, at 5.30, to consider the Annual Report and Financial Statement for 1929.

* * *

It is with regret that we have to record the death of Captain Joseph Straker, of Andover, who has been for years a staunch British-Israelite and a supporter of the great Truth for which we stand. His death will be a very real loss to the locality in which he resided.

We tender to his widow our sincere sympathy in her great loss.

* * *

Erratum.—Professor Odlum writes: "In my letter which appeared in your issue of January 18th, 1930, the words "Ain Nagid" are used twice. This is an error. The words intended are "Am Nagid."

* * *

We regret the loss of Mr. Bannell, of Liverpool, who has passed away and was buried on the 14th inst. He had been a British-Israelite for fifty years, and he was one of the founders of the B.-I. Association in Liverpool, of which he was a Vice-President. We tender our sympathy to his family. Mr. C. H. Banks represented the B.-I.-W.F. at the funeral.

* * *

H.A. writes from Rhodesia: "THE NATIONAL MESSAGE is a great pleasure to me, and I always send it on a further journey when I have read it, hoping others will find equal pleasure and instruction from it and so be led to British-Israel Truth."

* * *

The Rev. Viscount Mountmorres, speaking at an S.P.C.K. meeting at the Royal United Service Institution, Whitehall, said:

"What was God's purpose in raising up a little Island to be the centre of the greatest Empire the world has ever seen? If we believe in God and in His Providence, if we try to trace that Providence, we must believe He has some very definite purpose in so extraordinary a phenomenon. I can see no possible answer to the question except that He has called us in a very special sense to be His agents, His fellow-workers, in the regeneration of all mankind. He has entrusted us with the immense and wonderful privilege of carrying a knowledge of the Gospel into the very uttermost parts of the earth."

* * *

The monthly Bible Study Class for Women meets at Headquarters on Saturday, April 5th, at 3 o'clock, under the direction of Miss Alexander and Mrs. Zoe Bell. A cordial invitation is given to attend these classes.

* * *

On April 8th the Rev. Pascoe Goard and Mr. Herbert Garrison are giving addresses in the Town Hall, Woolwich, at 8 o'clock in the evening. Mr. John Leech, M.A., K.C., is to preside. Will all the friends in the district please help to bring along good numbers of people who know little or nothing of British-Israel teaching.

* * *

Putney Branch report that Miss Hamilton Hunter gave a lecture for them on March 19th, entitled "Citizenship and the Law of the Lord," this proving intensely interesting. There were new-comers present, and literature was sold from the Book Stall recently established and managed by Miss Laidlaw and Miss Dunn. The Branch members are very encouraged by the results from the work done.

* * *

Two lectures given by the Rev. E. A. Couldrey on March 17th, at Salisbury, were greatly appreciated, and the Branch will be glad to hear him again (D.V.) in June.

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On March 6th, through the kind hospitality of Mrs. Elsom, two drawing-room meetings were held at Congleton, to hear Mr. Wm. Whitton, who spoke to an interested audience both in the afternoon and evening. A water-coloured painting representing the Throne of David, with the Coronation Stone or "Stone of Destiny," was the subject of one address, explaining the history of the Stone from the time of its travels with the Children of Israel in the desert to its present home in Westminster Abbey. The main argument of the British-Israel teaching is based upon the assumption that, in fulfilment of the Covenant which God made with Abraham, there must be in existence to-day a great nation and company of nations answering to the description of God's chosen people Israel, and that the Anglo-Saxon race is clearly proved to be that people. There is ample proof that the British and American nations are the descendants of Ephraim and Manasseh, the two sons of Joseph, and are inheriting the promises made to them. * * *

The Rev. T. Sparshott Johnson, M.A., at the invitation of the Vicar, preached on the British-Israel subject at St. Oswald's, Thornton Heath, on Sunday evening, March 16th, to a full congregation. Keen interest was manifested, and after the service the congregation were recommended to obtain more information on this interesting subject from one of the members living close to the Church. Some of our Croydon Branch members were present and distributed literature after the service. * * *

A most interesting afternoon was spent at Sir Charles Craufurd's house on the 13th inst., when Miss Hamilton Hunter gave a lecture to an overflowing drawing-room, the chair being taken by Sir Charles himself. Both chairman and lecturer gave evidence to convince even the cynics among the audience that the British people are the descendants of the Ten Tribes of Israel, and inheritors of the promised blessings.

* * *

Mr. Daniel Farmer paid the Liverpool Branch a visit on March 13th, and gave a most interesting and instructive address on the Bible. His subject was "Seven Reasons why I believe the Bible to be true." There was a good attendance and the lecturer was well received.

* * *

Regarding the Eleventh Annual Congress, opening (D.V.) on October 6th, we should be glad to be notified by those who had tickets for seats at the last Congress whether they desire to have seats in the same position held for them this year if possible. Applications are coming in, and we do not wish to have anyone disappointed.

* * *

On March 19th the Rev. W. T. Medhurst addressed a meeting of the Mid-Rhondda Branch on the subject, "The Book of the Prophet Isaiah and the British Race." Arrangements were made to hold the first Bible Class meeting on March 26th. * * *

The organizers of the meeting at Sheen on the 21st inst. are delighted with the results, and especially with the address given by Mr. J. J. Morey, which is reported as being the exact address needed. The greater part of the audience had never heard of the subject before, and they listened most attentively.

Mr. S. E. Steele, of Liverpool, recently addressed a meeting of the Ilkley and Ben Rhydding Branch on the subject of "The Early British Church," his address being a continuation of one given some weeks ago, He showed how mistaken was the belief so often held that Augustine was the first missionary to these Islands at the end of the sixth century, and showed the close resemblance between the old Hebrew worship and that of the Druids. He quoted a number of authorities in support of the claim that Britain was the first country to receive Christianity nationally, a claim which was confirmed by the Council of Pisa, Basle and Sienna. In the story of the Acts of the Apostles there were five years of Paul's life unaccounted for, and in the archives of Constantinople a document had been found, the authenticity of which was not proven, giving a further chapter, showing that Paul preached in London on the spot where St. Paul's Cathedral stands. Caradoc, the British Prince, made a remarkable speech before the Emperor Claudius, and whose daughter Gladys, afterwards known as Claudia, and Linus, his son, were amongst the earliest converts, *converted before Paul visited Rome.*

* * *

Mr. J. J. Morey addressed a meeting of Toc H in Streatham on Monday evening, March 17th, when the deepest interest was shown by a band of twenty-five young men. They promised to read our literature and want to know more of our subject. Other Toc H Branches are following suit.

On Tuesday Mr. Morey addressed a large meeting at Leigh-on-Sea, his subject being "The Book of Genesis."

At Canterbury on the 19th a large audience assembled in the County Hall, when Mr. Morey spoke on "The Breakdown of Existing Systems, and Why."

On the 20th he visited Rye, when His Worship the Mayor presided over a good meeting in the Old Monastery Hall.

In the Southern Area there is certainly a great awakening and our Commissioner has more calls than he is able to meet.

* * *

A public meeting for discussion on "Modern Italy in relation to Prophecy" was held in Winnipeg, when Rev. E. J. Springett delivered a striking opening address, referring to present conditions in that country, and the policy of Mussolini. Major J. H. Edgar, B.Sc., A.M.I.C.E., followed with the reading of Scripture. Dr. H. W. Wadge, M.C., B.A., M.D., presided. Several questions were put and replied to, much interest being evinced by a full gathering.

Rev. E. J. Springett addressed a capacity audience on "The Present World Unrest: Its Cause and Cure," Dr. G. F. Bush, L.D.S., being in the chair.

* * *

Mr. J. W. Oldroyd writes from Halifax:—"An address given here by Mrs. J. Walshaw on 'The Self-Revelation of God,' was highly appreciated. The Bible, she said, had become more wonderfully revealed since she came in contact with B.-I. teaching and interpretation. She saw as never before God's unconditional and conditional Covenants to Abraham, Isaac and Jacob, and handed on to their children throughout the ages. Her public confession, with her husband—a local solicitor—will no doubt greatly help our Halifax Branch, as they are the founders of an Evangelical Missionary organization, from which missions are helped and even missionaries sent into distant lands. Several of their friends have joined

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our B.-I.-W.F., and they are also good supporters of our Movement here.

"I note our young friend, Mr. G. R. Gair, has been lecturing—God bless his efforts. I well remember him making his early attempts when 16 years of age in our local Mechanics' Hall.

"My own son gave his first paper on B.-I. Truth at the age of 16 years in a classroom Bible Y.M. class, of which he was a member, since which time he has given addresses and lectured in Ashton-under-Lyne, Southport, Manchester, Halifax and various parts of London, in church and open parks, with such veterans as Messrs. Hesketh, Marchant and the late Mr. Locke, and has founded two Branches (B.-I.-W.F.) in Pretoria, South Africa, where he has worked and resided for seven years. Before that he was two years in Cairo, Egypt, having visited Palestine, and has since given lectures upon the 'Holy Land.' He is now in Sydney, Australia, working in the B.-I. Cause. He is the author of 'British Ancestors—Were they Hebrews?' and 'The Case for British-Israel,' issued by the Covenant Publishing Co., Ltd.

"Since my association with our Halifax B.-I. Cause, some twenty years ago, we have lost by death veteran stalwarts in the persons of Mr. J. Heaton, Mr. J. Barnes, Mrs. Bolton, Mr. William Hill, and recently Mr. W. H. Beal, aged 81 years.

"We are still carrying on—had twelve meetings for this Session with an average attendance of over 116 persons. We are being greatly helped by the Rev. R. G. F. Waddington, M.A., and speakers trained by him.

"Blackpool has a Secretary who went from our B.-I. Association, Mr. Tom Sutcliffe, who was Assistant Secretary with the writer.

"We wish all B.-I.-W.F. Christian workers God's blessing."

* * *

A GEOGRAPHICAL INEXACTITUDE.

In writing of the progress of the Apostle Paul in his missionary journey, the Rev. Pascoe Goard wrote, in the issue of March 8th, as follows :—

"The recorded outpourings of the Holy Spirit which follow are :—

Samaria, Cæsarea Philippi, Antioch, Ephesus.

The latter outpouring took place in Europe."

The above is inaccurate geographically. The thought he was following was ethnological. He was thinking of Greeks, not Greece. Ephesus together with twelve other Greek cities were on the Asia Minor side of the Straits. They were Ionian cities.

Ionia consisted of a narrow strip of land near the coast, which, together with the adjacent islands, was occupied by Greeks of the Ionic race, and it was thus distinguished from the interior district inhabited by Lydians.

The point we desire to make in the reference above quoted is that the Apostle Paul was sent to the ethnological division of the people which we know as "European," as contrasted with the peoples we know as "Asiatics"—and that the Ephesus revival and outpouring of the Spirit was upon the Greeks.

Rev. Merton Smith writes to ask when Ephesus moved over into Europe? Ephesus did not move over into Europe, but Europe, in the personnel of the Greek migrants who took possession of Ionia, moved over into Ionia in Asia Minor, of which territory Ephesus was one of twelve cities. The Ionian (Greek) cities were—counting from south to north—Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos, Erythræ, Clazomenæ, Phocæa, Samos, Chios. Smyrna was also occupied by Ionians at a later date, and also became an Ionian city.

Having reached Ionia, and Ephesus in Ionia, St. Paul was virtually in the ethnological territory of Greece, and among Grecian people, although he was still on the Asia Minor side. From thence he crossed to Macedonia.

SOME ENGAGEMENTS FOR NEXT WEEK.

ACTON, Assembly Hall, Gunnersbury Lane, Thursday, April 3rd, at 8.15. Rev. T. Sparshott Johnson, M.A.
BARKING, Municipal Restaurant, Friday, April 4th, at 8. Rev. Gregory Bestall.
BATTERSEA, 193, Lavender Hill, Tuesday, April 1st, at 8. Mr. C. S. McKelvey.
BELFAST, Kingham Hall, Botanic Avenue, Monday, March 31st, at 8.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, April 3rd, at 8.
BRIDLINGTON, Prince's Cafe. Prince Street, Thursday, April 3rd, at 7.30. Rev. R. G. F. Waddington, M.A.
CAMBRIDGE, St. Andrew's Hall, Friday, April 4th, at 3 and 7.45. Rev. E. A. Couldrey.
CARDIFF, Y.M.C.A., Taff Railway Station, Tuesday, April 1st, at 7.30. Mr. Cox.
CHELTENHAM Empire Hall, North Place, Thursday, April 3rd, at 3 and 7. Rev. T. H. Whitehouse.
EXETER, Barnfield Hall, April 1st, 2nd, 3rd, at 3 and 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, April 3rd, at 8. Rev. Alex. Stewart.
GRAVESEND, Town Hall, Tuesday, April 1st, at 8. Mr. J. J. Morey.
HALIFAX, Brunswick U.M. School, Thursday, April 3rd, at 7.30. Mr. N. Robertshaw.
HASTINGS, Drawing Room, Mrs. Stanley Jackson's Residence, Wednesday, April 2nd. Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Monday, March 31st, at 3 and 8. Rev. Pascoe Goard; Wednesday, April 2nd, at 3. Mr. John Leech; Thursday, April 3rd, at 8. Miss Hamilton Hunter; Saturday, April 5th, at 3. Women's Bible Study Class. Miss Alexander and Mrs. Bell.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, March 31st, at 8. Miss Dickinson.
HULL, Church Institute, Albion Street, Tuesday, April 1st, at 7.30. Bible Study.
ILKLEY, Peggy's Cafe, Tuesday, April 1st, at 8. Mr. G. R. Gair.
IPSWICH, Diocesan Hall, Wednesday, April 2nd, at 3 and 8. Rev. E. A. Couldrey.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, April 1st, at 7.30. Rev. T. H. Whitehouse.
PLYMOUTH, Upper Abbey Hall, Friday, April 4th, at 3 and 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
REIGATE, Blue Moon Tea Rooms, Thursday, April 3rd, at 3 and 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, April 1st, at 7.
ROYSTON, Thursday, April 3rd. Rev. E. A. Couldrey.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, April 1st, at 3 and 7.30. Miss Hamilton Hunter.
SEVENOAKS, Windsor Hotel, Monday, March 31st, at 3 and 8. Rev. E. A. Couldrey.
SHEFFIELD, Victoria Hall, Wednesday, April 2nd, at 7.30.
SWANNINGTON (Leicester), Wesley School Hall, Monday, March 31st, at 7. Rev. T. H. Whitehouse.
TEIGNMOUTH, Temperance Hall, Monday, March 31st, at 3. Bible Study. Rev. Com. Roberts.
WALSALL, Temperance Hall (The Square), Tuesday, April 1st, at 7.30. Mr. W. H. Hesketh, J.P.
WANDSWORTH, 120, Earlsfield Road, Tuesday, April 1st, at 2.45. Mr. Wm. Sleeman.
WELWYN, Park Way Cafe, Tuesday, April 1st, at 8. Rev. T. Sparshott Johnson, M.A.
WOOLWICH and PLUMSTEAD, St. James' Church Vestry, Thursday, April 3rd, at 8. Rev. Kenneth Dodds.

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"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

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THE THRONE OF THE HOUSE OF DAVID

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JER. 33-17

MDCCLXXVI

"A SIGN AND A WITNESS IN ... EGYPT"
Is 19-19-20. 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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CONTENTS.

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—IX. By the Rev. W. Pascoe Goard	209
THE EVER-INCREASING INTEREST IN B.-I. TEACHING. By W. B.	211
THE VOICE OF A KING. By G. E. Altree Coley	212
ABDASHERAH, AZIRU AND THE ABIRI.—V. By Professor Edward Odlum, M.A., B.Sc.	213
PREDESTINATION.—III. By the Rev. R. G. F. Waddington, M.A.	214
THE RESTORATION OF ISRAEL.—IV. By J. Llewellyn Thomas, F.R.C.S.	216
DID CHRIST SANCTION PAGANISM? By the Rev. W. Pascoe Goard	219
OUR GREAT ADVANCE. By J. J. Morey	221
SILENT WITNESSES. By E. M. Foster	221
THE SECRETARY-GENERAL'S NEWS AND NOTES	222

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—IX.

BY THE REV. W. PASCOE GOARD.

INVITATION INTO THE KINGDOM.

IN the last article we considered the direct national results of the Redemption. We now consider the call of the Lord to the nations to enter in.

In this chapter (lv) the invitation of the national Gospel rings out in the trumpet-like call to the nations to come into the Kingdom, and to enjoy therein the blessings of the rule and leadership of the House of David.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

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."—Isa. lv, 1-4.

Mark well what we are now reading. This is no call to kneel at the Cross, but it is a call *to kneel at the throne of the Lord and to do homage to His Kingship, as loyal subjects of His Kingdom.* There is a similar call of the same Gospel voiced in the second Psalm, which reads as follows: "Be wise now therefore, O ye kings; be instructed ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

KISS THE SON, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

But it is objected, "This refers to the Lord Jesus Christ."

It does indeed refer to the Lord Jesus Christ the Son. It refers to Him IN HIS KINGLY OFFICE, seated upon the throne of the Kingdom.

Again it is objected, "He is not here, nor is He yet seated upon the throne of His Kingdom." That is true. He said of Himself, "A certain nobleman went into a far country to receive for Himself a kingdom and to return.

AND HE CALLED HIS TEN SERVANTS, and delivered them ten pounds, and said unto them, OCCUPY TILL I COME."

It is manifest therefore that the Kingdom is delegated to the ten-tribed House of Israel, which as we learn, for instance, in the thirty-third chapter of Jeremiah, is still ruled over by the House of David during the absence of the Lord, which includes the present time, "till I come."

The House of David, ruling over the House of Israel, forms the national basis of the Kingdom of God at this time. It is into this Kingdom that the peoples of the world are being invited in this stirring chapter.

The spiritualizer will lift his eyebrows at this, perchance. But lifted eyebrows are not always the sign of wisdom. There can be no more spiritual teachings than those given by our Lord as recorded in the thirteenth chapter of St. Matthew. Among them are the two parables, "The sower and the seed" and "The tares and the wheat."

Our Lord's Own interpretations are given to those important parables, and they cannot be mistaken.

In the first, "The sower and the seed," *the field is the human heart, the seed is the Word of God.*

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In the second, "The tares and the wheat," *the field is the world* and *the seed is men and women.*

The first is a missionary parable. The second is a colonization parable.

Isaiah is dealing with the colonization march of Israel, the Kingdom phase of the Gospel. The Apostles deal chiefly with the Missionary phase of the Gospel, but still they include the preaching of THE KINGDOM OF GOD.

So in this great invitation, above quoted, there is the invitation to the peoples and nations to come into the Kingdom under the blessings of the leadership and rule of the House of David.

How wonderfully have the nations listened to this call. Far more have come into the Kingdom than have come into the Church. Nearly six hundred millions are under Anglo-Saxon flags and administration, or nearly one-third of the human race, and the end is not yet.

"BEHOLD, I HAVE GIVEN HIM FOR A WITNESS TO THE PEOPLE, A LEADER AND COMMANDER TO THE PEOPLE."

A WITNESS.—Thus we have our Lord's words and testimony clearly given in the Gospels. He witnesses to God's faithfulness to the racial and national Covenants made with Abraham, Isaac, Jacob, and with Israel.

A LEADER.—This evidently refers to the political situation. We hear to-day so much about taking the Sermon on the Mount as the guide for us in our political and social life. If this were sincere we should be glad indeed, and should re-echo the call. But, alas, the present call to the Sermon on the Mount is not to the spoken Word of Christ, but to the very, very human interpretation of the same. Let us take a sample of this. Christ in the Sermon on the Mount, in adopting every jot and tittle of the Law and the Prophets, adopted the Law for universal military defensive service, as set forth in the first chapters of the Book of Numbers.

Most certainly the Book of Numbers forms an important part of the Law. Not only is the Book of Numbers itself not to be laid aside by Christians, but not one jot or tittle contained in it. *The whole Book is caused to bear the signature of our Lord: "Verily, I say unto you . . ."* Our Lord, by adopting every jot and tittle of the Law, made this Book an essential part of the Sermon on the Mount. Yet many of those who are calling for a return to the Sermon on the Mount are striving with might and main to abolish all military service. We do not stress this point. There is a middle ground. We do not believe the Book demands or envisages a large standing army. But it does stand for the nation being thoroughly organized for defence. Let it stand at that. We believe that such a militarism as Germany established is abhorrent to the Lord. But we are of the firm opinion that had the manhood of Britain been enrolled in 1913, ready to answer any legitimate call, THERE WOULD HAVE BEEN NO WAR IN 1914. Those tremendous years of suffering was the result of our trying to improve on the Sermon on the Mount in this regard.

As a political Leader we know the policy of our Lord. *It is the policy set forth for Israel administration in the Old Testament, confirmed by Him in the New Testament.* We may none of us be very sure of all the implications. But we may fully trust Him to lead us aright.

The glorious fact that He is given us to be our Leader in the political life of the "nation and company of nations" and of "the great People" is sufficient. We may all say in our hearts, "Lead, Lord, and we will follow."

A COMMANDER.—This most certainly refers to the military establishment of Israel. Under the Lord's direct command we shall not do wrong to any. This is the function of the Lord under His title "The Lord of Hosts," for at all times the Lord of Hosts is the Commander of the hosts of Israel.

The blessed results of His administration is seen in the eagerness of individuals and nations to come under the administration, to share in the peace and blessedness of the Davidic rule. It is set forth graphically thus :—

"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." —Isa. lv, 5.

Thus not only shall the nations which have been born of the mother-nation be found under the ensign of Israel; other nations shall "run unto thee because of the LORD thy God," that is to say, Jehovah the God and King of Israel, "and for the HOLY ONE of Israel," Who is Jesus Christ our Lord, Who is King of the Kingdom of David.

Soon there will be the manifestation of Western nations seeking entrance to the Empire as indeed nations have so sought in the Eastern world, who shall apply for Dominion status among the Commonwealth of Israel. Especially will those nations of kindred blood and ideals on the Continent of Europe come, and the sooner the better.

And now comes the intensely spiritual call of the Gospel of the Kingdom. It is a call which is of the same nature as that which is made in the message of Salvation, and is often quoted by Evangelists who are endeavouring to establish the faith of seekers after God. Here is the spiritual call of the Kingdom :—

"Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

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, that it may give 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."—Isa. lv, 6-11.

And now we have the promise of the progress of the colonizing enterprise of the Kingdom both materially and spiritually. How wonderfully has the promise been fulfilled to the letter so far in the history of the U.S.A. and of the Overseas Dominions :—

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

Instead of the thorn shall come up the fir tree, and instead of the

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brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off."—Isa. lv, 12-13.

The nation becomes "MY REDEEMED."

Let us consider this striking passage in this regard. It is the majestic moving forward of the Lord, the King of Israel, to the repossession of the land granted to the Fathers. They are to take possession of it after the time of punishment is gone.

"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. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

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.

And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."—Isa. lxiii, 1-6.

If the reader will remember that the so-called second part of Isaiah is a message to Britain and to all her daughter and kindred nations in the West, and will read Isaiah's great message with that in view verse by verse and chapter by chapter, from Isaiah xl to the end, he will have before him that great prophecy which is telling the inner story of the development of our race in temporal and spiritual matters. The Celto-Saxon world, usually called the Anglo-Saxon world, is emerging from the pages of this wonderful Book, rejoicing in the Gospel of the Kingdom and of Grace.

* * *

What, then, is this people to Jehovah our God and King? It still is His "kingdom of priests, and an holy nation," as He declared at the beginning it should be.

What is this people to our Lord Jesus Christ but "MY REDEEMED," who should first partake of His redeeming grace, and should then make known His saving health to all the nations?

Let us close with the beautiful prayer, prayed in every Church in Anglo-Saxondom over and over again, and as we do so realize how startlingly it is our prayer:—

"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.

THE EVER-INCREASING INTEREST IN B.-I. TEACHING.

BY W. B.

IN the first place, may I make it perfectly clear that I am penning these few words, not as an official of the British-Israel Movement, nor in any sense as a leader. Our leaders from time to time express themselves in these columns, sometimes giving us new and sparkling gems from their storehouse of wisdom—the inspired Word of God—and at other times refreshing our memories by repeating the fundamental and basic Truths of British-Israel teaching. Our acknowledged leaders, both clerical and lay, have a great work to do in teaching us the numerous Truths contained in the Volume of the Sacred Law; and right worthily have they acquitted themselves; as each year draws to its close one or more is gathered home, to receive the "Well Done" which must assuredly be their exceeding great reward. As a member of the rank and file, however, it is my privilege to address a few words to those who, like myself, have managed to make themselves acquainted, in their spare time, with the teachings of the Movement, and who, when the opportunity presents itself, do honestly and sincerely try to "Put a word in" on behalf of the Bible to their fellow-men who have perhaps not been enlightened as to its wonders. It is, unfortunately, a regrettable fact that Modernism and atheism are prevalent among many scholars to-day. Generally speaking, the clergy are missing their opportunity of expounding the Scriptures to the masses *outside the Churches*, and yet—I speak with the knowledge that is bred of having to mix in all grades of society everywhere in this land—I am prepared to state that there never was a time when the man-in-the-street has been more eager to listen to a conversation about the Bible. And that is where you and I, the rank and file, come in. It is obviously our duty, first and foremost, to learn as much as possible. The Book Room at Headquarters has hundreds of volumes which are at our disposal wherewith to do this; and there must be thousands of men and women who, like my humble self have managed to acquire a fair amount of learning in this way. Assuming this, I would like to point out one or two *practical* methods of making use of it. After all, bearing in mind the parable of the talents, is it too much to expect that we shall make use of our talents—whether one or ten—in trying to interest other people in our work? Let me point out one or two general lines on which to work. In the train, for example, it is usually easy to start a conversation with one's fellow travellers; the subjects of the weather; taxation; the Royal Family; the Empire, are always being discussed in our hearing. Are we content to make the usual remarks on these subjects, and thus be losing a glorious opportunity—denied in the nature of things to many of our

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leaders—of bringing the conversation round to British-Israel? Take, for instance: (1) Taxation; isn't it wonderful how the nation "muddles through" in spite of heavy taxes? There's one opportunity for you; ram the point home that the only reason old England does "muddle through" is that we are a specially favoured nation. Mention the numerous occasions in British history when it has seemed certain we should be wiped out and a Higher Power has stepped in and saved us. (2) The weather. Does the average man realize that the weather has been playing most extraordinary tricks in the last few years? What is more to the point, are we taking the opportunity of pointing out that Christ Himself stated nearly 2,000 years ago that this would be the case? (3) The Royal Family; the Prince of Wales, etc. How many know that our Royal House traces its descent from King David? (4) The Empire. A really topical subject in these days. Can we not manage to interest others in the fact that the British Empire really does fulfil the role outlined for it in the Bible? It should be possible for every one of us to at least suggest lines of thought on these subjects—and there are many others which will prove equally opportune. Are we going to be content to let these potential opportunities slip by without taking any part? If so, I do not think we shall be really satisfied with ourselves. Objections there may be; some may not be brilliant conversationalists; well, what's wrong with always having a copy of the Special Number of THE NATIONAL MESSAGE AND BANNER wherewith to push arguments home; and for that matter to give away to any fellow traveller who seems interested? I suppose in the last eighteen months I have got rid of some 500 odd copies of the Special Number in this way; and it has been a revelation to me to find how eager one's fellow passengers are to learn our Truths. You will find scoffers who will pooh-pooh, and possibly scholars who will dismiss the whole thing as absurd, and leave you feeling that you have come off second best. But will that discourage you? Not if you are worth your salt as a soldier of Christ. In my earlier efforts to spread the Gospel of the Kingdom in this manner I had many losing battles, each of which convinced me that there was some loophole in my armour. But the loophole was not in the British-Israel teaching; it lay in the fact that I was not sufficiently strong on that part of the subject where the enemy had assailed me; and I made sure that I would not be beaten on the same point twice, by steadily concentrating my studies in that one direction until I was sure of my ground. I felt myself being forced either to give up the fight or else strengthen my armour; and as a man of Kent, with the county motto of "Invicta," I decided I would still keep in the fight. As I have said, you will find scoffers; but from personal experience I can say you will find a dozen who are willing to listen for every one who is definitely antagonistic. After all, the Church leaders are missing their opportunity, and it is up to you and me—the privates and lance-corporals—to carry to the man-in-the-street this great and glorious Gospel. And finally, an army is remembered by the deeds of the Tommies, and not only by its generalship or brilliant strategy; by the way in which its privates behave. Keep your armour spotless and your acts above-board, and folk will at least respect your opinions, and more often than not want to learn more about your beliefs.

THE VOICE OF A KING.

By G. E. ALTREE COLEY.

THE car stopped before the house slumbering in peaceful darkness. "This is the place," we whispered, like three conspirators. We tumbled out and the motor went on, the driver home to bed in view of the day's work, while we tapped softly at the shadowed door, huddling close together in the frosty night. Through the glass a light blurred. The door opened, and laughing under our breath, remembering the sleeping children, we entered and were led down the hall to the kitchen. Our hostess in dressing-gown and with friendly zeal raked the still warm embers of the range and piled on kindling and coal. In the cold snap it was the warmest room, and we needed to be warm while we waited. On a shelf was the loud-speaker and, our comfort assured, our hostess disappeared to turn on the radio in an adjoining room. For at the farthest West of the Empire, where time lags eight hours behind that of London, we had come at two o'clock in the morning to listen to the King's speech at the opening of the Naval Disarmament Conference.

Jazz burst upon us as our little operator tuned in to our neighbouring American city of Seattle. Then the announcer informed us: "The selection you have just heard is from ——, where the boys are having a party while they wait for the King's speech." It was just like that—"the King's speech"—just as we, his loyal subjects, would have said it, yet from an American station. We got another station. There too they were broad awake, filling in the time with songs, waiting for the King. We turned to our own CNRV at Vancouver, and "Land of Hope and Glory" was the theme. We were within the Empire and national songs were in order. Then we were told the names of all the stations across Canada that were standing ready for the great broadcast, and turning back to the American station we heard a similar roll-call. Conceive it. The great continent all awake in the darkness of the morn of January 21st, the American people as keenly interested as their Canadian neighbours. From huge, cosmopolitan New York out to uncounted little home towns, to solitary farmhouses muffled in snow on the wind-swept prairies, all silent under the star-lit vault, people were rising in the chill darkness, people were gathering in little parties, as we had, at some neighbouring radio to hear the King. The thought stung the eyelids.

"For the first time in history a King's voice will be heard in America," sonorously proclaimed our Seattle announcer. And America cared enough to want to hear it. Of course we all knew that next day we could read in the newspaper the verbatim report of what he said. But we all wanted more. We wanted to hear his very tones, to get for ourselves a glimpse of his personality as only it could be revealed by the living voice . . .

Somehow we found ourselves connected with Montreal, three thousand miles away, near the close of an organ recital.

"The King's speech will come through at six o'clock," said Montreal. We looked our dismay. Six! A delay? Then we breathed again. That was by eastern time. "The King is due to speak in a few minutes," came our neighbouring announcer comfortingly, and continued to fill in the time with old, national airs.

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The hands of the little kitchen clock quivered on the verge of three. The jazz and the songs ceased. Tensely we could almost feel the connections being linked up across the world. . . . From far across the continent, ghostly white in the darkness, far, far across the wintry waves of the Atlantic, the room was filled with a rushing noise, with eerie, whistling shrieks as of phantoms disturbed. . . . We could never hear him through all that, was our fear. Through it there came another sound, different, but still to us just noise. "What you hear is real noise in the House of Lords," explained the announcer paternally. Was it that? The muted diapason of a great assemblage? Then, before we quite knew it, amid the persistent cosmic noise came tones, full, mellow, and, as we all noted, free from that conspicuous accent that excite such lively curiosity and debate on this continent—a kindly voice, the voice of a gentleman cultured and humane . . . and we knew that we were hearing the King.

We waited for some time after that. We heard Mr. Ramsay MacDonald, and Mr. Stimson's reply, interpolated by the interpretations, and we knew that the Conference was launched. What would be the outcome? We were not wise enough to guess. But one thing in those early winter hours had become more apparent than ever before. Deeply, and beneath all surface differences, the American people are one with us, responsive to the same loves, the same ideals, brothers in all but name. We felt that, when we all waited together to hear the King.

ABDASHERAH, AZIRU AND THE ABIRI.—V.

By Professor Edward Odlum, M.A., B.Sc.

Tablet 90 *B*, p. 99, gives some information concerning the "men of blood," the enemies of Sidon. The writer is Zimridi, the governor or chief of the city of Sidon on the east coast of the Mediterranean, north of Tyre and south of Beirut. He says, "The greatest of the fortresses deserts to the enemies; which has gone well for the 'men of blood.'"

There were traitors within the city and fortress that helped the "men of blood" to capture the great city Sidon, older, wealthier and more powerful than Tyre at one time.

Tablet 99 *B*, p. 100, gives a glimpse at the unfriendly relations between Tyre and Sidon.

King Abimelec of Tyre writes his overlord, the king of Egypt, and says, "So the king of the city of Sidon is taking the people who are my subjects."

It would seem that the king of the city of Khazena (Hazor) was unfriendly to Tyre and Gebal; for Abimelec says that the "king of Hazor is leaving his city and going out with the '*men of blood.*'"

In 30 *B.M.*, pp. 105–106, we find that Edagama, chief of Kadesh on the Orontes, and Aziru, united to fight against Neboyapiza, king of Cumidi: "They have come to the regions of Zimridi." This must mean that Aziru and Edagama succeeded against Neboyapiza, and then undertook an attack in the direction of Sidon where Zimridi was king or chief. This Tablet says further: "Lo! he gathers ships of soldiers against me from the *fortresses of Aziru.*"

From *Tablet* 28 *B.M.*, p. 108, we gather that Aziru had just captured the city of Simyra on the Mediterranean coast; that Sidon was taken, and its king had fled to Irib.

Abimelec, king of Tyre, says in this letter, "Zimridi (king of Sidon) is gone to the city Irib. He has escaped from slavery: There is no water or wood for us."

From this we see that the strong city of Tyre is faced with capture and destruction by the "men of blood." Of *Aziru*, Abimelec says, "Aziru is a man sinful against the king (of Egypt), and the chiefs of the city Arada (Arvad) *destroy me.*"

Doubtless, Arada fought against Tyre under the orders of Aziru, the leader of the "men of blood."

Abimelec goes on to say:—"They will gather their ships, their chariots, their foot soldiers to seize the city of Tyre, the king's handmaid." He must have little hope of resisting the besiegers at the time of this letter.

On p. 113, Major Conder informs us that the Hebrew conquest took place in the lifetime of Yankhamu and Suta: and we know from the Tablets that Yankhamu, Ribadda, Zimridi, Abimelec, the Abiri, Abdasherah and Aziru were contemporaries. This seems to confirm the belief that the *Abiri* and *Hebrews* were one and the same people.

In 74 *B.M.*, p. 118, Dagantacala, the chief of Ascalon, a Philistine city, writes to the great king of Egypt, and says: "Redeem me from the strong foes, from the hands of 'men of blood.' . . . The chiefs are hiding and the chiefs are flying. . . . . and the son of a dog . . . ." This is an urgent Philistine cry to the king of Egypt for help against the "men of blood," doubtless the Abiri.

In *Tablet* 51 *B.M.*, p. 138, we have as a note by Conder the following facts:—

"From these letters we gather that there had been a withdrawal of the Egyptian troops about the time when *the desert people* attacked Yapa'a. That these *desert people* were the Hebrews under Joshua, who was the contemporary of Japhia, we learn more clearly from the Jerusalem letters. That Gezer submitted to them is also shown by the same."

Tablet 105 *B*, p. 139, shows the state of mind in which Adonizedek, king of Jerusalem, finds himself, when writing the great Egyptian king. He says among other things, "So now, failing those who were chiefs of the garrison of the king, *let me fly to the king.*"

His garrison officers had fled from Jerusalem because they were terrified by the advancing irresistible Abiri.

This Adonizedek also says, "all the king's land is rebellious. Yagu Balaam is sent . . . . ."

Several Tablets tell that as the Abiri successfully advanced, the garrison chiefs fled, and the people rebelled and submitted to the Abiri. In the above, the king of Jerusalem says all the king's land is rebellious. Of course he naturally referred to the districts around his own city. Gilgal, Jericho, Hai, Luz, and other cities had been captured by the Abiri.

He says, "*Yagu Balaam* is sent," perhaps as an ambassador!

It is odd to see that *Balaam* is mentioned by Adonizedek of Jerusalem in connection with the Abiri, when we know that the king of Moab sent for Balaam to curse the Abiri, or Hebrews, on the east side of the River Jordan.

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PREDESTINATION.—III.

THE EVERLASTING NATION.

By the Rev. R. G. F. Waddington, M.A.

After Israel was divorced from God, and had been driven out of her land, thereby becoming Lo-ammi, and Gentiles, Jeremiah is inspired to write some remarkable words contrasting the conduct of Israel with that of Judah. He writes of Israel's adultery which was copied by Judah, and then says (Jer. iii, 11, R.V., as in all my Scripture references), "Backsliding Israel hath shewn herself more righteous than treacherous Judah."

Now what can this phrase mean? I venture to suggest that it has no meaning whatever for the ordinary reader and teacher of the Bible. The New Commentary shares the silence of the older and larger Commentaries on these words.

Now are they God's words, or the vapourings of a Jewish dreamer? Jeremiah is deemed to be the very pattern of a dismal pessimist, especially by those who never take the trouble to read his works, but judge by what thoughtless critics have said. What should he mean, then, by declaring Israel better than his own people, the Jews? Was it just a piece of his abject pessimism?

Surely common-sense will accord to his words the same Divine origin that is accorded to other writers in the Scriptures?

If you wish to argue that the Bible only "Contains the word of God," will you please tell me who is to decide what is and what is not God's Word? Will you kindly pick out for me, in the writings of Jeremiah, the particular texts and chapters that are inspired? And will you also inform me why your choice should have greater weight and authority than any other person's choice?

The scoffer and unbeliever reads verse 8 of this chapter, and he says: "And that's the end of them." The careless Bible reader says: "This was God's final and righteous judgment upon an apostate people." The self-satisfied Christian of many denominations says: "God has cast off Israel and chosen us instead."

But the Bible, which the Christian professes to rate so highly, even though he foolishly says that it only contains God's Word, is brimming over with God's promises of protecting care and love for Israel. Will you just take the trouble to read these "samples," and assure yourself that I have quoted them quite correctly?

"Remember these things O Jacob; and Israel, for thou art My servant: I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me" (Isa. xliv, 21, R.V.).

"Thou art My servant, Israel, in whom I will be glorified" (Isa. xlix, 3). "For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing 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" (Isa. liv, 7, 8).

"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).

"Behold, I will gather them out of all the countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And 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, to do them good; and I will put My fear in their hearts, that they shall not depart from Me" (Jer. xxxii, 37 ff.). Yes, in the writings of the prize pessimist! Or in Hosea, the prophet who speaks of the scattering of Israel, of her becoming Lo-ammi, Lo-Ruhamah, making it quite distinct that by Israel he means the Ten Tribes and NOT Judah, we may read, "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. I will even betroth thee unto Me in faithfulness; and thou shalt know the Lord" (Hosea ii, 19, 20).

Such are some of the samples of prophesied persistent care by which God speaks comfortably to Ten-Tribed Israel. And who can dare to say that by Israel, God meant any other than Israel? Who will dare to say that God is here speaking comfortably to His Church, and no longer has apostate Israel in His design?

God's goodness and loving-kindness to Israel after her sin and banishment is the theme of all the prophets. Hosea declares that though not actually known as His people Israel, they shall be known as the sons of the Living God (Hos. i, 10).

Let us pause to note here, that a common objection to our teaching from Hosea is that this last promise is to be fulfilled in the same land as the land of their sin, namely, Palestine.

Not so, they became Lo-ammi in the land of their captivity, not in Palestine. They were stripped of their conscious identity in Media. Further, the R.V. margin makes it clear that the words "in the place" mean "instead of," and so reads, "instead of that which was said." The objection of our opponents therefore falls to the ground.

When Christ was born, nearly seven hundred years had elapsed since Ten-Tribed Israel had disappeared from the knowledge of the majority of the pagan world, and the Jews, in the providence of God, whereby He watched over Israel, had become considered the only representatives of Israel. For, as previously noted, Israel, having proved herself more righteous than Judah, was protected by God by the very loss of her identity.

That the pagan world was wrong in thinking Judah the only part of Israel left is shown by the statement of Paul in Romans ix, 6: "They are not all Israel, which are of Israel." Judah was "of Israel," but most decidedly was not "all Israel."

I would next invite your attention to certain clear statements in the Gospel story.

When Herod enquired concerning the birth-place of Messiah, he was referred to the prophecy which declared that in Bethlehem He should be born: "Out of thee shall come forth a Governor, which shall be Shepherd of My people Israel." (Here the Twelve Tribes.)

When the angel appeared to Joseph, to set his mind at ease about Mary, he was told that the Name of the Child, which

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was conceived of the Holy Ghost, was to be Jesus: "For it is He that shall save His People from their sins," and this expression "His People" includes all the Tribes of Israel, and not Judah only.

And before the Child was born, His mother Mary was informed of the fact that her Son was to possess the Throne of David, which was particularly the Throne of the Twelve-Tribed Kingdom, for David was he who first united the Twelve Tribes under the one Crown; and was also to rule over the House of Jacob, which was again the House of Twelve Tribes, not of Judah only.

We may read the songs of Zachariah, Mary and Simeon, and we find just the same thought and fact emphasized, that the Redemption to be wrought for Israel was for Israel of the Twelve Tribes.

It is as well here to pause and make clear that, if language is to be used correctly, the Redemptive work of Jesus Christ is concerned with Israel only. We are inclined to be careless in our use of words, and so there has grown up a misuse of the word Redemption, as if it had the same connotation as the word Salvation. But the Scripture speaks of our Lord as the Saviour of the world, and the Redeemer of Israel. It was Israel who had sold herself for nought, and who was to be redeemed without price. The rest of mankind needed saving from sin, but Israel needed not only saving from sin, but needed also buying back from the condition into which she had gone, to the condition of safety which she had formerly enjoyed through the grace of God.

It may be suggested that as the ministry of Jesus was confined to Palestine, that therefore the rejection by the Jews finished the matter so far as Israel was concerned, and that from henceforth attention was turned to the Gentiles, as Paul, in Acts xiii, 46, seems to declare. But the Jewish rejection certainly could not affect the rest of Israel any more than a rejection of British rule by the Free State in Ireland affects the status of the British Crown. Further, we should take notice of clear statements in the Gospel story, such as that of John vii, 35: "Will He go to the Dispersion among the Greeks, and teach the Greeks?"—a statement which shows not only that the Jews were not ALL Israel, but that the Jews knew where some at least of Israel's Ten Tribes were at that time settled. And again, "The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." The "you" obviously refers to the Jews who were being addressed by our Lord; whilst the "nation" obviously is not the Church, nor any gathering of Gentiles from among the various nations.

It is interesting to consider how frequently those in authority in our Church to-day will speak of Britain as this Nation singled out by our Lord, and yet will fail to connect up to the obvious link. The Bishop of Bradford, in a recent speech on the Mission work of the Church, said: "No one could doubt that God did choose out nations as well as individuals for His work, and it was quite clear that Britain was God's Elect." And he went on to say how the British impinge upon the various peoples of the world, not only in matters of religion and business, but sport also, being instructors, both in sports of several kinds, and in the very idea of sport. The Bishop of Salisbury, calling the Church to awake to its solemn responsibility in the work of declaring the Gospel of Salvation to a needy world, began his exhortation with the words, "Speak to the Children of Israel that they go forward."

But there is a further and most important question that we must ask you to consider.

When you read your Bible, what impression is conveyed to your mind by the word Gentile, so frequently used in the New Testament? Am I not right when I say that for most readers the word means any or every race on earth except Israel?

We have fallen into the very common error of allowing other people to make decisions for us, without investigation on our part. The Greek word that is translated in the A.V. "Gentiles" on 94 occasions is Ethnos. But that same word is translated 64 times in the A.V. as "Nation."

Look at such a passage as I Peter ii, 9, where Peter is not only writing, on his own statement, to Israelites of the Twelve Tribes, but is quoting a text that applies to Israel only. It is the word Ethnos that we find in the Greek, and both A.V. and R.V. render it "Nation." Then read Luke xxi, 24, and you will find the same word Ethnos, but it is here rendered "Gentiles" by both A.V. and R.V. Then turn to Acts xvii, 26, and you will find exactly the same Greek word here rendered "Nation."

The first text speaks of Israel only, the second text excludes Israel, while the third includes Israel amongst the races of the world. Or you can read Luke xxi, 24, 25 again, and see that the word is used four times in the two verses, twice as Gentiles and twice as Nations. Now suppose we accept the common error, and say that Gentiles mean the non-Israelite races, and we put Gentiles instead of the word Nation, shall we not make nonsense of many of the Scripture texts? Here is one, Luke vii, 5: "He loveth our Gentiles, and hath built us a synagogue." Here is another, Acts ii, 5: "Jews, devout men, from every Gentile under heaven."

Is it not clear, then, that we have got quite a wrong idea of the meaning of the word Gentile, and that we ought to revise our idea? Again, let us turn our attention to Romans xi, 25, 26. What is meant by the expression "Fulness of the Gentiles"? Most people imagine that it means the non-Israel peoples. Will that opinion bear examination? I don't think so.

First, let us note that there is no full stop at the end of the 25th verse, but a semi-colon. That is a point continually overlooked. The correct sense of the whole sentence is given by noting the direct connection of "the fulness of the Gentiles" with "all Israel." For it is when the fulness of the Gentiles is come in that all Israel is saved. Grammatically, then, the two phrases mean one and the same thing.

But further, the Greek "Pleroma ton ethnon" which is rendered "Fulness of the Gentiles" is the exact equivalent of the Hebrew "Melo ha goyim," as is evidenced by the fact that in the Hebrew New Testament, made for Hebrew converts to Christianity, the Greek phrase is turned into the Hebrew phrase just mentioned.

What does this convey to your minds? Very little, till you learn that the Covenant blessings to Abraham declare that his seed should become a company of Goyim, that is to say, a company of Gentiles. Now it is surely absurd to suggest that, as a reward of his faith and obedience, Abraham's seed should

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become a company of heathen, or a company of non-Israelite people, isn't it?

Then let us admit that the expression Fulness of Nations, or Fulness of Gentiles, is an expression that can only properly apply to Israel. And even further than this. If we trace down the Covenant blessings, we shall find that the "Fulness" promise devolves upon Ephraim, and consequently we are justified in contending that here in Romans the Israel that is "hardened in part" is Judah, the "Fulness of the Gentiles is Ephraim-Israel," and "All Israel shall be saved" tells us that first Ephraim-Israel shall be converted, and then Judah, so that all the Twelve Tribes come under the grace of the Gospel.

THE RESTORATION OF ISRAEL.

By J. Llewellyn Thomas, F.R.C.S.

IV.—THE PLACE OF ISRAEL'S RESTORATION.

(*Contd.*)

Thus far in the search for this good land we arrived at certain conclusions:

1. That God had appointed some special place for Israel outside Palestine, whither the nation was to come after great affliction and wandering.

2. That there was also a "Prepared Place" for the protection and sustenance of the persecuted Woman, who is supposed to represent Israel.

3. That this "Prepared Place" was some "Wilderness."

4. That four prophets spoke of the Restoration of Israel as occurring in "the Wilderness."

5. That a clue was given that "the Wilderness" was certain "Isles" or "Islands."

In the present chapter this clue will be followed up. It will be found that not only do the prophets describe the Restoration of Israel to God's blessing and favour in "the Wilderness," but that two of them describe it as taking place in "Islands." Are they identical places? It is exceedingly improbable that there are to be two separate places for this resurrection of the race. They are surely the same region. They cannot be Palestine, since "Islands" cannot be taken to describe that land.

To quote once again those verses from Isaiah which associate "the Wilderness" with "Islands":

> Sing unto the Lord 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. Let *the wilderness* and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in *the Islands*. (Isa. xlii, 10-12.)

Isaiah thus associates "the Wilderness" with "Islands," not with any single island, but with a group of Isles. "The Wilderness" and "the islands" here seem to be interchangeable terms and to refer to the same country. It has been already mentioned that "the Wilderness" was a place of spiritual blessing, and here the same is the case with "the Isles."

Isaiah is not the only prophet who associates "the Wilderness" with "Islands." Jeremiah also emphasizes the same connection. In the beautiful thirty-first chapter, which is mainly devoted to Israel (vv. 5, 6, 9, 18 and 20), and in which the distinction between Israel and Judah is very marked, there is the mention of "the Wilderness" in the second verse and "the Isles" in the tenth. Both verses refer to the same gracious Restoration of Israel. For convenience of comparison both verses are subjoined:

> 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. (Jer. xxxi, 2.) . . .
>
> Hear the word of the Lord, O ye nations, and declare it in *the Isles* afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. (Jer. xxxi, 10-11.)

Just as "the Wilderness," so were "the Isles" to be a place of sanctuary whither the Lord was to "gather" the Tribes, a place of safety and protection from affliction, and a land of rest and recovery after wanderings. The great national regeneration was to be effected in "the Wilderness," otherwise in "the Isles."

That this message by Jeremiah referred to the Ten-Tribed people is shown by the preceding verse, 9:

> They shall come with weeping, and with supplications will I lead them: 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. (Jer. xxxi, 9.)

There is no reference here to the Jews.

It is not a little surprising to most people to learn that Israel was to be restored in Islands, but such indeed is the teaching of Jeremiah and more especially of Isaiah. References to Israel in the Islands by this latter prophet are truly striking.

In all its long history the Jewish section of God's chosen race was never associated with "Islands." The Jews have never lived in "the Islands." They have never been "gathered" into them and been "kept" there by God "as a shepherd doth his flock." They have never been a maritime people. But such has been the experience of Israel. The cessation of the Seven Times punishment for the House of Judah must take place years after that of the House of Israel; because their punishment began years after that of Israel. As we have endeavoured to show, Israel's punishment ceased many years ago, whereas that of the Jews is only now drawing to a close. Though near the end, they are still in the terminal era of their captivity.

Isaiah and Jeremiah certainly give us to understand that there is a Restoration of Israel in "the Islands." It is abundantly clear, therefore, that there is such a thing as a Preliminary Restoration of the Ten Tribes to the favour of God, not associated with Palestine and not associated with the Jews.

Do Isaiah and Jeremiah give any indications as to where these Islands are? Are they the Ægean Islands, or Cyprus, Crete, Sicily, Sardinia, or Corsica in the Mediterranean Sea? Or are they the still further off British Islands, on the outermost part of Europe? These latter were the furthest off of all from Palestine, lying in a due north-westerly direction. They were on the outermost edge of the European continent, the veritable end of the then known earth. Nothing further west was known, all beyond being a blank.

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In the first place more than one island is indicated, the plural being always used in the prophecies. This fact alone would rule out all single islands, such as we have mentioned. Now the word "islands" may be read as "coast-lands" or sea-coasts. But if the prophet did really wish to indicate "islands," how else could he possibly express the idea? This was his only way of doing so. Even should the meaning be confined to "coast-lands," yet it would still refer to the outermost coast-lands of Europe including, if not coinciding with, the outermost islands.

The Suitability of these Various Islands.

The consideration of the suitability of the British Isles to meet the requirements of the prophecies descriptive of Israel's Restoration will emphatically demonstrate that they are the only one possible group that could do so. Thus, are any of these islands, except the British Isles, of a size capable of sustaining a teeming population or of providing a suitable home for a world power, and for a great and mighty nation? Do any of them, save the British Isles, afford a suitable base for vast colonial expansion? Could any of them provide a sanctuary from affliction at the hand of foes? Do any of them, save the British Isles, constitute a strong, defensive position where the people might "dwell in safety alone"? (Deut. xxxiii, 28). Have any of them, save the British Isles, ever experienced the mighty spiritual blessings that were to fall upon Israel in "the Wilderness" and "the Islands"?

The History of the Various Islands.

As one thinks over the histories of these various islands, were there ever any gatherings of immigrant peoples on those shores that might be construed as the assembling of the Tribes of Israel, with a subsequent development into a great and mighty nation and the very fullness of the nations? Has anything ever occurred in any of them resembling the Restoration or Resurrection of a race? To be more precise, bearing in mind the exact epoch of Israel's Restoration, did any event occur in any of them during that epoch which could approximately be considered as Israel's Restoration? History answers that only in the British Isles has such an event been witnessed. History corroborates Reason, and both confirm Prophecy.

To return again to the verses already quoted from Isaiah (xlii, 10-12), and Jeremiah (xxxi, 2 and 10). Is there any indication as to where these "islands" are?

To take Isaiah xlii, 10-12: the praises of God are to arise from Israel, a maritime people, who live in "the isles," and it is said that these praises arise from "*the end of the earth*," not from the *ends* of the earth, not from the four quarters of the globe, but from *the end* of the earth, *the end* of the then known land. This is decidedly suggestive. What islands were at *the end* of the then known world? This description excludes all the islands in the Mediterranean Sea.

Or again in Jeremiah xxxi, 10: the word of the Lord is to be declared "in the islands *afar off*." Which are the islands "afar off" from Palestine? Surely not those in the Mediterranean? The British Isles were the only really far-off isles. Thus do Isaiah and Jeremiah point unmistakably to the same quarter and to the same group.

It has already been said that the references by Isaiah to islands were remarkable in character and not few in number.

Isaiah xli, 1 shows that "the islands" were to be a place of much blessing and of Restoration.

> Keep silence before Me, O islands; and let the people renew their strength. (Isa. xli, 1.)

The same thing is predicted to take place in the "islands" as was foretold should occur in "the wilderness." Israel was to rest and recover her strength. This verse cannot refer to the Jews, since the Jews have never been restored in islands. Their Restoration can only take place in Palestine through the instrumentality of Israel.

Once again Isaiah (in chapter xxiv) prophesied that the praises of God are to be heard from the sea and from "*the isles of the sea*," and that those in "the isles" are to glorify the name of the Lord God of Israel.

> They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in *the isles of the sea*. From the *uttermost part of the earth* have we heard songs, even glory to the righteous. (Isa. xxiv, 14.)

These songs and praises from the sea and from the isles of the sea are "from the *utmost part* of the earth," not the utmost *parts* of the earth, but, as we have noticed before, from *the end* of the earth. What islands were at the "utmost part of the earth"? Not those in the Mediterranean, but the British Isles alone.

Before leaving this expression, "uttermost part of the earth," it may be mentioned that it occurs in a remarkable passage referring to the kingdom of Israel in the New Testament.

Before our Blessed Lord's Ascension the disciples asked Him if He would at that time restore the kingdom to Israel.

> When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? (Acts i, 6.)

Our Lord replied that it was not for them to know the times and seasons, which God kept in His own power.

> And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto *the uttermost part of the earth*.

Our Lord did not tell them that they were wrong or that they had mistaken ideas of the Kingdom of Israel. On the contrary, He implies that they were right, but that the time for the revelation had not yet come. Having told them that it was not to be made known to them, He gave them this great consolation, namely, that they should be fitted to be His witnesses in Jerusalem, Judea, Samaria, and *the uttermost part of the earth*. This is invariably interpreted as the uttermost *parts* of the earth, and the same thing as preaching His name among the nations (Luke xxiv, 47), or as "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi, 15). The fact, however, remains that on this particular occasion, when speaking of the Kingdom of Israel, our Lord referred specially to *the uttermost part of the earth*.

To revert to Isaiah xxiv, 14 quoted above, the verse speaks of "*the islands of the sea*." Now there are no islands save those

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of the seas. The expression is a redundancy. One single word in the Hebrew language stands for both "sea" and for "west." It would therefore be correct to render the phrase, "the islands of the *west*," which helps to confirm all the previous indications of their identification. The islands of the west, those at "the end of the earth," and those at "the utmost part of the earth" are all one and the same group.

These "islands of the west" are again mentioned as "the islands of the sea" in Isaiah xi, 11:

> And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath and from *the islands of the sea*. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and the dispersed of Judah from the four corners of the earth. (Isa. xi, 11.)

Here we have reference to the second or Final Restoration of the two nations of Israel and the Jews to the possession of Palestine, and amongst the various places from whence they gather are "the islands of the west."

There is another passage which refers also to the Final Restoration of Israel, in which the direction is given as from the north-west:

> Behold, these shall come *from far*: and, lo, these from *the north and from the west*: and from the land of Sinim. (Isa. xlix, 12.)

These people of God are to come "from far," which, as already seen, was a description of the position of "the islands" where Israel was to dwell. In this verse we are told that this *far* place is *the north and the west*, which is the Hebrew expression for "north-west." What place might this be? It will be noticed that the chapter begins with an instruction to Israel in "the isles":

> Listen, O *isles*, unto Me; and ye people *from far*. (Isa. xlix, 1.)

These "isles" and these people are described as "from far." These are the people who return, as stated above in v. 12, "from far," and from "the north-west." Is it not clear that these "isles" are those of the far north-west and that the British Isles alone answer to the description of far north-west from Palestine?

Is it not remarkable that the people living in the British Isles did rise to might and power as the premier nation of the world in the very epoch in which Israel's Restoration was due?

Further, is it not remarkable that, after this Resurrection of the nation in the isles, she has now entered into the possession of the Land promised to the fathers?—that they should have gone there from what used to be "the end of the earth" or "the utmost part of the earth," even from "the islands of the west," even from the far "north-west"? Everything is exactly as foretold, and coming to pass as if it were the most natural thing in the world. Yea, so easily and quietly is God's Word being fulfilled that men do not perceive it.

Isaiah refers once again to "isles" with reference to the Final Restoration:

> 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. (Isa. lx, 9.)

Here again we have "the islands"; the isles and the ships of Tarshish; it is they who, under God, effect the Final Restoration of Israel and Judah. The isles cannot be other than those previously described and located by the prophet, which, even as these are, were said to be "from far." The ships of Tarshish belong to the "isles of Tarshish," the British Isles. It is clear that before the Final Restoration of Israel and the Jews to the Land of Promise there must be this Prior or Preliminary Restoration of Israel in the islands. The evidence for this seems overwhelming.

This concludes our study of Isaiah on "the isles." Jeremiah has at least one other reference to the British Isles which may be noticed, though its bearing on the Restoration may be nil. The prophet was commissioned by God to warn certain nations and kingdoms that they should drink of the cup of His fury, and amongst the number are found the kings of "the isles, which are *beyond the sea*" (Jer. xxv, 22). The sea here mentioned is the Mediterranean, so the islands were those beyond the Mediterranean Sea. These could only be the British Isles. It is interesting to note that these islands of ours were definitely within the scope of the prophet's great commission—Irish tradition assures us that he did actually come to these isles.

All the evidence that exists as to the whereabouts of these islands points solely to the British Isles, and there is none to the contrary.

Our investigations concerning the *Place* of the Restoration have led, then, to the following conclusions:

The Appointed Place	=	The Prepared Place.
The Prepared Place	=	The Wilderness.
The Wilderness ..	=	The Islands.
The Islands ..	=	The British Isles.

The only logical conclusion is that the Anglo-Saxon race can be none other than the House of Israel. The study of the *Time* of the Restoration led to the same conclusion.

It may be asked; When and how did the Tribes arrive in this Appointed Place? Obviously they should be there before Hosea's Third Day began. Reference to Table No. I gives A.D. 1260 to 1325 as the epoch of the beginning of the Third Day. Instead of the epoch, for convenience let us take a fixed date, say A.D. 1280, as the end of the Second and the beginning of the Third Day. What do we find in the history of our Island? During Hosea's Second Day, *i.e.*, from A.D. 280 to 1280, "this Wilderness," on being absolutely vacated by the Romans (A.D. 410), became the scene of continuous raids, invasions, and settlements by fierce tribes from across the North Sea. From the middle of the fifth century onwards until 1066 the luring into the "Wilderness" went on and was complete before the dawn of the Third Day (see Table No. V). One race, all descended from one stock, under the various names of Jutes, Angles, Saxons, Danes, and Normans, had invaded these shores and settled in these islands to form the English nation. They united with the Britons, Kymri, Celts, Scots, and Picts, who were here before them, and formed the British race. It was from this "Appointed Place" and from this consolidated people that there sprang the great Anglo-Saxon nations of to-day, viz., the United States of America,

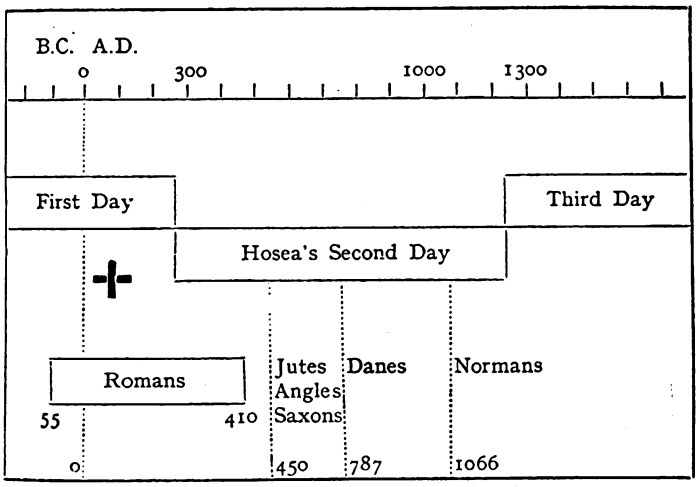
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the Dominion of Canada, the Commonwealth of Australia, the Dominion of New Zealand, and the Union of South Africa.

Thus history finds this people in "the Appointed Place" at "the Appointed Time" fulfilling "the Appointed Destiny" of Israel.

TABLE No. V.

BRITAIN IN HOSEA'S SECOND DAY.



DID CHRIST SANCTION PAGANISM?

BY THE REV. W. PASCOE GOARD.

OUR attention has been called to two pamphlets raising the question: "Did Christ sanction paganism?"

The Bible is clear enough on this matter and furnishes the necessary information. One scarcely understands why such a question should be raised in view of this fact. The question is apropos of a statement of fact made by myself in a former article.

The answer is of course:—

Christ did sanction *pagan rule.*
Christ did not sanction *pagan worship.*

In the Sermon on the Mount our Lord adopted every jot and tittle of the law and the prophets. Therefore He adopted every jot and tittle of the prophecies of Daniel. There we read as an historic fact God's message to Nebuchadnezzar, which message records God's gift to Nebuchadnezzar and to his successors in world-wide rule, excepting the contemporary kingdom. Due notice of the setting up of that kingdom which the God of Heaven would set up in the days of these kings of Heaven is incorporated in the Nebuchadnezzar Charter.

The following is the Charter:—

"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." The succeeding verses carry forward the terms of the Charter to the succeeding three Empires. (See Daniel ii, 37-45.)

Thus we see that *God appointed a pagan to be a world ruler,* except for the contemporary kingdom which God would set up.

In sanctioning every jot and tittle of the prophets in the Sermon on the Mount, our Lord ratified this among the prophecies.

Our Lord, in answering a stated case—it does not matter in the least that the stated case was brought in the hope of entangling our Lord in His talk, that did not affect the judgment of our Lord in the slightest degree; He did not think one thing and speak another for fear of a charge of treasonable teaching—our Lord, we say, in answer to the question, "Is it lawful to give tribute unto Cæsar or not?" answered: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

What are the things which are Cæsar's? They are contained in the above quoted Charter with which our Lord was perfectly familiar, and which He had ratified as to every jot and tittle. No question could be more direct, no matter why it was presented, and no answer could be more direct and final. It was required of the Jews to render unto Cæsar the things which were Cæsar's. The currency of the country showed that that country was under the rule of the Cæsar, and the possession and production of the tribute money was a confession to that rule on the part of those who questioned our Lord. Being under Roman rule, they must pay tribute to Cæsar.

The author quotes a statement of mine in the same article in THE NATIONAL MESSAGE AND BANNER, "IN ROME THE GOSPEL OF SALVATION IS JOINED TO OBEDIENCE TO CÆSAR." He exclaims "OBEDIENCE TO CÆSAR! If that is so, as the Christian martyrs defied Cæsar, they must have FORFEITED THEIR SALVATION."

Let us turn to *the Book* and see if *the Bible* enjoins on the Christians of the Roman world obedience to Cæsar. Not in matters of faith, for I carefully said in the article in question that *in matters of faith* the Church is one throughout the world. We declared then and now that for all the world in matters of faith the same foundation is required, namely: "repentance towards God, and faith in our Lord Jesus Christ." But in matters of obedience, we have seen what the Lord adjudged, and this is one of the most important of the "Judgments of Jesus" as a barrister of high standing named it in an article on "The Judgments of Jesus."

Now let us go to the Apostle Paul.

This is what the Apostle wrote to the Church in Pagan Rome:—

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

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Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour."—Rom. xiii, 1-7.

It cannot be overlooked that tribute and custom were paid to the Government. Here then obedience is enjoined to a pagan administration. It was the administration of Cæsar.

Again to Titus the Apostle Paul writes, as to instructions to be given to the Church in Crete. Titus iii, 1: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

Now these same principalities and powers and magistrates were the administrative authorities of a pagan administration. Again it was the administration of Cæsar.

These are the statements (1) of the God of Heaven through His prophet Daniel; (2) of our Lord; and (3) of the Apostle Paul. We are content with these and say that *the Lord sanctions pagan administration*; or did so when these instructions were written.

While they sanction pagan administration, *God does not permit that administration to interfere with matters of faith.* Thus, at the fiery furnace into which Nebuchadnezzar caused the three Hebrew children to be thrown, God interfered and reversed the king's act. Also at the lions' den into which Daniel was cast, God interfered and reversed the plot of the enemies of Daniel.

In matters of faith the Church is exhorted by this same Apostle Paul, who enjoins obedience to pagan administration in matters of service: "Ye have not yet *resisted unto blood* striving against sin."

Resistance, and *obedience*, inculcated by the same person. How? The Apostle refers to resistance *in matters of faith.* The Apostle enjoins obedience *in matters of service.* This covered the duty of the Christian in the Roman world.

VARIED REQUIREMENTS IN RELIGIOUS OBSERVANCE.

Was the Church the same to the "circumcision" and to the "uncircumcision"? *In matters of faith*, yes. Was it the same in *matters of religious observance?* Let us see.

"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

And the Apostles and elders came together for to consider of this matter.

And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know now that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

And put no difference between us and them, purifying their hearts by faith.

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

And to this agree the words of the prophets; as it is written,

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Known unto God are all his works from the beginning of the world.

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barnabas, and Silas, chief men among the brethren:

And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Men that have hazarded their lives for the name of our Lord Jesus Christ.

We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts xv, 5-29.

Thus we see that the Church continued one in faith, but was divided in religious observance. This difference was even marked in the conduct of the Apostles. St. Peter at one time

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ate with Gentile Christians who were not circumcised. Then because certain brethren had come from Jerusalem, he withdrew from eating with them and separated himself. For this St. Paul "withstood him to his face."

Thereafter St. Paul declared the while St. Peter was the minister of *the circumcision*, St. Paul was the minister *to the Gentiles*, or uncircumcision.

So the Church was *one in faith* but *separate in religious observance!*

Again the Church is *one in faith* but *separate in service*. In Israel, as I have pointed out, it was enjoined to the Israelite to be loyal in service to the administration of the Kingdom of God in the hands of the House of David, and to keep the Common Law, that is to say, the Law of the Lord.

As we have seen, in Rome the injunction was to be obedient to the administration of Cæsar.

These things, during all the time of their continuance, divide the Church *in matters of service*, notwithstanding that the Church remains *one in matters of faith*. It must of necessity so divide the Church until all nations shall be united under the single administration of the House of David, being obedient to the Law of the Lord.

OUR GREAT ADVANCE.

By J. J. Morey.

We are encouraged by the number of responses which have already come to hand asking for the particulars we promise to send to those of our readers anxious to form British-Israel Study Circles.

We are sure, however, that many more are hesitating from some cause, and we desire to remove all difficulties and to give all necessary explanations so that the way may be made quite clear and plain.

Many of our experienced readers have already a circle of friends to whom they have introduced our subject, and who are already interested in it. Our aim is to bring these friends into Circles formed for a definite study of one of our leading Text-Books, and for general conversation.

We desire also that our weekly and monthly periodicals should be read by all such Circle students, and the articles contained therein discussed and explained.

There are hundreds of capable, voluntary workers in all parts of our Empire whom we are anxious to organize and employ in definite work for our great Cause.

Is not this exactly what the Movement needs? Is not this precisely the work many of our readers can efficiently render?

Do not hesitate, but make the venture in faith, leaning upon us for advice at every step.

We are determined to make 1930 a notable year, one of great effort and real progress.

Discuss this matter with your friends. There is time for a beginners' course before the holiday season, and this will be but a preparation for a larger and more comprehensive study during the winter of 1930–31.

The whole purpose of this proposal is to kindle interest in the Bible and its history and prophecy concerning Israel. If we can induce our friends to read a reliable interpretation of Biblical teaching, they will read the Scriptures themselves, and see for the first time the meaning of the Great Book which contains the oldest truths given to men.

Modernism must be counteracted and refuted; the religious apathy of our day must be attacked in good earnest, and the nation must be prepared for the return of our Lord.

The work we urge upon you is really important, and we know very many of you are burning to do something in this direction.

You long to see our Truth become the common belief of all. You hope to be of some use in achieving this great result, and you are already wondering if you could make a Study Circle succeed.

By the help of God you can, and we are convinced that from this plan many of our readers will find great cause for thankfulness and rejoicing.

But do not delay. Time is most precious, and the demand is urgent. Send for our details at once and let us help you. Please address all letters—

"*Study Circles.*"
Secretary-General, B.-I.-W.F.,
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SILENT WITNESSES.

By E. M. Foster.

Science started on a religious basis. In our own land the priests of the nation, the Druids, were men of learning, and their religion was manifested in their science. An examination of Stonehenge, for instance, will make this plain.

Passing on to a much later time, the Middle Ages, we find science worshipping false gods. Superstition took the place of faith.

Centuries later learning was re-established on a material basis, and theories such as the Darwinian Theory led men to doubt the old and everlasting truths.

And then the dawn came with modern science as we know it. Now the thinker is at a loss to know where matter ends and spirit begins. He deals with the Unseen. Space—time. Wireless waves. Atomic energy. He seeks to correlate the known and unknown. Of a sudden we find ourselves having the same attitude of mind as the ancient Druids and builders in Egypt. The Great Pyramid, "a sign and a witness in Egypt," with its mathematical and astronomical secrets revealed, seems to answer and encourage the modern scientist. And best of all: it stands as a witness to the Bible. The time is surely coming when this great stone monument will bring science in line with the Bible. It has already shown the accuracy of Biblical science. Its very stones cry out that "the Stone which the builders rejected is become the head of the corner." What a grand message that is to those who will hear and understand!

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WILL readers please note the announcement overleaf of the meetings to be held at Headquarters on Wednesday and Thursday, April 9th and 10th, at 3 and 8 each day? We hope for good attendances at each meeting.

* * *

The Annual Meeting for members and associates will be held on Wednesday afternoon, April 9th, at 5.30.

* * *

Miss Hamilton Hunter lectured for the Bristol Branch on the subject "The Bride and the Church," in which it was shown that Israel had been covenanted to God on Sinai by a covenant which He had called the Covenant of Marriage. The Northern Kingdom of the Ten Tribes was divorced from that covenant for her sins, but it was promised her that she would be re-converted under a new covenant, and be re-betrothed. This *nation*, Israel, was the Bride. Two other lectures were given.

* * *

At the Watford Branch meeting of the Study Circle, on March 24th, an address was given by Rev. A. E. Couldrey, which was intensely interesting and inspiring, and much appreciated.

* * *

Lieut.-Col. Smythe gave two interesting lectures for the Tunbridge Wells Branch on March 18th. This Branch reports increasing membership every month, which is very encouraging, and an evidence that God is blessing the efforts being made.

* * *

The speakers at Headquarters last week were Mr. John Leech on Wednesday and Mr. W. A. Jordan on Thursday.

* * *

"The Challenge of British-Israel Truth" was the title of an address given by the Rev. T. H. Whitehouse in Gloucester on March 20th. Dr. E. F. Waddington presided. Opening his lecture, Mr. Whitehouse declared that all truth was challenged. All had heard of the expression, "Truth against the world." That was an old Cymric motto. The British-Israel teaching is Truth, and could be pitted against the world, which at the present time was astonishingly full of different teachings that were so conflicting and contradictory that they could not all be true. British-Israel offered something that was not in itself salvation; it was God's call to the nation to rise to the majesty of its destiny and serve Him; and, serving Him, serve their fellow-men and lift them by the glory of an inspiring ideal and a Divine commission. God had His British race in the world to be His witnesses, to be His servant nation, to be His messenger to go out to the ends of the world to help, teach, comfort and inspire. Ours is a call to service—a national service of every man, woman and child in the whole nation. The wonder of salvation had to be realized, and the equal wonder of redemption had to be grasped. We are teaching something which is being seized upon by the masses of the people. Mr. Whitehouse urged his hearers above all to get back to their Bible, their God, and their Saviour and Redeemer Jesus Christ.

The speaker delivered another lecture in the evening, when the chair was taken by Mr. E. C. Warwick, supported by Mr. A. E. Smith. In the course of this lecture the speaker said that the Federation were anxious to get a Branch formed in every town and village of any size, for meetings to study the Word of God—not to separate themselves from their own Churches in any way, but to meet together for study in relation to the Kingdom of God on earth.

* * *

We look forward to full and interesting meetings at Headquarters on April 9th and 10th, as announced overleaf. Leaflets are available for all who can use them to advantage.

* * *

Wide-spread interest is manifested in U.S.A. over the forthcoming All-American Convention to be held in Detroit on May 6th, 7th and 8th, in the Big Nazarene Tabernacle, kindly lent by the Rev. Howard W. Jerrett. A splendid programme is being prepared by our Mr. Howard Rand, of 110, Merrimac Street, Haverhill, Mass., who is working day and night to perfect the arrangements. The Revs. Dr. Lincoln McConnell, Dr. Fowler Ham, Bishop J. H. Allen, Dr. George McGinnis, Dr. John W. Stephens, and others have already promised to take part. It is expected that Colonel Evan A. Watkins and the Rev. J. H. Kelly, of New York, will take part. The Rev. Pascoe Goard will represent Headquarters, and he will be supported by the Rev. Joseph Gay.

* * *

On February 27th Mr. F. K. Crosby-Chopin addressed the Toronto Central Branch, his subject being "Who and What is Germany in the Light of Present Day Research?" His address was unusual, and very much appreciated by all who heard him, and they found much food for thought therein.

The Musicale which was arranged by one of our members, Mrs. Learmonth, took place in our Lecture Hall in British-Israel House on March 1st. It was a magnificent success. The programme was ideal, and was splendidly rendered by the artistes.

* * *

It is with great regret we have to announce the death of Mrs. Gair, mother of Mr. George R. Gair, who passed away very suddenly at St. Helens, Lancashire, on March 13th. Mrs. Gair had been a strong British-Israelite for many years, and was partly responsible for her son, George, taking up the study so whole-heartedly. Mr. George R. Gair is well known by many of our readers as a clever lecturer on Heraldry and kindred subjects.

* * *

A representative audience welcomed Mr. Herbert Garrison in the Stuart Hall, Norwich, on March 24th, when he lectured

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on "Cameos of our World-Wide Empire," with lantern pictures, and when the Lord Mayor of Norwich presided.

Six British-Israel meetings were held on the following three days, and addresses were given by the Revs. Pascoe Goard, T. Sparshott Johnson, M.A., G. H. Hewitt, B.A., and Messrs. John Leech, K.C., W. T. F. Jarrold, and H. Garrison.

The Rev. F. W. Bennett-Symons, M.A., Dr. G. S. Pope, J.P., W. T. F. Jarrold, Esq., J.P. (Ex-Sheriff), and John Shaw Tompkins, Esq., were the Chairmen. We are deeply indebted to Mr. Jarrold, Mrs. Brett and others for their excellent work preparatory to the Mission. Several friends came from Yarmouth, King's Lynn, and other districts around, and the addresses were listened to with marked attention.

* * *

A remarkable book has just been published under the title "The Crucifixion of Russia," by Mr. F. A. Mackenzie, the well-known journalist. The author has visited Russia a number of times, and has spent altogether several years there. His descriptions and conclusions are based on personal knowledge and close observation. They make a terrible indictment of the horrible Soviet system. The book is free from exaggeration. Lovers of liberty and religious freedom should read it. We understand that thousands of copies were ordered in advance; the price is only 2s., postage 3d. The book may be had from the Covenant Publishing Company, 6, Buckingham Gate, S.W.1.

* * *

On Thursday, March 13th, the Toronto Central Branch was addressed by Mr. D. M. Duncan, the Financial Secretary of the Canadian Federation and Vice-President of the Ontario Provincial Executive. His address was a reply to the question "Where shall the Government be?" and was one of the most inspiring addresses given before this Branch this season. The attendance at our meetings is gradually increasing, and is most encouraging.

Mr. Thomas Ransom, of Toronto, visited Hamilton on Thursday, March 13th, and addressed a public meeting of the Branch there, dealing with the history of some of the migrations of our people in days of old—under the caption, "Egypt and Palestine into Britain."

On Saturday, March 15th, a Sale of Home-Cooking, held under the auspices of the Women's Auxiliary at British-Israel House, resulted in the realization of a profit of $50.00. This is an example of the splendid work being done by our women here.

The Garrett Branch, located in the west end of Toronto, is holding its regular meetings twice monthly. Mr. Geo. Garrett, the President and Leader, is a well-known Bible Class teacher in Toronto, having a large class of young men at St. Alban's Cathedral.

* * *

The Annual Conference of the British-Israel Federation of Canada will be held in Winnipeg on May 14th, 15th and 16th. The Canadian and many of the American leaders will be present. A strong platform is being arranged, including the Rev. Wm. Pascoe Goard. Those who intend to be present, or who wish information, should communicate with the Secretary, Winnipeg Branch, P.O. Box 2004, Winnipeg, Man.

With profound sorrow we record the passing away of Mrs. Vincent Wright, the wife of our Financial Secretary—Colonel C. Vincent R. Wright—after a brief but painful illness. She had endeared herself to all who knew her, and she was a devoted worker in our sacred Cause, ever cheerful, bright and helpful. Her activities included special work in connection with the Annual Sale of gifts, and the Women's Auxiliary. We shall miss her sorely. To our good friend Colonel Wright we offer our deepest and most sincere sympathy, and we pray that God will graciously comfort and sustain him in his bereavement as He only can.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 193, Lavender hill, Tuesday, 8th, at 8. Miss Hamilton Hunter.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 10th, at 8.
BOURNEMOUTH, Y.M.C.A., Lecture Hall, Tuesday, 8th, at 3. Mr. H. Beckwith.
BOURNEMOUTH, St. Peter's Hall, Hinton Road, Thursday and Friday, 10th and 11th, at 3 and 8. Mr. John Leech, M.A., K.C.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 10th, at 7.30. Bible Study.
CANTERBURY, County Hall, St. George's Street, Friday, 11th, at 8. Mr. J. J. Morey.
CARDIFF, Y.M.C.A., Taff Station, Tuesday, 8th, at 7.30. Rev. W. T. Medhurst.
CROYDON, Y.M.C.A. Horniman Hall, West Croydon, Friday, 11th, at 3 and 8. Miss Hamilton Hunter.
DARLINGTON, Mechanics' Institute, Wednesday, 9th, at 7.30. Mr. D. Robertson.
DERBY, Cavendish Cafe, Cornmarket, Thursday, 10th, at 7.30. Rev. T. H. Whitehouse.
DURHAM, Windsor Cafe, Market Place, Thursday, 10th, at 7.30. Mr. D. Robertson.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 7th, at 8.15. Mr. P. F. Bragg.
EXETER, The King's Lodge, Y.M.C.A. Lounge, Wednesday, 9th, at 7.30. Mrs. Rideout.
GOSPORT, Camden Town Mission Hall, Brockhurst, Tuesday, 8th, at 7.30. Rev. E. A. Couldrey.
GUILDFORD, Holy Trinity Hall, High Street, Friday, 11th, at 3.15 and 8. Rev. E. A. Couldrey.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 10th, at 7.30. Rev. R. G. F. Waddington, M.A.
HARROW, Gayton Rooms, Station Road, Friday, 11th, at 8. Rev. Gregory Bestall.
HEADQUARTERS, 6, Buckingham Gate, Wednesday and Thursday, 9th and 10th, at 3 and 8. May Meetings.
HORSHAM, Town Hall, Tuesday, 8th, at 3.15 and 7.15. Mr. J. J. Morey.
HULL, Church Institute, Albion Street, Tuesday, 8th, at 7.30. Mr. F. Lythe.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 10th, at 7.45. Mr. J. H. Brenchley.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 8th, at 7.45. Mr. J. Foster Beaver.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 10th, at 7.30. Mr. H. D. Houghton.
OXFORD, Methodist Free Church, Thursday, 10th, at 7.30. Rev. E. A. Couldrey.
PAIGNTON, Y.M.C.A., Tuesday, 8th, at 3. Bible Study, Rev. Com. Roberts.
PORTSMOUTH, Marie-La-Bonne Hall, Swan Street, Monday, 7th, at 3 and 7.30. Rev. E. A. Couldrey.
PUTNEY, 12, Ravenna Road, Monday, 7th, at 8. Study Circle. Rev. Kenneth Dodds.
RHYMNEY, British-Israel Hall, Tuesday, 8th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 9th, at 7.30.
SOUTHAMPTON, Atherley Hall, Shirley, Wednesday, 9th, at 3 and 7.30. Rev. E. A Couldrey.
SOUTHPORT, The Hall, 631, Lord Street, Monday, 7th, at 7.30. Mr. J. Foster Beaver.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 7th, at 8. Rev. T. Sparshott Johnson, M.A.
TEIGNMOUTH, Temperance Hall, Monday, 7th, at 3. Bible Study. Rev. Com. Roberts.
WIGAN, Miners' Hall, Millgate, Wednesday, 9th, at 7.30. Mr. J. Foster Beaver.
WOOLWICH, Town Hall, Tuesday, 8th, at 8. Rev. Pascoe Goard and Mr. Herbert Garrison.
WORCESTER, Trinity Hall, Church House, The Cross, Monday, 7th, at 3.15 and 7.30. Rev. T. H. Whitehouse.
WORTHING, 71, Rowlands Road, Wednesday, 9th, at 3. Mr. Basil Stewart.

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BRITISH-ISRAEL-WORLD FEDERATION.

Headquarters: 6, BUCKINGHAM GATE, S.W.1.

The Annual May Meetings are being held this year in April at H.Q. as above. The dates are:

Wednesday and Thursday, APRIL 9th and 10th,
at 3 and 8.

MAJOR J. KNOWLES, O.B.E.

the President, will preside at the opening meeting.

Addresses by

The Rev. PASCOE GOARD, F.R.G.S.
The Rev. CHARLES COOPER, F.G.S.
The Rev. J. J. WHITEHOUSE, M.A.
JOHN LEECH, ESQ., M.A., K.C.
MR. HERBERT GARRISON, F.R.G.S.
MR. JOHN J. MOREY,
and others.

The Annual Meeting of Members and Associates, for receiving the Annual Report and Balance Sheet for 1929, will be held on Wednesday, April 9th, at 5.30.

HERBERT GARRISON, *Secretary-General.*

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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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CONTENTS

	PAGE
APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—X. By the Rev. W. Pascoe Goard	225
CROSSING THE RIVER. By the Rev. W. Pascoe Goard	228
EXPOSITIONS IN THE ACTS OF THE APOSTLES.—No. 8. By the Rev. Joseph Gay, A.T.S.	230
PREDESTINATION.—IV. By the Rev. R. G. F. Waddington, M.A.	232
BRITISH-ISRAEL FACTS *not* FANCIES.—X. By Major-General C. A. Hadfield	234
CHALLENGE TO THE CLERGY	235
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	236
OBITUARY. The late Rev. Arthur Clarence Chambers (with Portrait)	237
FAITHFUL TO HIS WORD. By E. M. Foster	237
THE SECRETARY-GENERAL'S NEWS AND NOTES...	238

EDITORIAL.

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

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

APPROACHES TO THE FACTS OF BRITISH-ISRAEL TRUTH.—X.

BY THE REV. W. PASCOE GOARD.

A LAST question must be asked before this series is closed.

We have already asked the questions :—

What is the British-Israel nation to God?

What is the nation to our Lord Jesus Christ?

What is the nation to the world?

We now proceed to ask :—

What is the world to the British-Israel nation?

The answer to this is obvious to those who have followed the logic of the position as set forth in the Bible. The nations of the world, "all the nations of the earth" (Gen. xxii, 18), are to the British-Israel nation *God's Great Congregation*, to which the Israel nation has been dedicated to minister as God's Kingdom of Priests and as "an Holy Nation."

The question, "What is the world to the British-Israel nation?" and the obvious answer which arises out of the Bible teaching, is of prime importance to the British nation, and to the Anglo-Saxon family of nations, and to the world.

Now, as to the Priesthood of the nation. We must go to the organization books of the Bible to see what exactly is meant by this great doctrine of the Bible. When God said to Israel, "Ye shall be unto me a Kingdom of Priests and an Holy Nation," just what was it that He meant Israel ancient and modern to understand?

What the Priestly tribe of Levi was in ancient Israel, that the Kingdom-nation is to the nations of the world to-day.

What, then, was the Priestly tribe of Levi in both its Houses to the nation Israel?

There was first selected from among the families of the tribe of Levi one single family: the family of Aaron. This family was erected into "a House." They of that single family became the House of Aaron. This family was ordained in hereditary succession to minister at the Altar of the Lord of Hosts, on behalf of the people. They alone could offer sacrifices to God in the Temple. These constituted the Priestly ministry of the Church in the wilderness.

The remaining families of the tribe of Levi were also constituted into a House. They were dedicated to a Priesthood, having a secular service. All their activities were to be devoted to this ministry to "all the congregation." They were to have no other service nor occupation. They were not to be the holders of lands among the tribes. They were to receive a tenth of all the product of the lands and labours of the remaining ten tribes.

To the Levites was committed the care of the material things of the Tabernacle and Temple. To them also was committed the care of all the congregation "before the tabernacle of the congregation."

Their position in the nation is illustrated by their camping-ground when the tribes were at rest, and by the cities in which they were domiciled throughout the nation when they became settled in Palestine. In the wilderness they camped in hollow square about the Tabernacle. The other tribes could not approach the Tabernacle without going through the lines of the Levites. The Aaronic House went into the Tabernacle

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to minister. The Levites ministered " before the tabernacle " and scattered among the tribes to carry forward their duties.

When the people came to rest in the land of Palestine, the Levites were assigned cities in the land which scattered them at convenient centres throughout the tribes. They were therefore always at hand to minister to the people.

These things may be read clearly in the Books of Leviticus and Numbers.

Now let us look at the tribes as they are encamped around the tribe of Levi, which tribe in turn is encamped around the Tabernacle of the Lord. As we think of the tribes of Israel thus encamped around the tribe of Levi, let us through this illustration see the nations of the world encamped about the Kingdom of Priests, the nation Israel (Ex. 19).

The tribes of Israel were always encamped in the place appointed for them by the Lord Himself. The order of their encampment is set forth so that we have no trouble in reproducing the plan. Indeed, it is produced for us in the Bible.

There were twelve tribes in the nation. These for convenience sake were organized into four brigades of tribes, each consisting of three tribes. Each of the brigades occupied a face of the square. The four leaders were Ephraim, Reuben, Judah, Dan. Their emblems were—

Ephraim—the Ox, which in modern form is the Unicorn.

Reuben—the Man.

Judah—the Lion.

Dan—the flying Eagle.

Every family had its own pennon. Every male of the family from twenty years old and upward was enrolled for military defence, under the pennon or standard of his father's House, in the hosts of Israel.

Every man was equally aware of his religious duties, and of the duties of national citizenship.

Thus was the Kingdom-nation organized for service to the last man, and everywhere it hummed with that life which is lived and enacted under the consciousness of being engaged in a task appointed and organized by God.

In and out among the tribes the members of the House of Levi went ministering in all things to the congregation, and in the midst of them the " Priests the sons of Aaron " ministered in the Tabernacle, offering sacrifices to God and leading the worship of the nation.

Outside of the tribes of Israel were the surrounding nations of the world as they came into contact with the Kingdom-nation.

There were the kindred nations: Edom, Moab, Ammon. The Lord laid an embargo on Israel so that they might not, even when the national interest seemed to demand it, come into adverse collision with these nations.

There were the friendly nations, with whom they were directed to live in amity and good will. For instance, the later alliance between David and Hiram of Tyre. In the earlier period there was the sister nation of Syria, founded by the brother of Abraham, from which nation came the female stock of the House of Israel.

There were the competitive nations, such as Assyria and Egypt, with whom the nations should carry on commerce, and to whom they should ultimately bring the blessings of the Covenant.

There were the enemy nations, whose very contact meant corruption. These nations of Palestine were venereal degenerates whose touch meant pollution and death. To scatter the diseased classes of these among the nations would be to scatter infection and hereditary evil. The earth must be purged of their fatal presence, and they themselves must be given the sad but beneficial boon of death. To continue the life of such people might be the duty of men under the ordinary conditions of life. Even so it would have to be in perpetual quarantine if the health of the world were to be preserved. But Divine wisdom decreed that such plague spots in the Canaan nations, as were of those whose " iniquities were full," should be removed by sudden and painless death, namely, death by the sword.

All the remaining uncovenanted people were " driven out " from the land.

There remained the Covenanted people. These were the Gibeonites. Being Covenanted, although the Covenant had been obtained by fraud, they must be maintained and cared for to the end of the world's history.

There were envisaged in prophecy all the people beyond the then horizon of Israel knowledge, all of whom were potential beneficiaries of the Kingdom of Priests. To all the families of the earth in due time the Kingdom of Priests should minister.

Now let us take the illustration from the ancient application of this principle, and apply it to these modern days.

The Aaronic ministry was removed from among Israel when the Lord had taken upon Himself the new Priestly office and Order as a Priest for ever after the order of Melchizedek. In their place came Christ the Great High Priest, and the Apostles and Ministers by Him established. These are offering in the sanctuary sacrifices of praise to God, and are leading the worship of the people. These constitute the centre of the Church in modern days as the Sons of Aaron constituted the centre of the Church in the wilderness.

The Levitical ministry is still carrying on.

These have the care of " all the congregation." Now as in ancient times the congregation of the Lord consists of all the nations of the earth, the magnitude of their task is manifest.

The Levitical ministry is still concerned among the nations with public education—the public education in the widest sense of the families of the earth. We must not think of this at the present stage in parochial terms, but in the widest international terms. What we should be doing, as the Kingdom-nation, is illustrated by the activities of the Jesuit order, who are concerning themselves with the general education of the public in matters which it is their desire the public of the world should believe.

It is also illustrated by the methods of the Communist organization centring in Russia. These are busily engaged with world dissemination of their negations of all good and their positive proclamations of all that is evil, with sufficient smattering of things which are good in themselves to carry them along.

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It is the duty of the Kingdom of Priests to instruct the nations of the earth as to the facts of the Kingdom of God in the earth as a going concern. In other words, it is theirs to preach the Gospel of the Kingdom.

It is theirs to make clear to the world the wonderful works of God in those realms of nature which furnish the basis of the natural sciences. Thus to make clear that "The heavens declare the glory of God and the firmament showeth His handiwork," as well as the fact that "The law of the Lord is perfect, converting the soul. The testimonies of the Lord are sure, making wise the simple."

It is theirs to make clear the very clear-cut basis and order of sociological organization. This organization is founded first upon the family which constitutes the Household of God in the earth. The Israel tribes are born into this circle. It is their birthright. The other individuals and nations which accept of the Bible truth and of Jesus Christ as Saviour and King are brought into this Household by adoption. Thus the whole of the human family are united in the Lord our God and the Holy One of Israel. From this basis the Law of the Lord is designed to so arrange the great family circle in the earth "to the end that there shall be no poor among you."

These indications may illustrate the educational task of the Kingdom-nation.

It is the Priestly function of the Kingdom-nation to take care of the health of the people of the world. Blindly the nation is concerning itself with this great task. The work that the Kingdom-nation is doing in the world in the way of sanitation, irrigation, preventive and curative medicine, etc., is beyond praise. But when we see that she has been charged by Almighty God with the care of the public health, the wonder ceases.

Now the health of the people may be preserved to a degree by the means indicated, and other means. It may be that we trace diseases to their source and kill them there, as in the case of yellow fever in South America. It may be that the nature of diseases are discovered and thus prevented, as in the case of beriberi and polagra, which have both been removed from the list of unavoidable human ills.

But the greatest thing to do is to show that right relationship to God is a sure way to banish all the evils of disease; reach what conclusion as to the how, or method of reaching the result we will, the matter stands that it is the teaching of the Bible that if right relationship to God is re-established in the Kingdom-nation, Israel-Britain, and in the nations associated or to be associated with her in the Kingdom, the Lord Himself undertakes to remove all sickness from among the people of the nation and company of nations. This is a fact that we have lost sight of largely, and the Kingdom of Priests have to a great degree failed to benefit by the provision and to preach it. But it is nevertheless one of the great practical truths, that the Lord God of Israel holds Himself ready to make good the people's health.

That the Lord is taking every opportunity to make this clear by practical Divine leadings among various branches of the people is evidence that He is waiting to be gracious in this regard. When the Kingdom-nation again with the faith of a little child returns to the Lord whole-heartedly, the health of the people will be as widely established as the boundaries of the Kingdom-nation.

Preservation of Order and Administration of Justice.

This Priestly function of the Kingdom-nation among many races and in many lands is becoming more and more an object-lesson which is attracting the attention of the world. It is needless to specify in this great field—India, Africa, the South Sea Islands, Burmah, and so on, and so on, tell the marvellous story. The Kingdom-nation Israel-Britain has entered upon the task and made considerable progress therein. But it shall yet be the task of the nation called by Isaiah "The Ministers of the Lord" to restore order and administer justice in all the earth. To this end all the nations which are being, and shall be, joined to her in the Kingdom will lend their assistance, and they will all share alike in the peace and prosperity which will prevail.

Publication.

The first great item of the task is to publish to the ends of the earth the tidings of Salvation. This is primarily achieved by sending out the written Word of God. To this end the British and Foreign Bible Society is labouring as an agency significantly honoured by God.

Then, as a second item of the task, comes the publication of the Law of the Lord, or the Common Law.

This is now promulgated among a third of the families of the earth, and the time is not far distant when all nations will adopt the Law of the Lord as the basis of national administration. Above all is the preaching of the Gospel to every creature.

So the Kingdom of Priests is set among the nations. The Temple of God is still in the midst of her. She is but dimly aware of the task, and of the exceeding honour. But she is awakening more and more each day.

Seeing, then, that such is our calling as a nation and company of nations, what manner of men ought we to be? Let us humbly kneel at the feet of our Saviour and King and re-consecrate our lives to the task of serving the great congregation of the Lord, which embraces all the families of the earth.

Is it not a marvellous thing to begin to realize that *the doctrine* of *the Second Coming of our Lord* is beginning to take *historic shape in preliminary events* which are great in themselves but which are greater in that they indicate the near approach of the return of our Lord to take the throne of His Father David, and to reign over the House of Jacob for ever? This Kingdom shall embrace all the nations found worthy by Him to enter with Him into the Kingdom. This He majesti cally describes in the 25th chapter of St. Matthew.

"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 . . . .

Then shall the King say to those on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."

It is needless to point out that the House of David has been ruling in the Kingdom for the last three thousand years.

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CROSSING THE RIVER.

BY THE REV. W. PASCOE GOARD.

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

LET us think a little about the march forward along the path of time; the path which is marked by birthdays, and by anniversary days, set along the roadside to remind us of our progress on the journey.

"*The days of a man's years are three score years and ten.*"

It is but a short march, a very short march indeed—it is a march in which there is no halting. We travel partly on our feet, partly on a conveyance which travels forward just the same whether we sleep or wake.

It has been the writer's experience to travel for an aggregate of many months on fast-moving trains. We have awakened; and travelled. We have eaten; and travelled. Many a meal has been marked by twenty or more mile posts by the side of the road. We have travelled equally fast when we have retired to our berth or stateroom, and slept. So with our life journey. In all the three score years and ten there is not one single halt, even for an hour. Tick-tock, tick-tock, the moments click off unceasingly as we travel over the rails of the journey of life.

What a trip we are having! What a happiness to look back over much of it! What scenes we have lingered in, and then passed over! What cities have flashed upon our sight, and been left behind! What countries we have traversed, and halted not! What seas and continents and oceans we have crossed! What people we have met! What dear ones we have loved! What institutions we have known, and some of them enjoyed! As a veteran of over ninety years said to me the other day, "I have had a good life; I have had a good life." "Friend," I said, "why put that statement in the past tense? At the best your life is only beginning. What is a century, more or less, in an everlasting life?"

Before us glistens the river: the deep river: the bridgeless river: the river whose farther shore is beyond our seeing, and will be till we cross to the other side. The mysterious river, to which sooner or later each must come, and which each must pass—until the Lord shall come and save the trouble of the process.

Many of our friends have come to, and have crossed the river. We saw their feet step into the flood. They passed to the middle distance, and then from sight and sound, and we had sadly to turn away from following them. We shall also come to, and shall cross the river. But it will be at the time appointed by the Father. We might not go with those who have gone; we may not stay for those who shall follow after.

Many of us are at the margin of the flood. So was Israel. Before them was the sea: on each side of them were mountains: behind them was the pursuing enemy. It seemed that Israel was trapped indeed. But no! The Voice of the Lord rang in the ears of Moses: "Speak unto the Children of Israel that they go forward." And they went.

But what of the waters of the sea? Why—the waters fled. The land became dry under their feet. The waters were a wall unto them—that is to say, a defence unto them—on the right hand and on the left. The enemy essaying to cross after them were drowned.

Here is an historic fact. But the historic fact is also a parable of the way we go.

Before us lies the mysterious river. We are on the incline. We would fain halt and delay the crossing. But the tick-tock, tick-tock, tick-tock of the chronometer goes on without halting, and we go with it.

What shall we find on the other side?

Now the body we have always inhabited cannot cross such a river and live; therefore, from habit, we shrink, and sometimes fear. But don't let us worry, because *we are not going to take the body across the river.* It has served us more or less well, as a dwelling-place in this earth life. It is not suitable for the life on the other shore. So we shall put it off, much as we have learned to love it. We love it even with its aches and pains; much more with its pleasures and delights. Yes, this body will not be needed any more where we are going. So we shall leave it behind. So the river will not harm it.

God has provided a process for it which will take it back to its primal dust, that it may later be reconstructed and enter into and bear a part in life and beauty again. In the process the body will be purged of the seeds of dissolution and of mortality for ever.

The river cannot hurt the Spirit of the child of God.

The soul will not sink into nor wade through the waters of the river. With more than the freedom of a bird in our earth's atmosphere, the Spirit released from the body will spurn the river, and soar to the heavens above it, with vigour and health which will be immortal.

So we will not fear the river, nor wonder why the dear Lord neither bridged it, nor provided a ferry.

I had crossed the Atlantic, and we were coming to dock at Liverpool. Standing alone, I was watching the bustle and activity of the river, the city, and the air, as we drew near. Suddenly I found myself laughing aloud, and curious eyes turned in my direction. But I did not tell my thoughts just then to anyone.

I saw the *ships* and *ferries* on the river. I saw the *autos* of all kinds on shore. I saw the *trams* and the *trains.* I saw the *aeroplanes* hovering over. I saw every kind of contrivance to give freedom of action to man, and then I remembered that when I put off this mortality, and put on the immortal body which the Lord has prepared for me, I shall want none of these things to give me mobility of action. To wish and to will, will be to go.

So that is why there is no bridge to the river, there is no body to cross, although all persons will cross until the Lord shall come.

So that is why there is no ferry provided. No *spirit* would think of using such a cumbrous mode of going forward. Free as the air, swift as the light, we shall take the path which opens to our wondering and gladdened vision.

But is it not in the body that we greet our friends? Could we so greet any without the body?

Out of the body should we not be both inaudible and invisible? Is it not with the body that we reach out a hand in greeting, or to help, or save the endangered? Could we do these things out of the body?

Because we are going away from the earth for a time to a world unsuited to the present body, we shall need *another*

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body to enable us to enter into *another kind of life*, which requires *another kind of manifestation*. Therefore, we "have a building of God, a house not made with hands, ETERNAL IN THE HEAVENS." In that body there are no seeds of dissolution at all, but life everlasting. Here is the statement of Holy Writ:—

"For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked."—2 Cor. v, 1-3.

What will that body be like? What will be its powers? It will appear like the present body or not, just as we desire it to be.

How shall we know that this is the case? We have an example before us, in Jesus Christ our Lord. After His Resurrection He manifested the powers of the new body to His disciples again and again.

He was known by them at times, He was not known by them at times. Therefore we may know that He changed His appearance at will. The Bible says of one occasion, "their eyes were holden that they should not know Him." To them He appeared to be a stranger.

On another occasion they were in an upper room, and "*the doors were shut for fear of the Jews.*" Shut; locked; bolted; and yet suddenly He was standing in the midst of them. Walls and doors were no barrier to Him. He needed no porter to open the doors, nor any to bid Him enter.

He was not present! He was present! and there was no intermediate approach. Suddenly He stood in the midst of them. And yet *He was what a Spirit unclothed is not*. He was clothed in an immortal body.

He said, "Handle Me and see; for a Spirit hath not flesh and bones as ye see Me have." Moreover He ate a two-course meal before them; fish, with honeycomb for dessert.

Appearance and disappearance; this was the order of His stay with them after the Resurrection. "And as He is, so shall we be in this world," said the Apostle. True our Lord was then clothed with His resurrected body. Yet in Spirit "He went and preached to the Spirits imprisoned," the Scripture says; and performed mighty things, the full history of which we shall know in due time, and this while His material body lay in the tomb.

The day came when He must be taken from them. He had said, "It is expedient for you that I go away." Now the time had come for Him to go. There was no chariot, no horses of fire. He simply ascended from among them. They watched Him go until "a cloud received Him out of their sight." It was the natural gravity of Heaven drawing the new body of the Saviour to the presence of the Father. He might have simply disappeared as He had done before, but He became visible and audible to them that they might hear His last words, and that they might witness and attest His Ascension. And so they saw Him go up into Heaven.

This is the kind of body we shall be blessed with *if we are saved by His Grace*. This we shall be, *if we trust in Him as our Saviour*. He will literally "draw all men unto" Him, even as the earth now holds all men to her breast by the power of gravitation.

We shall not need autos, nor trains, steamboats, nor aeroplanes. To desire and to will, will be to be there. There need be no intermediate coming and going. To will, and with the speed of light to be there.

Think of what we shall not need when we have not the body to cater for. We shall need no house to live in, for the open heaven will be our natural dwelling-place. We shall be infinitely more at home in the sky than the eagle or the albatross. We shall have a cloud for a couch, the light for a dwelling, the spectrum rays for decorations.

There will be no cold to counteract, no heat to require shelter; no clothes but the light for garments, no hunger to satisfy with hardly-won food, no cooking, no raising of cattle nor growing of crops, no grinding at the mill, nor pumping of waters. The body will have ceased to have all these needs, and the Spirit never needed them. There will be no eating of bread with the sweat of the face; but mental and spiritual delight and activity.

What powers of accomplishment! Accomplishment without labour, for there will be no effort put forth at the cost of weariness. There will be abounding activity and delightful service for evermore. All that is desirable, all that is profitable, all that is blessed in activity will be ours. We shall enter upon that activity as eagerly as we entered upon the games of childhood, or the chosen task of buoyant life.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii, 16, 17.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name *shall be* in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book."—Rev. xxii, 1-7.

"Hallelujah, for the Lord God Omnipotent reigneth."

* * *

But someone says, "Away with such stuff. There is no time for such idle dreaming. Let us rather think of housing the poor, of feeding the hungry, of engaging the unemployed in

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profitable labour, of lessening toil, and of generally ameliorating conditions for the people."

Well now, there is a seeming of sense in all that. Our Lord would say to such a one, "*These things ought ye to have done.*" Let us put in all the effort, all the time, and use all the wisdom we have for such tasks as these, for they are dear to the Master's heart. But—yes, there is a but—let us take care, my friend, that in doing all these, and in DOING NOTHING ELSE, we do not turn our own souls into slums. Unfortunately that is very possible. Unfortunately it is horribly true that among those who have devoted their whole life and powers to what they believe tends to raise the standard of living for the people, and have excluded from their lives the joys and hopes and meditations of heavenly things, have turned their own hearts into the worst slums to be found outside of hell.

There is only one way to do these things. But *there is a way* to do these things. That is, *the way of love.* Many unfortunately have taken the way of hatred ; they have deepened the darkness instead of letting in the light.

Now God's way of doing these things is THE SHEPHERD'S WAY. What is that way? It is a very simple and direct one.

The Shepherd leads His flock to the place where their food grows.

It would be insane of a shepherd to keep the sheep penned in folds all day and night. They could not find food there. He could not feed them there. They could not drink there. He could not supply them with living water there. But that is what is being done to-day. The people are being huddled into "sheep folds" which have become overcrowded and foul from constant use. Nearly ten millions are in Greater London. Nearly as many are in Greater New York. There are dense populations in the mill regions of England. Result? Unemployment, slum conditions, dole, misery, disease, crime, premature death.

How would the Lord handle this? Easily ; *by* LEADING *the people out to the great Overseas Dominions, where their food grows, and where fountains of living waters are awaiting them.* This is the Shepherd way, the way of love.

But what is this to the many who are past all that, and who are facing the valley where the river gleams coldly in the shadows? They cannot stay. They cannot return to the questions which are being hotly debated and wrongly handled by all parties. Their interest is now centred on the crossing, and on the other shore. They see with clear vision that here no real improvement is possible except along the lines God has ordained. They see that the sheep must be led out to the green pastures, and to the fountains of living waters. But they cannot stay to impart their clearer vision of things. The Pointsman at the end of the way is saying with infinite kindness, and with helpful hands, "Go forward, the crossing for you lies just ahead."

Thank God *the "dreams" are the verities.* The glory clouds, so fleeting in the earthly sky, are the eternal things. The "land that 'was' very far off" lies just ahead, and it is bright with the sunlight of His Presence. So with steadfast mind and joyful heart we move on to the crossing of the river.

EXPOSITIONS IN THE ACTS OF THE APOSTLES.

BY THE REV. JOSEPH GAY, A.T.S.

No. 8.—STEPHEN THE DEACON.

STEPHEN was elected one of the seven deacons to serve tables. A murmuring had arisen among the disciples because the Hellenists' widows had been neglected, quite unintentionally as I believe, in the daily administration of the [illegible] und which had been subscribed by the voluntary sacrifices of the whole Christian community. It was quite impossible for the Apostles to superintend such work and also to give attention to the preaching of the Word and to prayer. Still this very important work needed superintendence. It must be directed and controlled by some one. Though it is a question of tables, very materialistic and mundane, the qualifications, nevertheless, were of the highest order. "Look ye out therefore, brethren, from among you, seven men of good report, full of the Spirit and of wisdom." It is once more borne in upon our mind that you cannot divorce the material from the spiritual. It requires a spiritual mind to deal adequately and fully with things material. But there can be no reservations. When you have finished serving tables, what then? Stephen and Philip are your answer. There are no limitations or reservations to the man who is of "good report, full of the Spirit and of wisdom." Stephen came rapidly to the front. You cannot keep a man like Stephen in the background. Stephen was, like Philip, a born preacher. You cannot close the mouths of such men. They will be heard ; they must be heard. You may banish them ; you may forbid them by this ecclesiastical law or that ; they may never be able to claim episcopal ordination ; but you cannot, by any means whatever, close their mouths. When the truth grips a man's mind, and settles down upon his heart as a rock conviction, like the Psalmist, if he keeps silence, his bones will wax old through his roaring all the day long. It cannot be otherwise. No one can know that better than he to whom British-Israel Truth has been revealed. There is a divine tongue in their mouths that you cannot silence. The more you persecute them and cast them out, and the more tribulation you pass them through, they will only preach the better.

Stephen's success, as we poor mortals view it, was his undoing. "And Stephen full of grace and power, wrought great wonders and signs among the people." That was too much for the Libertines, and Cyrenians, and Alexandrians, and those of Cilicia and Asia. They could not endure to look on and see the success of this Spirit-filled man. They cared nothing for the truth, but they cared everything for the success which meant failure to them. We are not far removed from that position to-day. Many a good Cause has been all but ruined by devilish jealousy. But the action of Stephen's enemies made for Stephen's triumphant success and ultimate glory. Far beyond this it made for the extension of the Kingdom of God for which Stephen stood as a mighty rock in a weary land.

THE TRIUMPHANT SUCCESS OF STEPHEN.

Stephen was a man who could never fail with anything he undertook. Whatever might happen to himself, the Cause for

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which he stood was bound to succeed. The enthusiasm of his mind, and the settled conviction of his heart, could brook no failure anywhere or at any time. His time upon the earth was short, all too short; but his life was reaching down, in its effects, unto this our day and generation. He drew the fire of his enemies full upon him, and they swung him into a circle which he could never have penetrated without their aid. They secured for him an introduction to the high priest, and the high priest's court. Nothing could have happened better. Such an introduction was to the liking of a man like Stephen. And Stephen was just the man to make good under such circumstances. The charge they brought against him was the same as the one they brought against his Lord and Master, "BLASPHEMY."

This word has played a truly wonderful part in religious world history. It has been upon the lip of the persecutor through all the Christian centuries. It has been responsible for more bloodshed than any other word in the calendar. Hundreds of God's saints have met their death through that word. And yet few know its real meaning. I came across the use of the word only a little while ago under somewhat interesting circumstances. A Christian minister, yes! he was a Christian minister, commenting on the interpretation of the stone cut out of the mountain side without hands, recorded in Daniel ii, said, in the course of his address, that all those who denied that stone, so cut out, was our Lord Jesus Christ, but a temporal kingdom, as some assert, were guilty of blasphemy. Such a statement proves one thing, that the speaker did not begin to know the meaning of the term he uses.

The Decalogue defines this term "Blasphemy" for us. "Thou shalt not take the name of thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." There you have the scope of blasphemy; and within that scope Stephen never came. "Are these things so?" asked the high priest. Then came the supreme moment, and the supreme opportunity for Stephen. Read carefully his apology, and you will come to know what a perfect use Stephen made that day of that opportunity. Taking occasion by the hand he began with our father Abraham, and rehearsed in much detail the history of the chosen people of God. He took nothing for granted. It mattered not to him that all he was saying must have been well known by all his hearers, especially the high priest, and the members of the Council. In his recital he came to the time when King Solomon built his Temple unto the Lord. Then he broke off abruptly. Why? Because he could endure no longer the sneer upon the face of his audience. This is as I read it. If he had been speaking to a believing and sympathetic audience he would doubtless have continued; but under the circumstances, No! What was the use of continuing. They did not believe him, though they could not gainsay his words. But it is given unto us to continue where Stephen breaks off so abruptly; and with a wealth of detail such as he employed. Solomon built his Temple unto the Lord, and around that Temple centred all Israel's hopes and expectations. But alas! Israel's sin and transgression blighted those hopes, and dashed to the ground those expectations. After the days of Solomon, in the life of his son Rehoboam (1 Kings xii), the kingdom was divided and ten tribes broke away from the union to form an independent kingdom under one of Solomon's captains, Jeroboam by name. Henceforth the name of Israel must remain with that northern kingdom; Judah being the name given to the southern kingdom. Jerusalem and the Temple at Jerusalem remained in touch with both kingdoms. But here again Israel suffered loss far greater than Judah, since the kings of Israel, for their own selfish purposes, weaned the northern kingdom from the worship of the Temple. (1 Kings xii, 26.) In this the real sorrows of Israel began, and continued through all the dark days of her captivity and subsequent travels.

Stephen would no doubt have broken off here to take up his theme along the line of the Royal House of David, since his objective was Jesus Christ, the Lord of glory, Whom the Jews had crucified. He would have travelled along the line of St. Matthew's and St. Luke's genealogies to show how this same Jesus came of the Royal seed of David. He might in this connection have quoted St. Luke i, 32-33: "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."

If Stephen could have reached that point he would have so driven home upon the high priest and all the members of the Council that day as to make them without excuse before Almighty God.

They must have felt the force of what was coming that they steeled their hearts against the truth. Burning with indignation at such wilful blindness Stephen spoke with all the force at his command, and this without regard to the inevitable result to himself. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

The end was not long in coming. "Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth." As the storm raged around him this man of God was lifted up, and becoming superior to every earthly circumstance, filled with the Holy Ghost, his translation came even before his spirit was separated from its earthly tabernacle. "He saw the glory of God, and Jesus standing on the right hand of God." Standing! We are given to understand from another Scripture that Jesus sitteth at the right hand of God, there to remain until His enemies be made the footstool of His feet. But Stephen beheld Him standing. Rising up, as it were, to receive His servant as he witnesses boldly and fearlessly for Him. Stephen voices his vision, but it falls on deaf ears. Blinded by their unreasoning rage they "cast him out of the city," and, taking the law into their own hands, they stoned him to death, the Jewish method of crucifixion. Breathing the spirit of his Master he cried: "Lord, lay not this sin to their charge. And when he had said this, he fell asleep." And that was the end of Stephen. Yes! that was the end as man reckons the end. But not as God reckons. I said that Stephen saw his Lord standing in his defence at the right hand of God. His enemies reckoned without that "standing" Jesus. Note how this seventh chapter of the Acts closes and the eighth begins. "And Saul was consenting unto his death." Saul of Tarsus, a young Jewish Rabbi. At his feet, those who ministered the capital punishment on Stephen laid their garments. That was an act which gave them legal

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sanction for what they did. He was at that time a member of the Jewish Sanhedrin, and as such he took full responsibility for the death of Stephen. Stephen's earthly career was over, Paul's was just beginning, and the same event determined both. This was the revenge which the "standing" Jesus took for the wicked act of man that day. He said in effect, the very man who made himself responsible for the death of My servant Stephen shall take up, not the clothes of those murderers, thrown at his feet, but the mantle of the martyred, and carry forward his witness unto the uttermost part of the earth. "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." That choice was sealed home upon Saul of Tarsus on the day and at the hour when Stephen fell asleep. What a success was that! What a triumph! In after life Paul often deplored the fact that he had persecuted the Church of Christ and wasted it. He would often, methinks, dwell in painful memory upon his consent to the death of Stephen. But one comfort was his at such an hour, that Stephen flung wide open the door of opportunity for him, and the "standing" Jesus, at the right hand of God, came down and met him on the Damascus road, causing him to enter in through that open door for the enrichment of God's children throughout all time.

PREDESTINATION.—IV.

THE EVERLASTING NATION.

By the Rev. R. G. F. Waddington, M.A.

There is another Greek word to which we ought to give careful attention if we are to get at the exact meaning of certain passages of Scripture. It is the word "Ex," which has been translated in some places "of," and in other places "from."

Now all Greek scholars are agreed that the word conveys the idea of "out of," or "away from." That is to say, something that is taken away from, but is in no sense part of that from which it is taken. An example will show clearly what is meant, for the word is in common use in commerce. "So many bales of wool ex s.s. 'Baltic,'" an expression which means that the bales were taken from the ship, but certainly formed no part of the ship.

If we have these two words then, "Gentile," explained in my last chapter, and "Ex," now explained, with their meaning made clearer, we can study together to much better purpose the chapters of Hosea which Paul and Peter quote so definitely.

Hosea in his first chapter tells us that Israel of the Ten Tribes is to be punished for her sins by becoming "Scattered," "Not My people," "Not having mercy." Judah is definitely excluded, and an exactly opposite statement made at the time concerning her, for God says at that time, "But I will have mercy upon the House of Judah."

Then to exactly the same Ten Tribes comes the promise that after punishment will come forgiveness, and Israel shall once again be called "My People," "Obtaining mercy."

I would invite you to read for yourselves the words of Hosea ii, 14-23. It is perfectly clear, beyond all excuse of misunderstanding, that God meant to purge Israel, Ten-Tribed Israel, of all her sinfulness, and to restore her to her former place in the determinate counsel of Jehovah.

If either the fact or the possibility of this be denied, then it must, logically, also be denied that our salvation can be accomplished through the grace of God. If the grace of God is sufficient to change me or you, it is sufficient to change Israel. If the grace of God is insufficient to change Israel, then it must also be insufficient to change me or you.

If the purpose of God towards Israel, declared by the prophets, can fail of its completion, then can God's purpose towards us, declared by the Evangelists, fail equally of its completion.

No man, then, has any right to expect, or reason to believe in, his own safety through the mercy and love of God unless he is willing to extend that same expectation and belief to Israel, Ten-Tribed Israel.

Now we ought to keep in mind the fact of the difference, in fate and circumstances, of Israel and Judah.

At the time of our Saviour's incarnation, the Ten Tribes had been separated from their brethren of Judah for 975 years.

In spite of all the statements that have been made to the effect that all Israel's Twelve Tribes returned to Palestine after the Babylonish captivity of seventy years, there is no evidence in either Scripture or history which will bear out this statement. We are definitely told again and again in Ezra and Nehemiah that Judah, Benjamin and Levi were the returned Tribes, and not one of the others is so much as mentioned.

In a pamphlet recently sent to me* there are quoted the words of Paul to Agrippa, "Unto which promise our Twelve Tribes earnestly serving God night and day, hope to attain." And the question is asked, "Was the Apostle mistaken? Were Ten out of the Twelve lost, and ignorant of the fact that they ever belonged to Israel and quite unaware of the promise, the fulfilment of which Paul said they were expecting?"

The purpose of this and other questions asked in the same pamphlet is to contend that the Jews are all Israel, the Twelve Tribes. But surely one must never allow one's interpretation of one isolated text to drive one away from the plain facts of Scripture and history? What did Paul mean? Was he not speaking with the thought in his mind that the Twelve Tribes formed the essential conception of the Israel of God? He surely did not, and could not mean that the Twelve Tribes, as Tribes composed of thousands of individuals, were all definite and faithful in their service of God, and in their hope of the Coming of Messiah? Neither could he mean that the Twelve Tribes were all together, known to themselves and to each other. Suppose I say that "All the Churches, earnestly serving God, night and day, look for the Second Coming of Jesus"? would our questioner agree with me? Would he not say that many of the Churches, and thousands of those who belong to the Churches, have no thought or belief at all about the Second Coming?

Yet it is none the less true that the Churches *do* look for the Second Coming, for it is part and parcel of the very idea and doctrine of Christianity, and no one can repeat the Lord's Prayer without making definite reference to it, though most folk may be quite blind to the fact, and to the essential meaning of the words they repeat.

* "Plain Questions Addressed to British-Israelites." Mr. E. J. Burnett. Worthing.

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Then did not Paul mean to argue that the Temple services, with their prayers and sacrifices and worship, rendered in the name of Israel's Twelve Tribes, all clearly pointed to the fact that Jesus of Nazareth was the Messiah? It was the ideal, not the actual, that Paul had in mind, and his complaint, like the complaint of his Master before him, was that those who took part in the services failed to see the drift of them, failed to understand the hope. Again, our questioner tells us that James addresses his Epistle to the Twelve Tribes scattered abroad, and asks "What was the use of this Apostle writing to the Twelve Tribes, if Ten of them did not know they were Tribes at all? How can a postman deliver letters to people who are lost, and who, being lost, are ignorant of their real names?"

Now, when I hear a question like that, I am sorely tempted to be rude. Yes, I will admit it. I want to ask something about the mentality of the questioner. Did he really stop to think before he spent so much money in printing his pamphlet and sending it out to believers in British-Israel identity? For I do not suppose that I am the only one so honoured by him.

Is there any possibility of comparing the Epistles of the Apostles with a letter such as you and I may write to an acquaintance? Can one legitimately use a comparison with ordinary postal requirements? Certainly not, the very idea is absurd.

Those Apostolic letters were written, under inspiration, for no particular generation of either Israelites or so-called Gentiles. Surely our questioner must admit that they were written for our edification to-day, quite as much as for the edification of the Christians, and those who might be persuaded to become Christians, of James' own day?

James' addressing of the letter proves clearly that the Twelve Tribes were in existence in his day, scattered abroad, and that he hoped to reach them. It was a hope of reaching, not a confident assurance such as you and I may have when we post a letter to a friend. He was anxious to show to them something of the practical implication of their faith in Christ Jesus, a point which shows that he had not in mind the idea of Twelve Tribes as a definite entity, actually united and in known unity, for he knew, as well as you and I know, that the vast bulk of the Jews, to say nothing of all Israel, were unbelievers in Christ.

James, like Paul, was speaking as an Israelite, thinking of Israel in the ideal, and at the same time dealing with a certain number of Israelites who had accepted Jesus as the Christ, and who needed teaching something about practical Christianity.

The plain limitation of the phrase as James uses it is shown by merely reading the first verse of the second chapter.

No one can possibly argue, then, from these two texts from Paul and James, that the Twelve Tribes were all definitely united then, and that the expression "lost" therefore does not apply.

No, good reader, we must compare Scripture with Scripture, and we really must use our common-sense.

The Bible makes it clear enough that Israel and Judah are separate entities, and no text dealing with Israel in the IDEAL can be used to deny the condition of Israel in the ACTUAL.

We may sing with our hearts, "We are not divided, all one body we," but we are bound to admit that we are only all one in ideal, and not as a fact.

Then turn with me to the ninth chapter of Romans.

At the beginning of the chapter, Paul is expressing his grief because of the obstinate unbelief of the Jews. How does that unbelief affect the promise of God to the Chosen People? Has it caused the Covenant to become of none effect? Not at all. Why not? Well, because "They are not ALL Israel, who are of Israel."

That can only mean that the Jews, who rejected Jesus, and remained in unbelief, were not that part of the Hebrew race denoted by the Scriptural term "All Israel."

The Jews are "ex," "out of" Israel, but the term "All Israel" is the designation that properly belongs to Ephraim-Israel, the Ten Tribes, as a reference to the Old Testament usage of the term will determine for any reader.

Then as a further proof that God had chosen Israel, Paul goes on to refer to Abraham's children, and remind his readers that the seed to whom the promise is made is Isaac, the son of promise, and not Ishmael, the son of the flesh.

This verse, 8, is constantly misunderstood. People will take it that Paul is setting aside Israel and bringing in the Church, the "spiritual" seed. He is doing no such thing. He is setting aside Ishmael, and emphasizing the fact that the promise is to Israel. Ishmael was the child of the flesh, the child born out of faith, through a lapse on Abraham's part. But Isaac was born through the special working of the power of God according to promise. Not only so, but in his turn Esau was set aside, and Jacob was chosen. The spiritual seed, in the true sense of the word, comes through Jacob. To him was the Covenant renewed, and Esau is rejected. This was done, Paul tells us, so that God's election might stand, and so that no so-called human "right" can be allowed. Just as the promise was of God, so the working out of the promise must be of God. No man can step in and say, "It is mine by right": he can only say, "It is mine by the grace of God." And then Paul goes on, "Hath not the potter a right over the clay, from the same lump to make one vessel unto honour, and another unto dishonour?" Who can help going back to the 18th and 19th chapters of Jeremiah, and see therefrom just what Paul meant? Was not Israel the vessel to honour, and Judah the vessel to dishonour?

Most Commentators are agreed that the vessel through which God hath shown His wrath and made His power known is Judah, and to this day they are a living monument of the power and judgment of God. Who, then, is the vessel unto honour?

Paul says, "Even us, whom He called, not from the Jews only, but also from the Nations." (I have deliberately changed the R.V. here, in order to remind you that the word translated "Gentiles" is just the same word as is elsewhere translated "Nations.") Whom does he mean? He must mean Israel of the Ten Tribes, for he at once quotes Hosea in a prophecy that was written concerning Ten-Tribed Israel, and Ten-Tribed Israel only.

Is it possible, by any kind of honest interpretation, to take this promise of Hosea and apply it to the Church, or to any people other than Ten Tribed Israel?

The sin was THEIRS, the idolatry was THEIRS, the divorce was

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THEIRS, the names, Jezreel, Lo-ammi, Lo-Ruhamah were THEIRS, and therefore, in common-sense and honesty, the pardon, the mercy, the foretold blessing were theirs also.

And to anticipate any criticism on the part of teachers who are keen to point out all Israel's delinquencies, and speak of all her atrocious sins, Paul frankly admits the wickedness, and says, "Who shall lay anything to the charge of God's Elect? It is God that justifieth." And if you and I are willing to acknowledge, as in honesty we must, that we are sinners, and that we can only obtain mercy and justification through the grace of God, then we must also be willing to extend the power of the same grace to Israel.

Now a step further.

If you will examine the Epistle to the Galatians carefully, can you not see quite clearly that Paul was writing, not to Gentiles in the generally accepted sense of "non-Israelites," but to people who were actually of the House of Israel?

Paul says that to him was committed the Gospel to the UN-circumcised, and to Peter the Gospel of the circumcised, and I think it is quite impossible to get away from the fact that by these two expressions were meant the Two Houses of Israel, Israel of the Ten Tribes, and Israel of the Two Tribes.

Many opponents of British-Israel Identity argue that, as we are an uncircumcised race, we cannot be Israel. But this argument completely overlooks the fact that ten-twelfths of the Hebrew race came under the title of uncircumcised.

For Israel of the Ten Tribes abandoned the Law at the very commencement of their existence as a Kingdom separate from Judah. It ought to be quite clear to every intelligent reader that Paul is writing, in "Galatians," to people who had once been under the Law, and who had abandoned it. He is preaching to them the Gospel of redemption from the law of circumcision, telling them that they were never again to become entangled in that yoke.

They had evidently been told by some unwise preachers that, now they had become Christians, they ought to act as true Israelites and submit to circumcision. Paul tells them that they must not on any account turn again (*again*, notice) to the weak and beggarly elements of the Law.

Now surely we must all admit that the only nation that was ever under the Law, or that required redeeming from the Law, was Israel, Israel of the Twelve Tribes.

We know full well that the Jews were circumcised, and still are to-day a circumcised people, therefore the UN-circumcision to whom Paul preached in Galatia must have been of Ten-Tribed Israel, for he could never have said what he did say unless the Galatians had once been under the Law.

At the same time there are references in Paul's various letters to barbarians, as distinguished from both Israel and Judah, who were joined to Israel through faith in Jesus Christ, and made partakers of the salvation wrought by Him.

An admirable instance of this is given to us in Romans xi. There, Paul compares the whole House of Israel, Israel and Judah, to an olive tree, the Jews being broken off, as branches, and the heathen converts being grafted in.

The whole point of this comparison is completely missed if it be not recognized that the root of the Good Olive Tree is Israel.

The Jews are natural branches of this tree, but they were cut off because of unbelief, and un-natural branches from a wild olive tree were grafted in.

Words like these could never be used of one and the same people throughout? Surely any reader can see the difference between the Root, the people whom God foreknew and predestinated, the Branches that were broken off, and the Branches that were grafted in?

Surely every reader must admit that the Root is the Hebrew Race? So what Paul tells us is that though the Jews, through unbelief, had been cut off from the Tree, and the heathen through conversion had been grafted in on to the Tree, yet these heathen were not to boast against the broken-off Branches, for if God had not spared the Jews, He was not likely to spare the heathen.

Moreover, Paul emphasizes the fact that the Tree remains, whole and strong, for God hath not cast away His people whom He foreknew. So Paul is witness against the religious guides of to-day, who tell us, and expect us to believe, that God has set aside Israel and substituted His Church.

So, too, is Paul in harmony with Isaiah, who writes in such sounding words. (xli, 8-10.)

"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, and called thee from the corners thereof, and said unto thee, Thou art My servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

BRITISH-ISRAEL FACTS *NOT* FANCIES.—X.

By MAJOR-GENERAL C. A. HADFIELD.

THE TEACHINGS OF THE COMMENTATORS.

Is the teaching of our clergy and theologians sound? If we refer to Revelation xvii, we find the word "mystery" referred to; mystery means, in the Greek, "to shut the eyes," and so the Church, by their teaching, have shut the eyes of the people. Babylon means "confusion." How great is the "confusion" in the Christian religion. 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 Ezek. xxxvii) are to be rejoined, to become one nation with one king. The Apostle to the Romans warned all that "blindness *in part* had happened to Israel, *until* the fulness 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 to us whereby we may *find* the Ten Tribes. Chiefly in England and America—Joseph's seed—and they are "the ten thousands of Ephraim and the thousands of Manasseh."

The ancient Commentators when they first laid the basis of what is our present-day teaching could see no living nation

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comparable with the greatness foreshadowed for a Nation Israel. Here is the point where our early teaching went astray. To try and make God's promises to Israel intelligible, "the Church" was looked upon as having replaced the literal Israel, thought to be extinct.

The time has come for the world to awaken from such a fancy. The curriculum of our Universities and Theological Colleges needs revision so as to get out of a wrong groove of thought and teaching, for what was excusable in the fourth century A.D. is inexcusable now.

The masses need a lead, but it will be a matter of—"For precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. . . ." To keep on impressing the need of a change of interpretation in the reading of the prophecies, before the eyes of the blind will be opened. There is "a time for everything," and the time for this change of thought is rapidly approaching.

Keeping the Sabbath.

One of the "signs" for our guidance is the fact that the keeping of the Sabbath was to be a *sign* between the Lord and Israel: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant. It is a sign between Me and the children of Israel for ever" (Ex. xxxi, 16-17). See also Ezek. xx, 20.

Only the British race acknowledge the Sabbath by law.

Is it not the special privilege of the Anglo-Saxon race—*alone among the Nations*—to observe Sunday as God's Day? They, unless wilfully blind, can surely see that such "a sign" was a special gift to our race for a purpose. Therefore, why go out of one's way, as some do, to argue that so long as one attends an early Communion it is immaterial how the rest of the Sabbath day be kept. Or, again, why depart from the custom of the past by only reading the Commandments to the Communicants, or those who may attend that Special Service?

Such acts contribute towards carelessness in the keeping of the Sabbath.

Israel is to be "heir of the world," and is to subdue all other nations, and to keep in perpetuity the Throne of David until Christ comes to reign on earth during the millennium.

Thus we have Israel to endure *for ever*, and we have the "Stone Kingdom" to destroy all other nations, and "to break in pieces and consume all those kingdoms." "*And it shall be for ever!*" To perform the same thing. BOTH to be everlasting! Thus both identical with Great Britain.

Truly "we see not our signs" (Ps. lxxiv, 9). "Ye shall keep My Sabbaths" (Levit. xxvi, 2).

"The Throne of David."

Israel the Strong Nation with David's Throne.

The continuity of the direct line of David's Throne has never been broken, it *never can* be broken, for it is "everlasting." Holy Scripture is clear and emphatic upon this, and "The Scriptures cannot be broken" (John x, 35).

We know from Micah iv, 7, Israel was never to be ultimately *lost*, for do we not read: "I will make her that was cast far off a strong nation"? When this message was delivered by Micah, Israel was in *captivity*, whereas the Jews were in Palestine. Therefore, while Judah was destined to become "a remnant," "cast off" Israel was to become a "strong nation." This promise is definite, and so must be fulfilled. Then, if more proof be needed, are we not told: "I will bring again the captivity of My people Israel . . . I will plant them upon their land"? (Amos ix, 14-15).

The Prophet Jeremiah, in chapter xxxi, 18-20, teaches us that Ephraim-Israel *would repent* of their evil ways, and would be reinstated in God's favour; and, in verses 7 and 9 of the same chapter, Judah is *subordinate* to Israel; while in chapter iii, 18, it is clear that Israel and Judah are in separation prior to their return to Palestine. Thus we can see how necessary it is to interpret the prophetical books of the Old Testament in the simple literal meaning of its words. We have no Scriptural authority to do otherwise.

As regards the *perpetuity* of David's Throne, the Rev. F. R. A. Glover, in his work published some sixty years ago, "England, the Remnant of Judah and Israel of Ephraim," remarks therein, "England is, in her Royal Family, of the stem of Jesse, and, therefore, is, as the hereditary holder of the perpetual sceptre and inheritor of the standard of Judah, the fostered remnant of Judah" (Jer. xxv, 11; Gen. xlix, 10). When Israel and Judah return to their own land, viz., Judah "as a tribe," but Israel only *representatively* (Ezek. xxxiv, 28; Jer. iii, 14), they are to return together to that place from which they *together* came, many centuries since, under the care and leading of the Prophet Jeremiah.

The whole history of the Royal line of descent is ably described by Mr. Glover, who shows how Jeremiah, under Divine guidance, took charge of King Zedekiah's daughter, and safeguarded her to Ireland, where she wedded King Heremon of Tara, and thus preserved the direct line from David through the Kings of Ireland, and thence through the Kings of Scotland and England down to George V. Thus the Princess was enabled to reach the "isles of the west," the place ordained of God for "the planting" of His people Israel, and so the throne which was to be an everlasting throne was continued, and ready for Israel to serve under in the fulfilment of prophecy.

The Rev. Mr. Glover points out that in this manner is England's monarch descended from King Zedekiah's daughter, and by virtue thereof is the legal representative of the House of David, bearing the perpetual sceptre of Judah. Hence it is that the sons of England have therefore a right to assume that they in her are, not only the *representatives* of Ephraim, but in truth the grand reality of that power of Israel. The author adds: "It is nothing to us that other nations shall deny this; there stands the fact!"

CHALLENGE TO THE CLERGY.

ON Tuesday the Rev. C. W. Cooper gave two addresses at the Masonic Hall for the Hastings and St. Leonards Branch of the British-Israel-World Federation.

The subject taken in the afternoon was "Precious Stones of the Bible," and the lecturer, in the course of his address, exhibited a beautiful home-made picture on which was depicted "pearl oyster spectrum" to prove the scientific accuracy of the statement of St. John in Rev. iv, 3.

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The lecturer went on to demonstrate how nearly all Commentators had made one common error in assuming that the words "clear as crystal" in St. John's vision of our Lord on the throne must have reference to a "diamond"; whereas, the expression meant "shining-glittering-bright." Jasper, when highly polished, is exceedingly beautiful and of a most lovely green hue, forming, with sardine red, the two predominant colours in the sevenfold spectrum of every rainbow.

In addition to the Bible stones exhibited were some very fine and rare specimens of mocha stones, wonderful agates, as well as a number of cases each giving an extraordinary display of colours, such as zircons, topazes, sapphires, etc. A large copy of the Hebrew high priest's breast-plate was shown, and a few of the stones thereon were dealt with *seriatim*, with an explanation as to how the names of the probable true stones are arrived at.

In the evening Mr. Cooper dealt with recent criticisms of the British-Israel position, and gave a remarkable instance of setting before a leading Oxford theologian the British-Israel teaching of a national as well as a spiritual aspect of the Kingdom of God. After a patient hearing the theologian stated he could take no exception to the truths that had been put before him, and admitted he had never before seen this aspect of the truth, adding that his study of history led him to believe that the various migrations of people into Britain were undoubtedly of Hebrew descent. The lecturer spoke on the ethnological side, and referred his critical friends to the learned work of Bruce Hannay, whose bibliography contained over 100 works of learned men on the subject. He also spoke of Dr. Mountain's masterful answer to Samuel Wilkinson, declaring that from an exegetical point of view he considered Dr. Mountain simply pulverised the statements of Wilkinson.

In conclusion, the lecturer stated he would humbly throw down the challenge that he and a few other clerical friends would be glad to meet a body of clergy of the town at a round-table discussion of these matters. What British-Israel believers welcomed was honest enquiry.—*Hastings Observer.*

QUESTIONS AND ANSWERS.

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

QUESTION.—I have been informed by a Hebrew scholar who is an opponent of B.-I. Truth that the Hebrew word for "isles" does not convey the same meaning as its English equivalent. He maintains that the word translated "isles" in Isaiah xlix, 1, and in other places, means any coastline, and not necessarily a piece of land entirely surrounded by water. Is that so?—C. B. (Oxford).

ANSWER.—The Hebrew word translated "islands," "isles," occurs at least 35 times from Genesis x, 5, to Zephaniah ii, 11, inclusive. The word is *'iy* (pronounced *ee*), and means literally, "a *habitable* spot (as *desirable*); dry *land*, a *coast*, an *island*:—country, isle, island."

It will be observed that the Revised Version translates it by "isles" or "islands," and rarely suggests the word "coastland" as a marginal alternative (cf. Isaiah xxiv, 15: Jer. xxv, 22).

From this it will be concluded that the Revisers did not object to the words "isles" or "islands," as the Hebrew plainly allows it and probably means it. The word "coastline" or "coastlands" may be used if preferred, but even then islands have coastlands, as any traveller by sea knows, nor is there much in it either way.

It cannot be said that the Hebrews (in occupation of Canaan or Palestine) were a maritime people. Palestine only has one sea-border on the West, which is an inhospitable coast, as all who have ever landed at Jaffa know. It is doubtful if any "coastline" or "island" can be seen from Palestine, although it is said that on a clear day the coast of Cyprus (Kittim) can be seen from the summit of Mount Carmel. Certainly when I was on the top of Carmel I looked to see if Cyprus were visible or not, but I failed to observe its coastline.

There were many islands and groups of islands known to the early Palestinian settlers and emigrants, including the Phœnicians, the Philistines, as well as the Hebrews. Cyprus and Crete were known to them, as were Corsica and Sardinia—to say nothing of the islands and coastlands of the Greek Archipelago. The term "Britannicæ Insulæ" was employed by Greek writers to describe the whole group of the British Isles, but more especially the two largest, *i.e.*, Great Britain and Ireland. The term "Albion" was first used by Aristotle (*De Mundo*, sec. 3) about 1100 B.C. And since we know that there was a big trade (chiefly in tin) between Britain and the Middle East in the earliest times, we cannot be wrong in believing that the British Isles were well known to the Hebrew Prophets, as to all the classical writers, thinkers and explorers throughout the wide range of Old Testament days. Later on, as is well known, Britain was greatly coveted by the Romans, although Julius Cæsar made two unsuccessful attempts to conquer it. This led Tibullus (Lib. IV, Carm. 1), the Roman poet, to say:—

"Te manet invictus Romano Marte Britannus,"

which may be translated:—

"Behold! The Briton awaits thee, unconquered by Roman arms."

Tibullus died in A.D. 18, so that in our Lord's time the Briton walked the streets of Rome, practically the only freeman of Europe.

It seems therefore not improbable that when Jeremiah spoke of "the kings of the isles which are beyond the sea," and "the isles which are afar off" (Jer. xxv, 22; xxxi, 10), he and other prophets, including Isaiah, had a vision of the British Isles which lay "beyond the (Mediterranean) sea," and "beyond the Pillars of Hercules," by which latter term the Straits of Gibraltar were known to the ancients.

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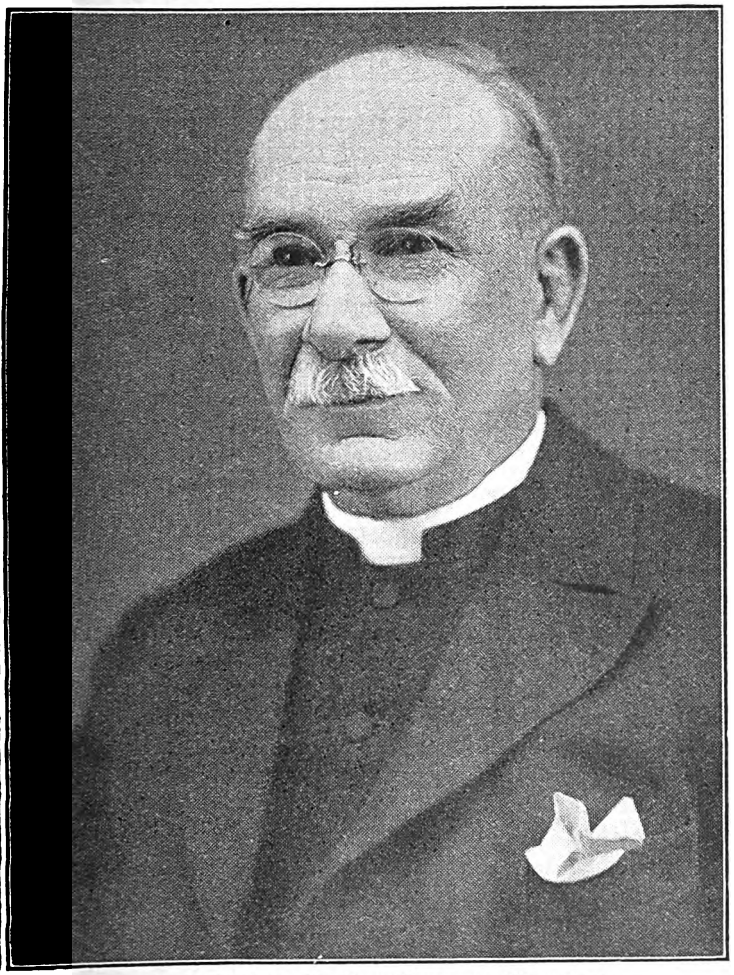
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OBITUARY.

THE LATE REV. ARTHUR CLARENCE CHAMBERS.

The late Rev. Arthur Clarence Chambers, who died on March 17th, was 68 years of age. Since 1918 he had been minister of Wealdstone Baptist Church. Mr. Chambers was educated in Aberdeen, and trained for the ministry under the late Mr. C. H. Spurgeon. His active minis ry began near Maidstone, but before his ministerial career he was a master at a school of art, and he continued exercising his gift of painting throughout his life. Under his leadership the Wealdstone Church has developed greatly, both the member-



The late Rev. Arthur Clarence Chambers.

ship of the Church and of the Sunday School having substantially increased. He was an earnest and able preacher and a keen student of God's Word. His ministry, a ministry of faith, was carried on with tireless energy.

Mr. Chambers had been for a considerable time a member of the Council of the B.-I.-W. Federation, and he was also a Vice-President. He has from time to time charmed us with his addresses both at Congress and other gatherings, though owing to failing health he had not been able to be with us for several months. He had a delightful personality, and he was a true and loyal friend. He bravely stood up for B.-I. Truth amongst his brethren in the ministry, and met their objections or difficulties with sound logic and strong argument. He was always popular with our audiences. We feel his loss keenly, but our loss is his Heavenly gain.

Our deep sympathy is with his widow, his daughter and two sons, in their great bereavement.

FAITHFUL TO HIS WORD.

By E. M. Foster.

Right through the Bible story we read that sin alone was responsible for the sufferings of the Children of Israel. It was through their own fault that the door of the Promised Land was shut fast upon them for forty years. And later, when they were settled in that land, it was their continual disobedience that brought on the Seven Times' Punishment of which Moses had warned them.

Now many people will tell you that it was this that caused them to be *utterly* cast away. That is a false statement! How could it be true when God had promised to Abraham and Isaac and Jacob that their seed should endure for ever and become a mighty nation and company of nations; should be His own Chosen People? Nothing can ever revoke a Divine Promise. And from the Prophets we know that a faithful remnant of Israel was rescued and brought to God's Appointed Place in the Isles of the West.

So through many afflictions Israel was led there, and when the great Seven Times expired she budded forth "restored, redeemed, forgiven," the mightiest nation the world has ever known. Need we enquire which modern nation that can be, when the Bible tells us what are the marks of recognition? It is Great Britain. Her heraldry is that of Israel. Her throne, the throne of David. And what about the Promised Land which God had said should be restored to Israel in the latter days? Great Britain is in possession of Palestine, and these days *are* the latter days, for Biblical chronology tells us so!

Surely this is the time for all the sons of God to shout for joy, and marvel at the Divine care and love shown to us. All our tribulations, though self-inflicted, have been a means of strengthening us. In this way God turns defeat into victory, and triumphs over Satan.

We have the Bible's statements that in the last days Israel is to be revealed. People are coming rapidly into the ranks of British-Israel. The whole world is soon to know.

Let us believe now by faith, and not wait for the great overwhelming proof. "Blessed are they that have not seen and yet have believed." When the doubters come to see that Britain is really Israel, they will perceive the Divine Plan in the world's history. They will be able to understand how it was that sin and disaster overtook mankind. They will see, too, that in spite of men's mistakes and disobedience the promises and Covenants God has made never change. Israel may have delayed her final and tremendous destiny, but she can never alter it.

Surely and quickly the Millennial Age is coming. On the horizon a sea of glory steadily advances towards us. And no man can stop that mighty tide. Its waves of Light and Truth come to overwhelm the Prince of this world and his powers. And then "the earth will be filled with the glory of God as the waters cover the sea."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MISS HAMILTON HUNTER visited the Harrow Branch on March 28th, when a drawing-room meeting was held at Mrs. Ford's. There was a crowded attendance. In the evening a large audience assembled, when Miss Hamilton Hunter gave another inspiring address.

* * *

A correspondent in Michigan, U.S.A., writes joyfully that, after he has for seven years prayed and worked that British-Israel teaching should be preached in Detroit, this has now been done. The next evening, Monday, the Bible Class was held, and more British-Israel was called for.

* * *

On Monday of last week the Rev. Pascoe Goard gave two addresses at Headquarters to rooms crowded to capacity. Mr. John Leech gave one of his series of lectures to a large audience on Wednesday, and on Thursday evening Miss Hamilton Hunter stirred her hearers by her subject and her enthusiasm.

* * *

Mr. John Leech resumes his lectures on Prophecy on Wednesday afternoon, April 16th, the meeting commencing at 3 o'clock, preceded at 2.30 by a short time of prayer. No meeting will be held on Thursday evening, the 17th, but on the 24th, at 8 o'clock, the Rev. T. Sparshott Johnson, M.A., will give the address.

* * *

There were large and appreciative audiences at the Masonic Hall, St. Leonards, on April 1st, to hear Miss Hamilton Hunter. In the afternoon the subject was a deep and a spiritual one—"The Resurrection." The evening lecture was on Divine Healing in Israel, in which it was shown that there were some kinds of healing being taught which were not of the Lord. The following afternoon Miss Hunter gave a clear and interesting address in a drawing-room at the kind invitation of Mrs. Stanley Jackson. Those present were hearing the good news for the first time, and all expressed their wish to know more about it. Arrangements are being made to carry on the work by Study Circles.

* * *

The Liverpool Branch had a very interesting and instructive lecture on "Strange Things in the Abrahamic Covenant," given by Mr. H. D. Houghton, of Nottingham, at their fortnightly meeting at Hackins Hey on March 27th.

* * *

Our Commissioner, the Rev. T. Sparshott Johnson, recently paid a visit to Ireland, preaching at two Churches in Dublin and giving eight lectures in Dublin and Belfast. In Dublin the meetings were fairly attended, many new members were enrolled and a good supply of literature was disposed of. On two occasions the chair was occupied by Clergy of the Church of Ireland, while others attended some of the meetings. In Belfast two halls were well filled, one in the afternoon and one in the evening, by most enthusiastic audiences. The evening meeting, which was packed to the doors, was presided over by Canon Walker, and the local Press published an excellent report. While in Ireland Mr. Johnson had the privilege of visiting the famous hill of Tara. Since his return he has addressed meetings at Ealing, Hornsey, Ipswich, Norwich, Lowestoft and Saxmundham, and has had a very cordial reception in each place.

* * *

On March 25th Woking had two very good meetings, with much larger audiences, to hear Mr. J. J. Morey. New members were added to the Branch.

* * *

On the Secretary-General's News and Notes pages of March 29th issue, in the letter from Mr. Oldroyd, of Halifax, the average attendance at the meetings noted should have been 46.

* * *

The series of local lectures arranged in connection with the Blackburn Branch was continued recently in the Y.M.C.A. Lecture Hall, Limbrick, on March 24th, with Mr. J. V. Horrocks in the chair, the speaker being the Rev. G. W. Plasting.

* * *

A Silver Tea has been given under the auspices of the Ladies' Auxiliary of the Winnipeg Branch at the home of Mrs. John Trowell, the attendance being notably large, and resulting in a most satisfactory accession to the funds. Mrs. J. Wilson, President of the Auxiliary, and Mrs. Trowell, Vice-President, received the guests. The decorations of arum lilies, daffodils and spirea were very effective, and stalls for the sale of fancy goods and home cooking were most successful. A vocal duet was rendered by Miss Christine Hurcheson and Miss Margaret Montgomery. Dr. H. W. Wadge, M.C., B.A., M.D., has addressed a public meeting on "The British Commonwealth of Nations and the Times of the Gentiles." Rev. E. J. Springett has spoken on British-Israel Truth at a Lodge Meeting. Arrangements for the Dominion Convention to be held at Winnipeg in May are fully under way. Intending delegates and visitors should notify the Secretary, Box 2004, Winnipeg, if hospitality is desired. Donations for the Convention Fund should be sent to the Treasurer, Mr. John Trowell, 519, Sprague Street, Winnipeg.

* * *

Many members and friends of our Federation were present at Brompton Cemetery on Thursday, April 3rd, to pay their last tribute of affection to the memory of Mrs. Vincent Wright, and of deep sympathy with Colonel Wright in his bereavement.

Representing the British-Israel-World Federation, the Ladies' Executive, and the members and helpers of our Staff were: Major Knowles, President, B.-I.-W.F.; Mrs. Knowles; Miss Hornibrook; Mrs. Craven-Jones; Miss Jones; Mrs. Fletcher-Stevenson; Mrs. Garrison; Mrs. Cameron: Mr. John Leech, K.C.; Colonel Brazier-Creagh; Captain Young; Dr. Sworder; Rev. Sparshott Johnson; Rev. J. Lumley Davies and Miss Davies; Mr. Barnes; and Mr. Harrison Hill. The Ladies of No. 9 Kensington Nursing Division, St. John's Ambulance Brigade, of which Mrs. Wright was a member, were present, with Miss Twiss, District Officer, as a Guard of Honour.

To their great regret, through absence on duty with meetings

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in Exeter, the Secretary-General and Rev. Pascoe Goard were unable to be present.

The bright colours of spring flowers, loving tributes from those whom she had made happier by the brightness of her presence, caught us away from the sadness of farewell to the vision of Him Who is the Resurrection and the Life, in Whose Presence is fulness of joy.

* * *

Six successful meetings were held at Exeter in the Barnfield Hall on April 1st, 2nd and 3rd. The Rev. Pascoe Goard and Mr. Herbert Garrison were the speakers, the Rev. Commander Roberts, R.N., presided and gave an address at the opening of the series. As usual, the audiences increased day by day, and the last meeting was by far the largest of all. People came from Exmouth, Teignmouth, Chudleigh, Paignton, Barnstaple and beyond. Many attended every meeting. Mr. Garrison gave a lantern lecture each evening. On Friday he went to Plymouth and addressed two capital audiences in the Abbey Hall, the Rev. Commander Roberts going from Teignmouth to support him and speaking at each meeting as Chairman. The large proportion of men at these two gatherings was noticeable. Very great interest was manifested and a largely-signed petition was presented asking for a series of meetings to be arranged as early as possible.

* * *

S. A. writes from Kenya Colony:—"We are very grateful indeed that your office has continued to send us THE NATIONAL MESSAGE. Our condition would be very 'lean' as regards current events in the light of prophecy if it were not for the fat things' we obtain from the 'N.M.' Our elder boy while at home is very interested in the 'N.M.' After his return to school (Rift Valley Academy, Kijabe) this term, he wrote home asking that we immediately send a subscription to *The B.-I. Crusader*. When we were at Lake Naivasha (sixty miles north of Nairobi) in January this year, a friend took him for a ride in his car to Naivasha Station. While there he was taken into the 'Bell Inn' for an ice cream. On his return home he was hearing 'bursting' with the news that at the Inn the proprietor had placed at the disposal of his guests nearly fifty books on British-Israel Teaching. Here, out in the Nyika (wilderness); in the haunt of the lion, ostrich, zebra, hyæna and kongoni, here is a well-equipped information bureau on British-Israel for the benefit of the big-game hunter, traveller and settler."

OUR GREAT ADVANCE.

By J. J. Morey.

THERE are signs of a great awakening, and our army of voluntary workers is beginning to mobilize. From north, south, east and west there come willing responses to our appeal for the formation of Study Circles in the homes of our British-Israel friends. We have received our first reply from the United States, and we are sure that letters from our Dominion readers are already on the way.

In some cases the enquiries will be preparatory to the work of the next winter season, but in other cases the Study Circles have already commenced. There is ample time for a first course before the holiday season if you begin now or immediately after Easter.

Some Branches are taking the matter up as a special means of spreading our Truth in their towns and increasing their present organizations, while in many country districts new centres will be established.

In more than one case the Vicar of the parish is becoming interested, and the Study Circle will be an untold blessing to the whole district.

May I again urge readers to let no difficulty prevent the success of this plan. Send for the printed details, and proceed at once to make your preparations.

It is hoped to form a Circle at Headquarters, and it is suggested that it should meet each Wednesday evening at 6 o'clock, commencing on Wednesday, April 23rd.

Will those who desire to join this Circle please give in their names without delay. Address all letters:—Study Circles, The Secretary-General, B.-I.-W.F., 6, Buckingham Gate, London, S.W.1.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 193, Lavender Hill, Tuesday, 15th, at 8. Mrs. H. Aiers.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 17th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 14th, at 7.30. Rev. T. H. Whitehouse.
BRIGHTON, St. Nathanael's Church, at 11 and 6.30. Rev. E. A. Couldrey.
CAMBRIDGE, St. Andrew's Hall, Thursday, 17th, at 3 and 7. Rev. T. Sparshott Johnson, M.A.
CARDIFF, Y.M.C.A., Taff Railway Station, Tuesday, 15th, at 7.30. Mr. F. Freeman.
CHATHAM, Navy House, Tuesday, 15th, at 8. Mr. J. J. Morey.
COVENTRY, Women's Unionist Club Room, Broadgate, Tuesday, 15th, at 7.45. Rev. T. H. Whitehouse.
DORKING, Oddfellows Hall, Monday, 14th, at 3 and 8. Rev. Kenneth Dodds.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 14th, at 8.15. Mr. G. P. Stevens.
EXETER, Y.M.C.A. Lounge, King's Lodge, Wednesday, 16th, at 3. Rev. Com. Roberts.
FITTLEWORTH, Tripp Hill House, Wednesday, 16th. Mr. J. J. Morey.
GLASGOW, Mission Hall, Shawlands Cross, Thursday, 17th, at 8. Mr. G. C. Young.
GUILDFORD, Holy Trinity Hall, High Street, Wednesday, 16th, at 3 and 8. Rev. E. A. Couldrey.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 16th, at 3. Mr. John Leech, M.A.
HERNE BAY, Monday, 14th, at 3, Wesleyan School Room, High Street; Parochial Institute, Underdown Road, at 8. Rev. E. A. Couldrey.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 14th, at 8. Rev. A. W. Sinden.
HULL, Church Institute, Albion Street, Tuesday, 15th, at 7.30. Mr. R. V. F. Taylor.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 15th, at 7.45. Mr. E. C. Turner.
LOWESTOFT, Reddish's Restaurant, Tuesday, 15th, at 8. Rev. T. Sparshott Johnson, M.A.
NORWICH, St. Giles' Parish Hall, Thursday, 17th, at 8. Dr. J. L. Thomas.
RHYMNEY, British-Israel Hall, Tuesday, 15th, at 7.
ROYSTON, Wednesday, 16th. Rev. T. Sparshott Johnson, M.A.
SALISBURY, Y.M.C.A., Angel Hotel, Monday, 14th, at 3 and 7.30. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 16th, at 7.30.
STOKE-ON-TRENT, Town Hall, Wednesday, 16th, at 7.30. Miss Hamilton Hunter.
TEIGNMOUTH, Temperance Hall, Monday, 14th, at 7.30. Bible Study. Rev Com. Roberts.
TUNBRIDGE WELLS, Town Hall, Tuesday, 15th, at 8. Rev. E. A. Couldrey.
WALSALL, Temperance Hall (The Square), Tuesday, 15th, at 7.30. Miss Hamilton Hunter.
WATFORD and DISTRICT, 20, St. Albans Road, Monday, 14th, at 7.45. Mrs. Hesketh Jones.

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"Ye are My Witnesses" Isaiah 43·10

THE NATIONAL MESSAGE AND BANNER

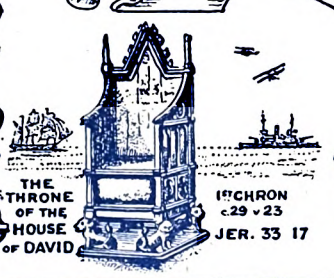


FOR THE BRITISH & ALL ANGLO-SAXON PEOPLES

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"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE"
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And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." Gen. 35·11

J.J.HALL 1921

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CONTENTS

	PAGE
THE MOUNTAIN PEAKS OF THE PENTATEUCH RANGE.—I. By the Rev. W. Pascoe Goard	241
"ONE OF THE MOUNTAINS WHICH I WILL TELL THEE OF." By the Rev. W. Pascoe Goard	244
BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE.—Part III. By the Rev. L. G. A. Roberts, Commander R.N.	247
ABDASHERAH, AZIRU AND THE ABIRI.—VI. By Professor Edward Odlum, M.A., B.Sc.	249
ADDRESS GIVEN BY E. HAYNES AT HEADQUARTERS	250
BRITISH-ISRAEL FACTS *not* FANCIES.—XI. By Major-General C. A. Hadfield	252
OUR GREAT ADVANCE. By J. J. Morey	253
CHILDREN OF LIGHT. By E. M. Foster	253
THE SECRETARY-GENERAL'S NEWS AND NOTES	254

EDITORIAL.

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

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

THE MOUNTAIN PEAKS OF THE PENTATEUCH RANGE.—I.

BY THE REV. W. PASCOE GOARD.

WHAT we may later develop into a series of articles we now present in outline form.

For some years the writer lived in the city of Lethbridge in Southern Alberta. It is situated on the great plain which stretches ocean-like eastward from the Rocky Mountains. That great plain, approximating one thousand miles square—that is to say, one thousand miles from east to west, and one thousand miles from south-east to north-west—stretches away eastward from the foot of the Rocky Mountains.

The city of Lethbridge lies about 70 miles eastward from the foot of the Rockies. Looking westward the mighty Rocky Mountain Range lies as a barrier sharply ending the outlook in that direction. Shooting up from that barrier, which, generally speaking, appears as a low-lying cloud-bank, there are the sharp peaks of notable mountains, such as Chief Mountain, the Livingstone Range, and so on. At times the mirage-like atmosphere, exercising a telescopic effect, brings the mountains so close that it would appear to be an easy task to ride to them before breakfast; at other times they seem to be very distant.

Thinking of these things with the Bible in hand, I was struck with the mighty pyramid-like peaks which tower above the generality of Biblical truth—over-topped only by Calvary—which appear in the five Books of Moses.

To these we shall give brief attention in an endeavour to sketch the outline of this serrated range of truth.

The opening verses of the first chapter of Genesis give to us a very Mount Everest of a sublime truth. The statement is contained in a telegram of ten words issued as one of what the Psalmist calls "The testimonies of the Lord," and which he declares "are sure, making wise the simple."

This telegram is signed with the name Elohim.

"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH."

This mountain peak holds up before the eyes of all men and of all ages God in His relationship to the Universe.

From this source, and permeated with this truth, flows all the succeeding Scriptures. In accordance with this truth has developed all human history. Dependent upon this truth is the Gospel of human salvation.

No foot of man has ever climbed to the summit of this mountain, for the Creation period had its beginning countless and countless ages before the human race was born. The facts lie in such an immeasurably distant realm that a human lifetime would scarcely take one a day's journey in that direction; faith only, through the telescope of Divine revelation, can see the mighty and uplifted mass of this primeval truth.

A second mountain peak is shown in the second chapter of Genesis. It is infinitely nearer to our day; in fact, it stands at the very point of commencement of the family from which we are descended. At the point marked by this second mountain peak is the commencement of our genealogical chain.

The fact which thus rises mountain-like is God's relationship to the Adamic family, commencing in the second chapter of Genesis.

Again we have a telegram signed by God, this time with the name Jehovah Elohim, and the words it contains are as

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follows :—"AND THE LORD GOD FORMED MAN FROM THE DUST OF THE GROUND, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE, AND MAN BECAME A LIVING SOUL."

Other mountain peaks arise in succession, but we come to another outstanding one in the sixteenth chapter of Genesis. There are approaches to this mountain peak which begin in chapter xii ; there is a cairn or altar on this mountain peak, upon which Isaac, the son of Abraham—and in him all his descendants, even down to the present day and our own generation—was offered a living sacrifice to God.

The peak itself is presented to us in a somewhat longer communication from the Lord, Who this time signs Himself El Shaddai. It holds up before all ages that should succeed, the fact that God had set up

A HOUSEHOLD

in the earth.

Three persons were brought together for the purposes of this Household. The first of these was the Lord, the Creator Himself, Who now took and revealed Himself by the new name of El Shaddai. He called to Himself Abram of Ur of the Chaldees and Sarai, his wife, re-naming them respectively, as the united head of the newly-formed Household of God, and under His Almighty Fatherhood, Abraham and Sarah. Into this Household should be born a son, and of that son a seed in whom all the families of the earth should be blessed ; that seed should become as numerous as the dust of the earth, as the sand which is on the sea shore, as the stars in the heaven. That family should continue to the end of time, and to all eternity, the Household of God.

It is a wonderful mountain peak, and stands at the head of all the course of the historic period of the earth.

We pass now to another outstanding peak in this mighty range of fact and truth. This time we find the mountain broad-based and high, covering the Book of Exodus. This mountain of historical fact marks the organization of the

KINGDOM OF GOD

in the earth. We have now reached the period of what may be termed contemporary history. Such is the knowledge we now possess of the literary qualifications of the period of the Exodus, and such the detailed knowledge of the educational qualifications of Moses himself, that the assumption that no historic records were kept of this tremendous period becomes impossible.

The Tel-el-Amarna Tablets are of that age ; the books of Egypt, with which Moses was undoubtedly acquainted, were of that age and earlier ; the writings of Ur of the Chaldees, the birthplace of Abraham, both ante-dated and post-dated that era ; the direct statement of the Scriptures themselves is that Moses wrote the data referred to as "these things" in a book, and there is no evidence to the contrary. Neither is there any sufficient reason for assuming that the great transactions noted in the second, third, fourth and fifth books of the Pentateuch were not written at the time.

These facts are manifest to-day ; they were not so clearly manifest at the time certain schools were undertaking "the higher criticism" of the Bible. It is, therefore, a matter of sober fact that the truly modern scholar accepts a written basis for the books of the Pentateuch, and to hold to the late origin of the literature of the Pentateuch is to be behind the movement of ascertained fact and knowledge of truth in these rapidly moving days.

We may, therefore, say that the literature we are now to consider is inspired history, whereas the literature of the Book of Genesis is Divine testimony.

The book begins with the miracle delivery, through the agency of an expedition of two aged men armed only with a rod cut in the wilderness, of Israel from under the hand of the military organization of Egypt. The story is dramatic in the extreme.

The approach to the great mountain peak is by way of the Red Sea, the bitter waters of Marah, and the encampment at Rephidim.

The culminating event is the organization of the Kingdom of God in the earth, and the establishment of God Himself in the Kingdom so organized, as King, Who should administer the constitution in His Kingdom for ever.

We note in passing that this is the opening chapter of BRITISH history. The time is not far distant when the logic of rediscovered facts will compel the teaching of this as the opening chapter of our Kingdom history in our schools, as the twelfth chapter of Genesis will be taught as the beginning of our racial history.

For the establishment of this Kingdom three necessary elements, without each of which there could be no Kingdom, were brought together, namely :—The Nation, the King, and the Law.

The passages which supply us with this information are contained in the nineteenth and twentieth chapters of Exodus, from which we quote the following :—

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ;

Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth *is* mine :

And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—Exod. xix, 3-8.

Thus we read that the people were brought to God, and were by Him constituted "a kingdom of priests, and an holy nation." Hitherto the people have been a family only, subdivided into tribes ; now they were promoted to be "a kingdom of priests, and an holy nation."

For the purposes of His Kingdom God revealed Himself to Israel by the name Jehovah.

Thus we read in chapter vi, verses 2, 3 and 4 :—

"And God spake unto Moses, and said unto him, I *am* the Lord :

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And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

The name translated God Almighty is, in the original, El Shaddai; that name belongs to the family, and continues to the Book of Revelation; but the name Jehovah belongs to the Kingdom henceforth, and is, as a rule, not used otherwise in the succeeding Scriptures.

We now see the majestic approach of Jehovah to establish Himself as King in Israel for ever.

The whole dramatic passage is contained in Exodus xix, 9–25, from which we quote as follows:—

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord."

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount; and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.

So Moses went down unto the people, and spake unto them."

Let our thought dwell for a moment upon the great event here set forth. We speak of the Advent of our Lord when He came to earth and took the body, which He declared through the prophet Isaiah centuries before in the following terms, that God had prepared for Him: "A body hast Thou prepared Me."

We speak of His Second Advent, when He shall come again: "And 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."

What we have now been reading in the nineteenth chapter of Exodus was the Advent of Jehovah to establish Himself as King in Israel for ever.

As we read through the succeeding Scriptures in the Old Testament and in the New Testament, again and again it is made manifest that Jehovah still dwells and reigns with and in His Kingdom Israel.

The writer of the one-hundred-and-third Psalm, in offering blessing and praise to God, enumerates the blessings received at His hand, and enjoyed under His rule. He begins with personal blessings, such as these:—"Who forgiveth all thine iniquity; Who healeth all thy diseases," and so on. He finishes the triumphant enumeration of blessings with the triumphant declaration "Jehovah hath set His throne in the heaven, and His kingdom ruleth over all. Bless the Lord ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

"Bless ye the Lord, all ye His hosts; ye ministers of His that do His pleasure.

"Bless the Lord, all His works in all places of His dominion. Bless the Lord, O my soul."

It will be a glad day for the Anglo-Saxon world, and for all the world, when we recognize that Jehovah is still our King, His throne is still established in the heavens, and His Kingdom ruleth over all.

Thus there were brought together two elements of the Kingdom, namely, Israel, henceforth set apart for the purposes of the Kingdom alone; and Jehovah, henceforth the sole King in Israel.

It is to be noted with the utmost care that in the manifestation of Himself as Jehovah He is "Holy, Holy, Holy," that is to say, Holy and only devoted to the task of accomplishing in the earth His regenerative and administrative work solely through His "Holy" (that is to say, devoted or set apart) nation Israel.

His Name so given is not otherwise used, as a rule, in the Scriptures, and the onward march of His progress in the earth is in the midst of, and surrounded by His nation Israel, as His throne in the heavens is surrounded by the angel hosts.

It is in line with this that our Lord Jesus Christ declared: "I AM NOT SENT SAVE TO THE LOST SHEEP OF THE HOUSE OF ISRAEL," but to His disciples, representing the House of Israel, He said:—"As the Father hath sent Me"—to the lost sheep of the House of Israel—"so send I you"—"Go ye therefore and preach the gospel unto every creature." "Go ye, and make disciples of all nations."

It is further in line with this that our Lord said to His disciples: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you." "And when He is come, He will reprove the world. . . . ."

Let us note that the Holy Ghost is to be sent UNTO YOU; that is to say, unto those to whom the Saviour came, namely, the lost sheep of the House of Israel. Let us note the further fact that when He is come, He shall "reprove THE WORLD." Now how could He reprove the world if He were sent, as our Lord declared, "unto you"? The answer, of course, is,

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through the agency of those referred to by the Saviour as "unto you."

So we see that from the beginning God's purposes in the earth, as set forth in the Old Testament and in the New Testament, are to be worked out through the agency of His "holy nation," whom the Saviour called in His day "the lost sheep of the House of Israel."

We now come to the third element of the Kingdom, namely, the Law. This was given in the ears of Israel by the voice of Jehovah, the King of Israel, as the promulgation by Himself of the Law of the Kingdom which should remain and be administered by Him, and obeyed by Israel for ever. Here are the majestic sentences :—

"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 shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in 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 thy stranger that *is* within thy gates :

For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day : wherefore the Lord blessed the 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 anything that *is* thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw *it*, they removed, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen : in all places where I record my name I will come unto thee, and I will bless thee.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it.

Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."—Exod. xx.

"ONE OF THE MOUNTAINS WHICH I WILL TELL THEE OF."

By the Rev. W. Pascoe Goard.

The quotation above is from the Lord's instructions to Abraham concerning the journey to a mountain in the land of Moriah, there to offer his only Isaac to God.

The twenty-second chapter of Genesis tells the story of the offering of Isaac and of all the Isaac seed potentially on that sacred mountain described by the Lord as "one of the mountains which I will tell thee of."

What a wonderful mountain is here !

In three days' journey, on foot, at the pace set by the plodding ass, the little party approached and ascended the mountain. It was hard by the city of the Jebusites. The particular place was what later became the threshing-floor bought by David and used for the building of an altar, and the offering of the sacrifice which stayed the plague which was devastating Israel.

This is the first time the mountain is specially brought to our attention in Holy Writ, and in the history of the family and nation of the Lord.

Shall we approach the mountain with the four plodding travellers, Abraham, Isaac, and the two young men ? Shall we listen to the conversation which took place between Abraham, the father, and Isaac his son ? Shall we note the fire and the wood for the sacrifice, and listen to the question : "Behold, the fire and the wood : but where is the lamb for a burnt offering ?" Shall we note the pause which must have followed the question before the answer was given in a voice which anguish rendered uncertain : "My son, God will provide himself a lamb for a burnt offering."

Shall we watch the building of the Altar ? Shall we stand by as the anguished father laid his hand upon the son and bound him ? Shall we note with what tenderness the father took the helpless son in his aged arms and laid him upon the Altar ?

Shall we with clear sight look on while the father Abraham stretched forth his hand, and took the knife to slay his son ?

Who was it, who is it, that was and is still laid upon the Altar as yet a living sacrifice to God ?

It is the son of Abraham, then his only Isaac. But in him is all that seed which should be to God a Kingdom of Priests and an holy nation in the days which were to come, and which

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should through all the ages then to come and yet to come be God's Priestly Ministers to carry blessing to all the nations of the earth.

With hand outstretched the father of Isaac stands, when suddenly THE ANGEL OF THE LORD called unto him out of heaven, and said "Abraham, Abraham," and he said "Here am I."

"And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me."—Gen. xxii, 12.

"And the angel of the Lord called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. xxii, 15-18.

Once again the scene opens upon the same mountain. This time it is in the reign of David the King.

"And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

Go and say unto David, Thus saith the Lord, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy [illegible] now advise, and see what answer I shall return to him that sent me.

And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies *are* great: and let me not fall into the hand of man.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite.

And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite.

And David, according to the saying of Gad, went up as the Lord commanded.

And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.

And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel."—2 Sam. xxiv, 10-25.

And now the greater Father leads the greater Son to the "Mountain which I will tell thee of." This is set forth in the four Gospels.

From these wonderful accounts of the most wonderful accomplishment of all the ages, namely, "the death which He should accomplish at Jerusalem," we take the following quotation:—

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."—St. John xix, 28-30.

Here there was no ram caught in a thicket to take the place of the Son of man. He went to the place called Calvary, hard by the City of Jerusalem. And there He died, the Just for the unjust, that He might become the Redeemer of Israel and the Saviour of the world.

Now as in Isaac there was dedicated to the service of God and of humanity all the seed which should be born of him, so in Christ was lifted up all who believe on Him. To such He said, "If any man would be my disciple, let him deny himself, and take up his cross and follow me."

How great has been that following! How the Cross of our Lord has been multiplied in the self-denying life of His followers; and yet how few proportionately have been the numbers who have thus offered up their bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service." May God grant that we may be among the number.

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What a wonderful spot in the world's geography is this mountain. There we meet

THE ANGEL OF THE LORD

at the dedication of Isaac.

There we meet

THE ANGEL OF THE LORD

at the sacrifice of King David.

The Angel of the Lord appeared at the birth of Jesus in Bethlehem and made the glad announcements to the shepherds.

But the Angel of the Lord did not appear at the sacrifice of the Son of man. Was it the consciousness of this which caused the Son of man to cry out of the bitterness of death, "My God, My God, why hast thou forsaken me?"

But tragedy is turned to triumph on the first Easter morning. The shadows were still upon the mountain. They were yet deep in the seclusion of the garden where was the rock-hewn tomb which had held the body of our Lord while He lay in death. But now there is a stirring in the garden. Great things and great personalities are astir in and about the tomb. The following tells the story:—

"Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words,

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon.

And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them *his* hands and *his* feet.

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And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took *it*, and did eat before them.

And he said unto them, 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.

Then opened he their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy:

And were continually in the temple, praising and blessing God. Amen."—St. Luke xxiv.

BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE.

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

Part III.

Origin of the Danai.

According to Petavius, *History of the World*, Danaus was the son of Bela, a sojourner in Egypt. His brother was Egyptus. Danaus was informed by an oracle that his brother would slay him; he fled, taking with him his daughters (colonists), and came to Greece three years after the death of Joseph.

This was about 148 years before the Exodus.

Dardanus is said to have built Troy about thirty-four years before the Exodus. Mr. W. E. Gladstone says the Siege of Troy was undertaken by Danai against Dardanai, and these were originally one.

Extracted from Clinton's *Fasti Hellenici*: "Danaus and his descendants were engrafted on the Pelasgi."

Danaus is placed by the genealogies in the ninth or tenth generation, and by the chronologers 300 years before the Trojan War. Eratosthenes and Apollodorus placed the fall of Troy at B.C. 1183. This date was adopted by Dionysius, Diodorus, Tatian, Clemens, and Eusebius, as well as by the Roman writers generally. The return of the Heraclidæ B.C. 1104. Eratosthenes gives the landing of Danaus in Greece as B.C. 1466. Callimachus gives B.C. 1410. Clinton also gives the following dates: Dardanus, 1383; Pelops, 1283; birth of Hercules 1261, his death 1209; Troy taken 1183; Thessaly occupied 1124; Æolic migration, 1124; migration of Theras, 1074; Ionic, 1044. The Dorians did not come on the scene until about 1103, and their conquests continued to 1044, by which time the Peloponnesus was finally subdued.

Extracted from *Bible and Science*, pp. 22 and 23 (T. Lauder Brunton): "After the death of Joseph a quarrel arose between the King of Lower Egypt, who demanded from the King of Upper Egypt—a descendant of the regal race of which before the foreign invasion had ruled the country—a valuable spring, which the latter refused to give up. In consequence of this a war broke out, which, after lasting for nearly eighty years, ended in the expulsion of the foreign race and the union of the whole of Egypt under one king. Naturally enough, the new rulers were suspicious of the Hebrews, a people more numerous than themselves, allied in race to the foreign conquerors, and bound to them by ties of gratitude and affection for numerous favours received at their hands.

"To expel them in a body, by open violence, was impossible, and, besides, it would have been ruinous, for they were skilful herdsmen and agriculturists. They had been dwelling a long time in the Delta; they knew what embankments were needed to protect the towns and what canals were necessary to fertilize the country. The people belonging to the conquering race, hitherto penned up within the narrow regions of Upper Egypt, would barely have sufficed to carry on the work, even if they had been so inclined, which apparently they were not. It was, therefore, to some extent necessary to retain the great body of the Israelites in the country, *although part of them, it would seem, had left their land along with the remnant of the Hyksos*, whom probably they had aided in their struggle with the Egyptians." (The italics are ours.—L.G.A.R.)

This suits admirably with the Scripture references we have given elsewhere, and also the confirmations above enumerated. It opens to our view the means whereby God was preparing the way for His people's future migrations.

Even at the time of Jacob's death the Holy Spirit put into Jacob's mouth the following: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord" (Gen. xlix, 16-18). Is there not here a suggestion of Dan's vagaries, his strange wanderings, his sly and careful watching of an opportunity for supplanting the race amongst which he se tles, his assumption of the prerogative power, and his finally awaiting for a salvation such as should be the portion of the whole of Israel. Again, that he should at one time wield the sceptre over Israel. Moses is also given a marvellous insight into the future of this wonderful tribe. "Dan is a lion's whelp; he shall leap from Bashan" (Heb. *Shame*). Now, this expands the prophecy of Jacob by telling us that Dan should have a royal scion attached to his tribe, and also that he should escape from captivity (to Assyria). In the story we have of the early migrants

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who arrived in Ireland we are told that these colonists came from Greece, fearing the conquest of Assyria.

Colonel Gawler says: "It is worthy of note that Danaus, who is recorded as landing in Greece from Egypt, was said to be the son of Belus, sometimes spelt *Bela*, which strongly resembles *Bilhah*, the name of Jacob's concubine, the mother of Dan" (Gen. xxx, 4-6).

"The Heraclidæ descended from Hercules and a female slave, Jardanus" (Herodotus, *Clio*, p. 4, Sec. VII). In contradiction to both Herodotus and Diodorus Siculus, Palæphetus de Incredibilitus writes Jordanus. Dan's adventure to the source of the Jordan is the subject of Judges xviii, and these Danites came from the home of Samson, Zorah, and Eshtaol (verse 2 and xiii, 1-25).

The account given in Beloe's edition of Herodotus (1833) as to the probable story of Hercules is most interesting. He shows clearly the reason why the Hercules supposed to be of Tyre was none other than the Samson of Dan. "It has been conjectured by many learned men that Hercules could have been no other than the Israelitish Samson. That this is very probable the reader may be very inclined to think from these, among other reasons (p. 396, *Urania*, note to ch. lxvii): With the story of Samson the Tyrians might easily become acquainted at Joppa, a seaport belonging to the tribe of Dan; but more especially from those Danites who removed to Laish, in the neighbourhood of Tyre, and who, as Ezekiel tells us, had great commerce with the Tyrians. These Danites came from Zorah and Eshtaol, where Samson was born and lived, and would not fail of promulgating and magnifying the exploits of their own hero. I am aware how rash it is to pronounce a sameness of person from a likeness of certain corresponding circumstances in the action of men, but there are certain particulars so striking, first in the account given of this Tyrian Hercules by Herodotus, and secondly in the ritual prescribed for his worship, that where we can prove nothing by more solid argument conjecture so founded may be permitted to have some weight. The story of Samson will account for the two pillars set up in the Temple of Hercules if we consider them as placed there in commemoration of the greatest of Samson's exploits. The various circumstances which Herodotus makes peculiar to the Tyrian Hercules, however disguised, are all reducible and relative to this last action of Samson. 1. Hercules, being apprehended by the Egyptians, was led in procession as a sacrifice to Jupiter; and the Philistines proclaimed a feast to offer a great sacrifice to Dagon, their god, and to rejoice because Samson was delivered into their hands. 2. Whilst Hercules stood at the altar he remained quiet for a season, and so did Samson when his strength was departed from him. 3. But in a short time Hercules returned to his strength and slew all the Egyptians. Concerning the ritual used in the worship of the Tyrian Hercules, Bochart remarks, there were many things in it not practised elsewhere. Let the reader judge from what follows whether they do not seem borrowed from the Levitical law or grounded upon what the Scriptures relate of Samson. The total disuse of images, the prohibition of swine in sacrifice, the habit of the priest, the embroidered stole, etc., and the naked feet, the strict chastity exacted from him, the fire ever burning on the altar, are all of them precepts which Moses delivered. Why may we not infer that the exclusion of women from the Temple and the shaven head of the priests were intended to brand the treachery of Delilah and to commemorate the loss of Samson's locks? Appian, Arrian and Diodorus Siculus acknowledge these to have been Phœnician rites, and different from any observed among the Greeks; and it is well known that this *singularity* was a principal point intended by the ritual of Moses."

The last of the Danai came into Greece about the very time of the oppression of Jabin, King of Canaan, when we are told (Judges v, 17) that Dan remained in his ships and Asher in his seaports. This was about B.C. 1285, and Dan's trading with Greece is recorded in Ezekiel xxvii, 19. Euripides and Strabo tell us that "Danaus, having arrived in [Greece] Argos, made a law that those who had borne the name of Pelasgiotæ [throughout Greece] should be called Danai" (Strabo, V, ii, 4). Compare this with Dan's asserting disposition as recorded in Judges xviii, 25, 27-29; also Jacob's prophecy.

"Homer calls the whole of Greece Argos, for he calls all Argives, as he calls them Danai and Achæi" (Strabo, VIII, vi, 5). To revert to Argos, this head of all Greece, the first city of the Danai, it stood with two others, Mycene and *Tiryns*, the latter of which, standing as it does close to the city of the Danai, might derive its name from Tyre. There is another instance of the kind: the Danaster (Dneister) is sometimes called the Tyras (Herod iv, 51; Strabo, VII, i, 1), and the people there are called Tyritæ, and it is reasonable to infer that from the intimate home relations of the people of Tyre with the Danites of Israel the names of Tyre and Dan were used indiscriminately.

Those who went forth from Argos and subdued other parts of Greece are spoke of as *Heraclidæ*, or *the descendants of Hercules*. For a while, during the confusion of the Trojan War, they were driven northward out of the Peloponnesus, of which some years after they made a reconquest, which was called "the return of the descendants of Hercules" (*see* Muller's *History of the Dorians*). Argoz also, from *ragoz*, to move, is Hebrew for a portable chest, "a name which might well symbolize trade or commerce (so Argosy, a merchant ship)" (Gawler).

Our readers should not forget that the Siege of Troy was about 100 years after Samson's time.

From these are the Lacedæmonians whose capital was Sparta. Thus Agamemnon, who was the chosen commander-in-chief of all the Greeks proceeding to the Siege of Troy, was King of Argos and Mycene, and his brother Melenaus was King of Sparta, the capital of Lacedæmon.

Herodotus (iv, 147) calls Theras, regent of Lacedæmon, a Cadmæan and Phœnician. But with this confused assignment of Egyptians, and Phœnician origin, which admirably suits the Israelites, we have this prominent fact, that a people called Danai arrived in Argos and extended their rule to all Greece, and the Lacedæmonians, whether Argives or Heraclidæ, were the most notable branch from this place.

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ABDASHERAH, AZIRU AND THE ABIRI.—VI.

By Professor Edward Odlum, M.A., B.Sc.

In *Tablet* 102 *B*, p. 140, Adonizedek writes, "To the king my lord," and says, "They (the Abiri) have prevailed, they have taken (the fortress of Jericho), they who have gathered against the king of kings (of Egypt), which Adonizedek has explained to the king his lord. Behold, as to me, my father is not, and my army is not. The tribe that has ground me in this place is very rebellious to the king; the same is struggling with me for the house of my father . . . Why should you tremble before the chief of the Abiri (Hebrews), and the rulers fear the end?"

Reading this, one envisions Adonizedek and any of his chiefs in Jerusalem looking most anxiously towards besieged Jericho. He has learned of the daily circuitous march of the Israelites around the walls of Jericho, and finally of the fall of these walls to the blowing of trumpets. All so new, so strange, so unexpected, and so irresistible! Adonizedek is terrified at the coming danger.

In the above letter Adonizedek says, "They have destroyed all the rulers. There is no ruler now, O king my lord . . . The Abiri (Hebrew) chiefs plunder all the king's lands. Since the chiefs of the Egyptian soldiers (pitati) have gone away, quitting the lands this year, O king my lord, and since there is no chief of the Egyptian soldiers, there is ruin to the lands of the king my lord."

A remarkable series of statements! It is suggestive, this act of running away on the part of the Egyptian chiefs from the garrisoned cities of Canaan as the Abiri approach.

We must bear in mind that the cities of Canaan in the time of Joshua's invasion of the Promised Land belonged to Egypt and were garrisoned by Egyptian officers and soldiers. Why should the chiefs or officers flee these cities on the approach of the Abiri, or Habiri? Some deep-seated cause for this cowardice! These Egyptian officers had full knowledge of Moses, the Red Sea passage, the Sinai wonder, the defeat of the Amalekites, the Pillar of cloud and fire, the destruction of the Amorites, the miraculous passage over the Jordan, and the mysterious fall of the walls of Jericho. No wonder, then, that these well-informed officers feared and fled.

Furthermore, they knew well that these Abiri and their leaders *claimed that this land had been given to the forefathers of these conquering Abiri*, viz., to Abraham, Isaac and Jacob and to their seed for ever; and that the God of Heaven had promised to be with His people as they undertook the conquest and possession of the land.

Yes, yes! The Egyptian officers knew, believed, feared and fled. This is a most informing and thrilling series of letters which amply substantiate and multiply the details of the Bible story.

The discovery of these Tablets in 1887 by a peasant woman was a world event, one of the most important in the enterprises of archæology.

In *Tablet* 104 *B*, p. 145, Adonizedek shows that the Abiri have approached Canaan from the way of Edom. He says, "They have fought against me as far as the lands of Seir (Seeri), as far as the city Givti Kermil (Gibeah of Carmel).

He then calls upon the king of Egypt "to collect a fleet in the midst of the sea and advance against the chieftains of the Hebrews."

Tablet 103 *B*, p. 147, tells that the Abiri had attacked Gezer, Ascalon and Lachish, and taken these cities *as their inheritance and homes.*

"Corn and oil and all things this race has altogether gathered."

Adonizedek complains that he has no followers:—"Behold the land of the city of Uru-sa-lim (Jerusalem) no man is my subject. No people is subject to me."

He goes on to say, "*The chiefs are sorcerers.*"

He also refers to the invaders and their leaders as from the land of Cush or (Casi), which would indicate Upper Egypt as their primary home and starting-place.

In *Letter* 199 *B*, p. 151, we read from Adonizedek these words, "And truly we are leaving the city of Jerusalem. The chiefs of the garrison have left."

In 101 *B*, p. 155, Suyardata, chief of Keilah, says of his great enemy, "Thirty temples of the gods he has put to shame. I am left alone. Mightily he has fought . . . Mighty is he who has fought against Suyardata."

Dusratta, Yankhamu, Adonizedek, Suyardata, Aziru, Abdasherah, Zimridi, Ribadda, Abimelec, Dagantacala, Biridia, Labaya, etc., etc., were all contemporaries.

Aziru was active 20 years after the death of Thothmes *IV*, *i.e.*, in the time of Amenophis *III* and Amenophis *IV*.

It is important to recall the fact that King Solomon received the city of Gezer from the king of Egypt as a dower when he married an Egyptian princess, this showing that Egypt held on to a part of Philistia, and perhaps Canaan, for hundreds of years from the time of Joshua to Solomon.

Of course we must remember that a good part of Canaan and Philistia was conquered by Rameses *II*.

Before closing, we should say that while the Israelites were waging war in Canaan for many years, there were other wars carried on in the north by Hittites, Amorites, Phœnicians and others. But between the two areas of these irregular struggles there was a region where enemies of one pair of contestants fought one of the other two belligerents. This will make clear some of the Tablets which seem to be contrary to fact.

We find Aziru, the son of Abdasherah, operating in the north as well as in the south. He seems to have fought and conquered Phœnician cities, as well as others farther south on or near the seacoast, and also other cities in Canaan. This line of action can be explained by considering that this noted warrior, co-operating with his father, had a band of valiant soldiers who could be used in any place where quick and strategic action was needed to help forward the great invading movement looking toward the conquest of the Promised Land.

PROFESSOR ODLUM'S ARTICLES ON "ABDASHERAH, AZIRU AND THE ABIRI."

Professor Odlum explains his reading of these transcripts of Tel-el-Amarna Tablets furnished by him in the seven articles—the last of which will appear in the next issue.

It is Professor Odlum's judgment that the name Abdasherah is the Biblical Joshua; that the Abiri are the Hebrews under

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Joshua, and that Aziru and the other brothers were sons of Joshua.

Professor Odlum reads the languages in the original, and is well qualified to give judgment in this matter.

The interest of these articles is that we are enabled to read letters concerning the Joshua campaign in Palestine, written by kings and ministers of State, whose cities were being attacked and whose governments were being swept away by the Hebrews.

The Tablets from which translations were made, which were written first-hand by the men who were being overcome by Joshua, are now in the Museums, listed and numbered for everyone to see, and for all to read who take the trouble to master the language.

These Tablets are contemporaneous with the date covered by the Book of Joshua and, provided the fact be established that they refer to Joshua and his Hebrews, they give a wonderful historic parallel and confirmation to the Bible account of the entrance of the Hebrews into Palestine.

We owe to Colonel Condor and to Professor Odlum a debt of gratitude for having provided for us such an interesting and valuable presentation. Such work as this is done only after years of arduous preparation in the mastery of the language, and of hours of literary application in preparing such valuable documents as the above articles which Professor Odlum has provided for us. THE EDITOR.

ADDRESS GIVEN BY E. HAYNES AT HEADQUARTERS.

ISRAEL *versus* EDOM.

IT is essential we should keep clearly in our minds the *modern* names of these two nations, viz., Britain and Turkey, or the Ottoman Empire, known by that name from the end of the thirteenth century, when Osman extended his dominions over a portion of Eastern Europe and Western Asia, and thus formed one mighty Empire.

Some of the characteristics of their progenitor, Esau, still linger with the Turks.

Esau was so called because he was red. Red is the national colour of the Turk. They carry a red flag, and until the last few years the men always wore the red tarboosh.

It was said to Esau, "By thy sword shalt thou live." The sword is still the Turks' national weapon, and when they chose a new Sultan he was always acclaimed by the waving of swords over his head, he was *never* crowned as other monarchs are.

The feud between Israel and Edom dates from the days of Isaac, when the Patriarch bestowed the birthright blessing upon his younger son Jacob, and thus set aside the claim of Esau the elder. This choice has often puzzled students of the Bible, but *no* mistake was made. The birthright blessing, being essentially spiritual, and carrying with it, as it did, the responsibility of Covenant relationship with the Almighty Himself, was a matter far beyond the limits of Esau's character. He *could* not *receive*, far less profit by, a blessing so wholly spiritual in its nature. We are told he was a "profane person," or, more literally translated, a worldly-minded man (we cannot blame him over much, there are many such with us to-day), a man satisfied with the things of time and sense, with the pleasures of the chase and of the table.

The Great Covenant-keeping God could not enter into Covenant relationship with one so incapable of appreciating or living up to the responsibility such a position entailed. Some then ask, "But was Jacob any more hopeful as a candidate for such a high honour?" Yes, he was, because the Divine Searcher of all hearts knew that, deep down in the inmost recesses of Jacob's soul, there existed the Divine faculty, which, once the dross had been purged away in the fires of fierce affliction, would enable him to develop into "Israel the Prince with God." It is a mistake to imagine Jacob received the benefits of future inheritance immediately. As a matter of fact, his self-seeking and unworthy attempt to forestall the designs of the Almighty postponed the realization of his hopes for at least twenty years. Jacob did not enter into the enjoyment of his heritage until he had fully qualified for it, not until after that mysterious conflict with the Divine, when Jacob found his soul, and a broken and crippled man emerged from the contest, physically crippled, but a "Power with and through God."

We remember how for a time the breach between the brothers was healed, but, as generations passed away, we find the strife again breaks out between the descendants of each.

In Moses' time Edom refused the Children of Israel permission to cross their territory on their march towards the Promised Land. The answer to a peaceful embassage was that "the king of Edom came out against them with much people."

King David, being a strong and warlike king, subdued Edom, and placed garrisons in their cities, thus fulfilling Isaac's words, "Thou shalt serve thy brother," but the conclusion of the prophecy, "Thou shalt break his yoke from off thy neck," was also fulfilled; for in the time of Jehoram, king of Judah, Edom rebelled and freed themselves, and chose a king of their own to rule over them.

The prophet Obadiah also relates how in the time of the invasion of Judah by Nebuchadnezzar's army certain of the Jewish fugitives who endeavoured to save their lives by flight into the rocky and desert districts of Edom were waylaid and betrayed again into the hands of the Babylonian invaders by the Edomites, who sided with Judah's foes. (Obadiah 10-14.)

In the time of their exile Judah was again plotted against by Haman, the Agagite (a descendant of Esau). It was owing to the courage of Queen Esther, who, having begged the prayers of her people, risked the wrath of the king by entering his presence uninvited, that Haman became the victim of his own plot. Another instance, that of Herod (the Greek form of Edom) and his cruel massacre of the Innocents of Bethlehem, in the vain hope he would thus end the life of the Infant King of Israel.

As centuries passed both Israel and Edom sank their differences, Israel was unconscious of her identity, the Ottoman Empire possessed the Holy Land, and old traditions were lost sight of. The Crusades were started by certain of the European Princes with the idea of delivering Jerusalem from the Mohammedans, but for two reasons these Crusades were unsuccessful. First, *the time was not yet* when Jerusalem should

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be delivered. Secondly, the nations engaged were *not* only Israel, and the prophecy had long been recorded that Edom should meet her doom by the *hand of Israel*. (Obadiah 17-21 ; Ezekiel xxv, 14.)

In 1915 both Britain and France were anxious to keep Turkey out of the war, there seemed no reason why she should take part at all. But Israel's old enemy *Assyria*, the *Prussian* head and mainspring of the whole German army, had other designs.

The pressure on her Western Front was growing too heavy to be pleasant ; " the contemptible little Army " had proved they were not so easily beaten as their foes had hoped. Reinforcements were arriving from overseas, there was even talk of the possibility of America joining in. Germany, therefore, looked round for a neutral Power likely to listen to a proposal to come in on her side, open to a bribe to that end. What nation more likely than Turkey ? The suggestion was that, in order to relieve the pressure on the Western Front, Turkey should attack the Suez Canal, and thus split up Britain's forces and seize the important channel of communication between Britain and her two most important Mohammedan Dependencies. " Would it not indeed be a glorious Holy War, and deliver their co-religionists from the power of the Infidel ? " Now we know the Turks are great fatalists ; death cannot touch them until their hour is come, no matter what danger they may rush into, and death in a Holy War is a sure passport to the " Realms of bliss."

It was not wonderful, therefore, that the younger section of the Turkish Council were filled with enthusiasm and burning zeal at such a prospect, and when the older Councillors voted *against* declaring war upon Britain, they were driven out of the Council chamber and refused any further say in the matter by the younger men, headed by Talaat Bey. It is interesting to note that, in foretelling the doom of Edom, the prophet foresees the destruction of wisdom. (Obadiah 8.) " Shall I not destroy the wise men out of Edom ? " Thus in an evil hour for herself, Turkey, unconscious of what prophecy against herself she was fulfilling, declared war upon Britain. She was soon to experience the futility of putting her trust in German promises ; Obadiah had also foretold she would be deceived (verse 7) by her confederates.

No sooner was Turkey fairly embroiled in war with Britain than Germany left her very much to her own devices ; her assistance was negligible ; she had attained her purpose ; her business on the Western Front was too pressing to allow her to give much consideration to her dupe. We still remember that the first plan of campaign on Britain's part was not successful. Ships were ordered to pass up the narrow Straits of the Dardanelles to attack Constantinople, but it was soon discovered this attempt would prove too costly. As landing parties disembarked at Suvla Bay they were shot down by well-hidden foes, and General Sir Charles Monro therefore ordered the evacuation of Gallipoli. Again we refer to the writings of the old prophet, and we read how he describes the customs of those of Edom, the Horites, who were a people so agile and hardy they could climb the steepest cliffs and hide themselves in the caves that were dotted all over the sheer face of the rocks and steep hillsides, and had no fear of any enemy discovering them. (Obadiah 3, 4.) This was what happened at Suvla Bay.

But the God of Israel overrules the blunders and the mistakes His people make in order to carry out in the end His Divine purposes. This attack and attempt on Turkey's part to prevent Britain reaching Constantinople occupied Turkey's full attention, and she was not able to carry out the first part of her proposed programme—to seize the Suez Canal. By the time she contemplated this step it was already too late. Constantinople had been taken. British warships were in the port of the Golden Horn, the Ottoman Empire had crashed. Then revolution broke out, the people rebelled against and dethroned the Sultan, who, in fear of his life, fled for protection to one of the British warships in the Bay. Had not the Almighty God of Jacob Himself brought them down ? (Obadiah 4.)

We know what an important part the aeroplanes played in the Great War. To the Turk they were a new and very terrifying danger.

The campaign had spread to the Holy Land itself, and Israel and Edom had come to grips in old scenes of conflict, and no foreign ally on either side took any part in this final settlement between Israel and Edom. Ishmael, the descendant of Abraham, now known as the Arab, certainly rendered signal service in Arabia under the leadership of Colonel Lawrence, but neither French nor Italian forces entered into this campaign. We are told that when the Turks saw the British forces advancing over the heights of Mount Gerizoni, they fled down the opposite slopes of Mount Ebal, but they could not effectually hide themselves owing to the aeroplanes hovering above, which could discover and afterwards report their haunts to the General, and thus give warning that, although apparently safe, such and such ravines, or mountain passes, were in reality alive with Turks in hidden ambush. Did not Obadiah remark in his 6th verse that the secret things of Edom would be discovered ?

The time came in due course when Lord Allenby and his Generals must decide upon the best method of delivering Jerusalem.

Without a single shot or shell having been fired upon the Holy City, the British forces entered Jerusalem, Lord Allenby *walking* at their head as the deliverer and not the conqueror. They found the city unharmed and the inhabitants safe from molestation.

The Turk retreated and the flag of the Union of Jacob was soon floating over the Mount of Olives.

At Easter time Jerusalem is very full of visitors, British and American, and everyone is asked to bring flowers which, after the service, are laid out so that every grave in that cemetery has its own quota of loving remembrance. The paths are all hedged in with rosemary (" *Rosemary* for remembrance "), and the whole garden of sleep is kept in beautiful order. As soon as the last notes of " The Last Post " and " The Réveillé " have died away at the conclusion of the service, baskets and trays full of beautiful spring flowers are distributed to willing helpers, and a floral tribute is placed upon every grave. Thus on Easter morning that hill slope is ablaze with the beauty and glow of the wonderfully rich and beauteous flowers of the Holy Land, a fitting symbol surely of the

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re-entrance into life, after the sleep of death, on that great day, when the feet of the Returning King will stand upon Mount Olivet, and the sleepers will awake and will join in the welcome given to their Victorious Lord.

" Even so, come, Lord Jesus, come quickly."

BRITISH-ISRAEL FACTS *NOT* FANCIES.—XI.

By Major-General C. A. Hadfield.

The Escape of Zedekiah's Daughters and the Throne of David.

Although King Zedekiah was the *last* King of Judah, the Bible records the escape of the king's daughters, under the care of the Prophet Jeremiah accompanied by the Scribe Baruch. In the Book of Jeremiah we are given a lesson for our guidance. First of all foretelling the move to a *strange land :* " a land which thou knowest not " (Jer. xv, 14). Then we are given the account of Ishmael carrying away captive all the residue who were in Mizpah, " even king's daughters," and then, in chapter xliii, 6-7 : " even men and women and children, and the king's daughters . . . and Jeremiah the prophet, and Baruch the son of Neriah, so they came into the land of Egypt." There the Bible leaves the history, but there is nothing recorded of Jeremiah's death. As the prophet had a mission to fulfil God's appointed mission would not fail to be accomplished in some manner.

It was (we are told) by an act of disobedience that the royal household was taken away to Egypt. " So they came into the land of Egypt, for they obeyed not the voice of the Lord " (Jer. xliii, 7). They were commanded to leave : " For I will punish them that dwell in the land of Egypt " ! They were commanded to go to the North and West to Tarshish : " 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*, they have not heard My fame, neither have seen My glory : and they shall declare My glory among the Gentiles " (Isa. lxvi, 19). " To Tarshish and to the Isles afar off ! "

If we turn now to secular history, we read that in 585 B.C. —which would be just after Jeremiah's journey from Palestine to Egypt—an account of the arrival in Ireland of a great prophet, accompanied by a princess, and a man, Simon Brug (Baruch), is recorded in the ancient Irish MSS., still preserved in Dublin.

Thus, taking up the ancient Irish history—or legends—in conjunction with Biblical history, which leaves Jeremiah as shown, it becomes a very significant story ; because, with the assistance of the seafaring tribe of Dan, it was feasible for the royal party to have journeyed to Ireland. Then we have the story of the marriage of King Eochaid-Heremon to a royal princess from Egypt, and preserving the line of royal descent from Zedekiah to our present King. Zedekiah himself had been—with his sons—slain, leaving no male heirs, so the throne could be perpetuated through the female line, as no doubt it has been.

This possibly may be the interpretation of Ezekiel xvii of the riddle, in parable form, to Israel of a great eagle cropping off the highest branch of the cedar of Lebanon, " he cropped off the top of his young twigs." " Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. . . ."

Zedekiah's daughter would here represent the " tender one " cropped off from the royal house, and safeguarded, by Divine will, to a place of safety (Ireland), to there preserve the throne of David, which was ordained to be an " *everlasting throne*," never to be destroyed.

It was the mission of Jeremiah to rehabilitate the royal house : " See I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, to build, and to plant " (Jer. i, 10). This was not to be done in Jerusalem, for Jeremiah was removed from Judea to Egypt, so his mission was elsewhere. We learn from chapter xliv that a small number " shall escape." It was open to Jeremiah to take ship with the Danites—the ships of Dan traded in tin and other things. Thus in Ireland it was possible the seed of David could " take root," and " Ezekiel's riddle can be thus solved." The " tender twigs " were Zedekiah's daughters, one of the twigs was planted by the great waters in a land of traffic. [See " The Lost Ten Tribes," by Rev. Dr. J. Wild, of America.]

The escaping may very likely be of Jeremiah and the king's daughters to Ireland. Dr. Wild goes on to relate how Jeremiah did plant and build a throne, a college, and a religion—Ezekiel prophesied there would be three overturnings of the throne : " I will overturn, overturn, overturn it, and it shall be no more until He comes Whose right it is, and I will give it to Him." Turn to history, the throne was turned over three times, from Jerusalem to Ireland, from Ireland to Scotland, from—or through—Scotland to England. This throne can never be " turned over " again, for Jerusalem is now incorporated into the British Empire, as Dr. Wild, writing in 1880, predicted that, in fulfilment of Scripture, *it must be !*

The throne, religion, and education, established by the prophet have ever kept together. It is a pity more men will not interpret the Bible by the rules of common sense. It is written literally—why not read it so ?

Remember God never promised to find the Jews another country ; Palestine is specially reserved for them, *under the protection of Israel*, when they shall dwell together and appoint one head over them ; for the Israelites, according to Jer. iii, 14, are only to return to Palestine *representatively*. There should be no mistake on this point.

God declares *Israel* to be " His inheritance," and " the people that He formed for Himself." And to be the most powerful and prolific people on the face of the earth, to be " as the sand of the sea," " as the stars of Heaven." " I have sworn unto David, thy seed will I establish for ever, and build up thy throne to *all* generations." (Psa. lxxxix, 3-4.)

It is specially significant that the Old Testament does not record the death of Jeremiah, nor anything further after his escape from Judea to Egypt in charge of the king's daughters ! " Oxonian," in his work " Israel's Wanderings," remarks : " One thing is certain, that the line of sovereigns descended from Eochaid and Tephi has continued to the present day, *i.e.*, through the early Scots Kings to the present Royal House of Britain. In this way God's promise to perpetuate the sceptre

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of David's family would be fulfilled: 'Thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel.' Between Zedekiah and Christ was an interval of 580 years. Where was the fulfilment of this prophecy during all that time if the Davidic succession over Israel did not go on consecutively from Zedekiah?"

It would be difficult to believe that it is merely a "coincidence" that we have the Lion of Judah emblazoned with the young lions on our Royal Standard together with the Harp of David; or that our land should be designated "Great" Britain, or be nicknamed "John Bull."

Again, it is not at all likely that after God had guaranteed the safety of Jeremiah with his "Remnant" (Jer. xv, 11, 14), that a sudden end should befall the party. But it points rather to God guiding the prophet to a new land. It is another case of the sudden closing of God's history of Jeremiah—just as God closed Israel's history.

Therefore where they disappear from Sacred History we may well follow them by secular History, and by such means we trace both to the British Isles. Probably the Tomb of Tara if investigated will clear up much of what is now obscure. We may rest assured that Israel never became extinct, nor Jeremiah left to die in Egypt; for both had their missions to fulfil.

OUR GREAT ADVANCE.

STUDY CIRCLES.

By J. J. Morey.

We are now able to announce definitely that the Rev. W. Andrew Sinden will conduct a Study Circle at Headquarters, commencing on Wednesday, April 23rd, at 6 p.m.

The course will consist of eleven lectures or studies dealing with Dr. Llewellyn Thomas' fine book, "God and My Birthright."

Students will provide themselves with copies of the book, special terms for the purchase of which are offered by the Covenant Publishing Co., Ltd., by easy payments if desired.

Mr. Sinden has prepared a series of study notes by which students will be able to follow the lectures, and use for private study afterwards.

All intending students are requested to give in their names at the Bookroom without delay, or by letter to the Secretary-General.

It is quite possible that Mr. Sinden's notes may be printed, and thus be made available for use by other Study Circles in the country.

Some Circle leaders have prepared a series of studies of their own, dealing with our subject in their own way. Smaller pamphlets may be used for this purpose, with the Bible itself as the principal text-book.

We shall be pleased to advise as to any suggested plan submitted to us.

We are anxious that all difficulties may be met, and trust that any interested readers will feel themselves free to suggest any method they feel most suited to their circumstances.

We are grateful for the growing enthusiasm in this Movement, and trust that all Branches will give the proposal their special consideration. We are hoping to gain valuable experience from the Headquarters' Study Circle which will in due course be utilized for the benefit of all.

CHILDREN OF LIGHT.

By E. M. Foster.

Except we be converted and become as little children we cannot hope to enter the Kingdom of Heaven. We must read the Word of God as a child would, and indeed the Bible is written in just such a way as to appeal to children. The Call to the nation in Abraham and Isaac; the thrilling experiences of the Israelites in Egypt, the Wilderness, and Canaan; and the accounts of such "mighty men of valour" as Moses, Joshua, Gideon and David awaken boys' and girls' keen interest. Are not some of the Truths propounded in riddles? Take, for instance, the "Tender Twig" of Ezekiel. And the parables too are about the very things children love—the birds, the lambs, the flowers. In the Bible the child will find all his soul needs and craves.

Once more the Serpent has entered the child's Paradise. He makes his evil ways known through the Press and mostly even through the voice from the pulpit. He calls himself the Higher Critic. Satan has accumulated the experience of thousands of years' dealing with frail mankind, and this last offensive of Antichrist is the most devilishly clever of all. As we know, he was a liar from the beginning, and this falsehood is about the blackest. It is this, that we Christians are told we can actually keep our faith and hold on God while at the same time disbelieving the Bible and the doctrines of the Creeds. The faith of man is often weak, and this concession to so-called scientific thought is a tremendous temptation. It has the appearance of making Christianity so simple. What really happens if he does take up Modernism, as it is styled, is that he is led into the very abyss of despair and disillusion. In vain he tries to compensate his soul with art or science. Profane learning can never dethrone religious truth. And he knows it. Yet in spite of this, while he is still under the thrall of Antichrist, he cannot get back to the old beliefs, much as he longs for them. He is about as near to the state of perdition as we care to imagine.

Unless we bring forward our great counter-offensive to Satan's attack many thousands will be numbered among the goats. We must show up the falsity of the Modernist position, and nothing serves our purpose so well as British-Israel teaching. Now is the time to resist these onslaughts and prove we are indeed children of Light. So many seem half afraid to declare what they believe. Therefore, no longer concealing our candle under a bushel, let us as a nation march out on to open ground and proclaim the literal truth of the Inspired Word.

NOTICE.

By special request there will be a Secretary-General's Round Table Conference at H.Q. on Tuesday, April 22nd. The proceedings will begin with tea at 4 p.m., after which addresses will be given and written questions answered. The occasion will also be one of leave-taking of the Rev. Pascoe Goard, who sails on the following day for the U.S.A. and Canada. for the Convention at Detroit and the Conference at Winnipeg.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE wish all our readers a Happy Easter with all the blessing the Holy Season can bring. May we suggest that our friends may like to send us an Easter thanksgiving offering in relation to the appeal for help which appeared in our issue of March 22nd ?

* * *

Last week was a very busy time at Headquarters ; the Executive Committee met on Monday, and the Council on Tuesday, and both transacted much business. The Annual Meeting of members and associates was held on Wednesday, when the Annual Report and Financial Statements for 1929 were presented and adopted, our President, Major J. Knowles, presiding each day. Four public meetings were held on Wednesday and Thursday with large audiences. Impressive and convincing addresses were given by the Revs. Pascoe Goard, Chas. Cooper, J. J. Whitehouse, Messrs. John Leech, J. J. Morey and George R. Gair. The President and the Secretary-General presided.

* * *

At Headquarters, on Wednesday afternoon next, at 3 o'clock, Mr. John Leech will continue his addresses on " Prophecy." On Thursday evening, at 8, the Rev. T. Sparshott Johnson, M.A., will be the speaker, on " The Faith of Our Fathers."

* * *

On April 28th, 29th and 30th, Mr. John Leech and Mr. Herbert Garrison will give addresses in the Hove Town Hall, each afternoon at 3 o'clock. In the evenings of the same dates Mr. Garrison will give three Lantern Lectures in the Robertson Hall, Brighton. Fuller particulars will be given in the next issue.

* * *

Mr. John Leech recently addressed a meeting at Midhurst on " The British Empire Foretold in Prophecy." The Rev. F. G. Copeland presided.

* * *

North Vancouver, British Columbia, is in the forefront in the matter of broadcasting British-Israel teaching. Nearly fifty lectures of thirty minutes each have been given by Mr. Percy King, resulting in the receipt of many letters weekly, the writers of which are sent a copy of the Special Number of THE NATIONAL MESSAGE and other literature. Letters arrive from such distances as Alberta, Saskatchewan and Southern California. So spreads the glorious news. Unfortunately, here in England we are unable to broadcast owing to the attitude of the B.B.C.

* * *

Two interesting lectures were given for the Southport Branch on April 7th by Mr. J. H. Brenchley, taking for his subjects " The Coronation of the King " and " The Potter, the Clay, and the Earthen Vessel." Those presiding were Mrs. Illingworth and Mr. W. H. Webb.

* * *

We are often greatly cheered by the tokens of love and sacrifice we receive from devoted friends of the Cause. Quite recently a poor woman living in the almshouses of her Surrey town handed in her Pyramid Collecting Box, and when opened it was found to contain the handsome sum of £2 2s. 9d. And this was after six months' effort only. She had acquired most of this sum by making and selling sweets, and is glad to show her gratitude in this manner for the help and comfort she has received from our teaching.

We are sure that He Who long ago appreciated the sacrificial act of a woman disciple would say again, " She hath done what she could."

* * *

Have you read " Favouritism," a little pamphlet published by the Covenant Publishing Company, price 3d. ?

Critics of the British-Israel position often charge us with claiming that Britain is a specially favoured nation. Great Britain is a favoured nation in a sense, but not in the way our critics mean.

God is no respecter of persons. There is a difference between being " favoured " and " favourite."

The pamphlet " Favouritism " is the clearest and most comprehensive statement yet brought forward marking this important distinction. The wonderful doctrine of National Redemption is set forth in a new light and shown to be the basis for defence against hostile criticism along these lines. No British-Israel student should fail to read this pamphlet. It should find a place in every library and every Study Circle.

* * *

W. T. F. Jarrold, Esq., J.P., formerly Sheriff of Norwich, writes :—

" You are to be congratulated on the seven meetings held in Norwich last month. You had gatherings of very thoughtful people who, I am sure, will spread British-Israel Truth among their friends, and I feel certain that the way has been paved for still greater success on a return visit. I know quite a number have been greatly helped and convinced by the most earnest addresses delivered."

* * *

Miss Mabel Harbour addressed the " Happy Hour Club " at Winnipeg on March 11th, on " The Royal Standard," and request was made for a second talk dealing with " The Union Jack."

* * *

Mr. Lawrence Muir delivered a powerful address at a public meeting at Winnipeg on March 18th, on " The Seven Feasts of Jehovah," dealing with the Second Coming of Christ.

* * *

Arrangements for the Dominion Convention, to be held in Winnipeg on May 14th, 15th and 16th, are proceeding apace. Donations are desired and should be sent to the Treasurer, Mr. John Trowell, 519, Sprague Street, Winnipeg. Intending visitors from out-of-town are asked to notify the Secretary at Box 2004, Winnipeg.

* * *

To those of our readers who contemplate attending the Conventions in Detroit and in Winnipeg, we would suggest

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that for convenience and comfort of travel they use the experience and knowledge of the Express Travel and Transport Company, and have their assistance in arranging accommodation and passport formalities. An announcement will be found on page 256. We can recommend their help for travel anywhere abroad, either on pleasure or business.

* * *

W. S. G. writes: "I have been intensely interested in THE NATIONAL MESSAGE AND BANNER. The Old Testament is now appearing to me in a newer light. I intend to seriously follow your teaching. I have often pondered over the wonderful Empire we possess. . . . The light is dawning, and I am beginning to see that there is a wonderful purpose behind it all—and that is God's purpose."

* * *

A meeting has been arranged for Edgware, in the St. Lawrence Hall, Whitchurch Lane, Edgware, on April 30th, when the Rev. T. Sparshott Johnson, M.A., will speak on "The Crisis in Church and State, and the only Way Out." Will all adherents and readers in Edgware and District please give their support in all ways possible, and write to Headquarters, that their names and addresses may be handed to the local workers.

* * *

Word has been received of the death in Vancouver of a former clergyman of the diocese, the Rev. Gilbert Cook. After taking a course in St. John's College, he was ordained by the late Archbishop Machray in 1868. Mr. Cook was placed in charge of one of the C.M.S. stations. He served subsequently at various points—St. Peter's, Dynevor, and on Lake Manitoba, and last of all at Touchwood Hills, which is now in the Diocese of Qu'Appelle. Mr. Cook had reached the ripe age of eighty-nine years, and when a telegram came requesting the Archbishop to inform some of his former friends of his demise the two friends whom he informed were Hon. Collin Inkster, who is making for his eighty-seventh birthday, and the other the Rev. George Bruce, a brother-in-law, who is in his ninety-second year. That speaks well for the longevity of the men of those days. Mr. Cook, since retiring from active work, has resided on the Pacific Coast, where he and his wife did a great deal of useful work among the Chinese population of both Victoria and Vancouver. For the last years of his life he rejoiced in being a firm believer in British-Israel Truth.

* * *

Mr. P. W. Thompson, M.A., writes:—

"In the last chapter of 'Israel in Prophecy and History,' I have endeavoured to say something about the resurgence of agriculture in Great Britain in the 18th century, with its consequent effect in increasing the health and lowering the death-rate in the country, thus bringing about the vast increase in the population which was foretold for Joseph in the latter days.

In support of my thesis I brought forward quotations from Wesley and other sources. And now, on re-reading, after many years, that charming old classic, White's 'Selborne,' I have come across a passage which is so apposite that I am going to ask you to reproduce it in THE NATIONAL MESSAGE. It bears date, 8th January, 1778, and it may be noted that my quotation from Wesley was written ten years later. White writes:—

'As to the produce of a garden, every middle-aged person of observation may perceive, within his own memory, both in town and country, how vastly the consumption of vegetables is increased. Green stalls in cities now support multitudes in a comfortable state, while gardeners get fortunes. Every decent labourer also has his garden, which is half his support, as well as his delight, and common farmers provide plenty of beans, peas and greens for their hinds to eat with their bacon; and those few that do not are despised for their sordid parsimony and looked upon as regardless of the welfare of their dependents. Potatoes have prevailed in this little district by means of premiums within these twenty years only; and are much esteemed here now by the poor, who would scarce have ventured to taste them in the last reign.'"

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 25th, at 8. Rev. A. W. Sinden.
BELFAST WEST, Y.M.C.A., Shankill Road, Thursday, 24th, at 8.
BLACKHEATH, Small Wesleyan Hall, Church Avenue, Thursday, 24th, at 8. Miss Hamilton Hunter.
BRIDLINGTON, Prince's Cafe, Prince Street, Thursday, 24th, at 7.30. Mr. H. D. Houghton.
CARDIFF, Y.M.C.A., Taff Railway Station, Tuesday, 22nd, at 7.30. Social Evening.
DEAL, Y.W.C.A. Hall, Victoria Road, Friday, 25th, at 3. Mr. J. J. Morey.
DUNCHURCH, Mrs. Powell's Residence, Friday, 25th, at 3. Rev. T. H. Whitehouse.
EASTBOURNE, Saffrons Rooms, Wednesday, 23rd, at 3 and 8. Mr. J. J. Morey.
EXETER, Y.M.C.A. Lounge, King's Lodge, Wednesday, 23rd, at 3 and 7.30. Mr. A. W. Walburn.
FOLKESTONE, Town Hall, Thursday, 24th, at 3 and 8. Mr. J. J. Morey.
GLOUCESTER, Suffolk House, Grey Friars, Thursday, 24th, at 3 and 7. Rev. T. H. Whitehouse.
HEADQUARTERS, 6, Buckingham Gate, Tuesday, 22nd, at 4 o'clock only. Questions, etc.; Wednesday, 23rd, at 3. Mr. John Leech, M.A., K.C.; and at 6, Study Circle. Thursday, 24th, at 8. Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 22nd, at 7.30. Mr. H. D. Houghton.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 24th, at 7.30. Rev. Gilbert Davies, M.A.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 22nd, at 7.45. Rev. Gilbert Davies, M.A.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 24th, at 7.30. Mr. I. Wesley.
RHYMNEY, British-Israel Hall, Tuesday, 22nd, at 7.
RUGBY, Hobley's Cafe, High Street, Friday, 25th, at 7.30. Rev. T. H. Whitehouse.
SCARBOROUGH, Friday, 25th. Mrs. M. Bloxam.
SHEFFIELD, Victoria Hall, Wednesday, 23rd, at 7.30.
SOUTHPORT, The Hall, 631, Lord Street, Friday, 25th, at 3 and 7.30. Rev. Gilbert Davies, M.A.
SUDBURY, Town Hall, Friday, 25th, at 7.30. Rev. E. A. Couldrey.
SUDBURY, Sunday, 27th, Trinity Congregational Church, at 11 and 6.30; and Baptist Church Men's Bible Class, at 3. Rev. E. A. Couldrey.
WIGAN, Miners' Hall, Millgate, Wednesday, 23rd, at 7.30. Rev. Gilbert Davies, M.A.
WILLESDEN, Woman's Adult School, Church Path, Church Road, Wednesday, 23rd, at 2.45. Rev. E. A. Couldrey.
WOKING, The Onslow Hall, Friday, 25th, at 3 and 7.45. Rev. T. Sparshott Johnson, M.A.
WORTHING, The Literary Institute, Wednesday, 23rd, at 3 and 8. Rev. T. Sparshott Johnson, M.A.

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Mr. C. T. HANINGTON (a British-Israelite) will be very pleased to secure passage accommodation and attend to Passport formalities for members contemplating attending the Convention to be held in Detroit on May 6th-8th, or the Convention to be held in Winnipeg May 14th-16th, and to advise in every way.

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"Ye are My Witnesses" Isaiah 43·10

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J J HALL 1921

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THE NATIONAL

MESSAGE & BANNER

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CONTENTS

	PAGE
The Mountain Peaks of the Pentateuch Range.—II. By the Rev. W. Pascoe Goard	257
The Fulness of the Gentiles in the British Commonwealth of Nations. By Dr. Wadge (Winnipeg)... ...	261
Predestination.—V. By the Rev. R. G. F. Waddington, M.A.	263
Behemoth and Leviathan.—I.	266
Abdasherah, Aziru and the Abiri.—VII. By Professor Edward Odlum, M.A., B.Sc....	268
Correspondence	269
The Secretary-General's News and Notes	270

EDITORIAL.

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

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

THE MOUNTAIN PEAKS OF THE PENTATEUCH RANGE.—II.

By the Rev. W. Pascoe Goard.

We have seen the mountain peaks of the Pentateuch range which mark :—

(*a*) God's relationship to the material Universe.
(*b*) God's relationship to the Adamic family.
(*c*) God's established household in the earth, and His relationship to it.
(*d*) God's Kingdom established in the earth with Himself as the King thereof.

We now proceed to consider the mountain peak which marks the organization of the worship of God in the Kingdom.

In the Book of Exodus, which we last considered, the Tabernacle of God was erected. It is what the Psalmist called synonymously the Pavilion of the Lord and the Tabernacle of the Lord. "He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me."

The mountain peak of the Book of Leviticus is the consecration of the Sons of Aaron to be the sacred Order of Priests to minister IN HOLY THINGS before the Lord.

The great service of consecration is portrayed in the eighth chapter of Leviticus, from which we quote the following :—

"And the Lord spake unto Moses, saying,

Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread ;

And gather thou all the congregation together unto the door of the tabernacle of the congregation.

And Moses did as the Lord commanded him ; and the assembly was gathered together unto the door of the tabernacle of the congregation.

And Moses said unto the congregation, This *is* the thing which the Lord commanded to be done.

And Moses brought Aaron and his sons, and washed them with water.

And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

And he put the breastplate upon him : also he put in the breastplate the Urim and the Thummim.

And he put the mitre upon his head ; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown ; as the Lord commanded Moses.

And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them ; as the Lord commanded Moses.

And he brought the bullock for the sin offering : and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

And he slew *it* ; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom

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of the altar, and sanctified it, to make reconciliation upon it."—Lev. viii, 1-15.

"And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about."—Lev. viii, 22-24.

"And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it."—Lev. viii, 30, 31.

The Order of Priests here established was the greatest of the Priestly Orders which has ever been established on the earth. It was an Order whose duty it was to minister in the very Presence of Jehovah, the God and King of Israel.

That Order of Priests continued to serve the Lord up to the time of David and of his son and successor, Solomon. Then the Temple took the place of the Tabernacle, and the service was enriched with Holy Songs and with added sacred writings. The beauty of the service was much increased and the dignity of the Priestly Order was greatly exalted.

With short inerregma, for instance, during the seventy years of Judah's captivity in Babylon, the service was kept up to the time of the coming of our Lord and after to A.D. 70, a generation after His death and resurrection. Then the Order of the House of Aaron ceased to function. "He took away the first that He might establish the second," that is to say, He took away the Aaronic Priesthood in order to establish the Ministry of Jesus Christ, "Who was made a Priest for ever after the Order of Melchizedek." (See Hebrews.)

* * *

The next great mountain peak of the Pentateuch range is found in the Book of Numbers. This is the handbook of the organization of the service of the nation which had just been made God's Kingdom of Priests, and an holy nation.

The mountain peak of this Book is the dedication of the Levites to their secular Priesthood.

Let us take note of the fact that the record regarding the Priestly ministry of the House of Levi is in the Book of Numbers. The Book which deals with the organization of the nation's worship is given up to the treatment of the duties of the consecrated Priests, Aaron and his sons (*i.e.*, Leviticus).

It is only when the Order of the hosts of Israel by their tribes comes in that the Levites have their duties assigned to them.

So in the ordering of the hosts of Israel, tribe by tribe and family by family, we have the introduction of the tribe of Levi. Here is the preliminary direction:—

"But the Levites after the tribe of their fathers were not numbered among them.

For the Lord had spoken unto Moses, saying,

Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

And the children of Israel did according to all that the Lord commanded Moses, so did they."—Num. i, 47-54.

The families and the duties regarding the Tabernacle of each of the families is set forth very clearly in chapter iii of Numbers.

There were three families of the Levites. They camped each on one face of the Levitical square, south, west and north; Moses and the sons of Aaron occupying the east face of the square before the Tabernacle.

The charge of the family of Gershon was as follows:—

"And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation."—Num. iii, 25.

The charge of the family of Kohath was as follows:—

And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof."—Num. iii, 31.

The charge of the family of Merari was as follows:—

"And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

And the pillars of the court round about, and their sockets, and their pins, and their cords."—Num. iii, 36, 37.

Read also in this connection chapter iv of Numbers, which indicates how these families shall transport the various portions of the Tabernacle on the march.

THE SEPARATION OF THE LEVITES AND THE OFFERING OF THEM UNTO THE LORD.

It will be noted that in the dedication of the Levites there was no clothing with holy garments and no anointing with

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holy oil and no anointing with blood. They washed their own clothes. They shaved all their bodies. They were washed with water, and presented before the Lord, and thereafter in all their generations were holy unto the Lord.

To them was committed the charge of the whole congregation, as we see in the following quotation :—

"AND THEY SHALL KEEP HIS CHARGE, AND THE CHARGE OF THE WHOLE CONGREGATION BEFORE THE TABERNACLE OF THE CONGREGATION, TO DO THE SERVICE OF THE TABERNACLE.

AND THEY SHALL KEEP ALL THE INSTRUMENTS OF THE TABERNACLE OF THE CONGREGATION, AND THE CHARGE OF THE CHILDREN OF ISRAEL, TO DO THE SERVICE OF THE TABERNACLE."—Num. iii, 7, 8.

Now, what was it that was carried on on behalf of the congregation BEFORE the Tabernacle of the congregation? We make answer briefly by way of illustration. That which is carried on in the Guild Hall or City Hall of a City or County. This was the administrative office of the nation Israel. The following quotations will show in part these duties :—

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates : then shalt thou arise, and get thee up into the place which the Lord thy God shall choose ;

And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire ; and they shall shew thee the sentence of judgment :

And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee ; and thou shalt observe to do according to all that they inform thee :

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do : thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die : and thou shalt put away the evil from Israel.

And all the people shall hear, and fear, and do no more presumptuously."—Deut. xvii, 8-13.

"And the priests the sons of Levi shall come near ; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord ; and by their word shall every controversy and every stroke be *tried*."—Deut. xxi, 5.

In chapter xvi we have an effort of the Levites supported by princes of the tribes to make themselves equal in rank and service to the House of Aaron. Moses said to them as follows :—

"And Moses said unto Korah, Hear, I pray you, ye sons of Levi :

Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them ?

And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee : AND SEEK YE THE PRIESTHOOD ALSO ?

For which cause *both* thou and all thy company *are* gathered together against the Lord : and what *is* Aaron, that ye murmur against him ?"—Num. xvi, 8-11.

The terrible judgment which settled this matter for ever was the opening of the earth in a sudden earthquake, and the swallowing of these rebels.

Another test as to God's choice of the family which should constitute His Priests is given in chapter xvii. Therein Aaron's rod budded, and brought forth buds, and bloomed blossoms, and yielded almonds in a night.

In chapter xviii again there is stated the difference between the holy Priesthood of Aaron and the secular Priesthood of Levi.

"And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary : and thou and thy sons with thee shall bear the iniquity of your priesthood.

And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee : but thou and thy sons with thee *shall minister* before the tabernacle of witness.

And they shall keep thy charge, and the charge of all the tabernacle : only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle : and a stranger shall not come nigh unto you.

And ye shall keep the charge of the sanctuary, and the charge of the altar : that there be no wrath any more upon the children of Israel.

And I, behold, I have taken your brethren the Levites from among the children of Israel : to you *they are* given *as* a gift for the Lord, to do the service of the tabernacle of the congregation.

Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail ; and ye shall serve : I have given your priest's office *unto you as* a service of gift : and the stranger that cometh nigh shall be put to death."—Num. xviii, 1-7.

So we see that in the Tabernacle the Levites were what the churchwardens are to-day. They had the charge of the Tabernacle itself and of the apparatus belonging to it, except the most holy things. These latter they might not touch, and they had no right whatsoever to offer sacrifices on the altar.

Their dedication is part of the national secular service. They are appointed as part of the national machinery.

While the Order of Aaron was removed, as we read in the wonderful Epistle to the Hebrews, the Priests the Levites continue with the House of David for ever—as we read, for instance, in Jeremiah xxxiii.

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It should be carefully noted that with the removal of the Priestly Order of the House of Aaron the sacrificing Priesthood ceased. The continuance of the Levitical Priesthood was the continuance of an Order debarred from approaching the altar on pain of death.

We cannot leave the contemplation of this great mountain peak without a reference to the spectacular survey of Israel and the prophecies concerning her future contained in chapters xxiii and xxiv of the Book of Numbers, where Balaam, the prophet, spoke what the ancient Greek scholars would have called "winged words." The present appearance of Israel as they then lay encamped in the wilderness is graphically shown. The future of Israel is foreshadowed to the Coming of the Lord. We cannot transcribe these inexpressibly beautiful chapters, but must ask the reader to turn to them and read them as a part of this article.

* * *

There remains to be considered the mountain peak contained in the Book of Deuteronomy; this is Mount Torah or Tarah, the Mountain of the Law.

There is here a restatement in narrative form of the Law of the Lord. The difference of the style of this Book and the Books of Leviticus and Numbers, where statements of law are concerned, is that the former contains the results of cases which actually came before the courts of the nation and the judgments were registered as laws in Israel.

Very few of the cases are reported in full. To illustrate, however, what we refer to we may take the appeal case of the daughters of Zelophehad. This is a case of prime importance, and is therefore reported in full. There was no male heir among the children of Zelophehad and there was danger of the inheritance passing from the family. The daughters, therefore, appealed to be allowed to inherit their father's estate. The case was heard and judgment was reserved while Moses laid the cause before the Lord.

Then came the judgment of the Lord, which is as follows:—

"And the Lord spake unto Moses, saying,

The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

And if he have no daughter, then ye shall give his inheritance unto his brethren.

And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses."—Num. xxvii, 6-11.

This judgment is important, as it settles the law of inheritance in such wise that under it Tea Tephi, the daughter of Zedekiah, became his heir to the throne when Nebuchadnezzar slew all the male heirs. It was, moreover, under this law that the British Queens ascended the throne of England, and later of the United Kingdom. It was under this judgment that Queen Victoria was called to the throne.

Other judgments are stated which resulted from cases tried. So the judgments recorded have not in Leviticus and Numbers such order and sequence as is seen in the Book of Deuteronomy.

The Book of Deuteronomy states the outline principles of the law and shows the benefits of prompt obedience thereto. It is a Book beautifully and sequently written, and has not the sudden transitions from one judgment to another which are to be found in the two preceding Books.

We are brought again into the atmosphere of Sinai when herein the Lord solemnly restates the Decalogue for the purposes of a change of the law therein. It is in the Sabbath command.

In Exodus the Sabbath was the seventh day of each week. That seventh day followed without break or change. If their days had been named as are ours, then the day would have been perhaps called Saturday. The Sabbath so given commemorated the rest of God from creative activity.

But now after forty years the Sabbath command was changed. Henceforth it no more commemorated the rest of God from creative activity, but commemorated the delivery of Israel from Egypt. The statutes which are given concerning the Sabbath follow the Deuteronomy Decalogue. They make the fifteenth of Abib in each year the first Sabbath of the year. Thus they tie the Sabbath to one particular day of the calendar year. This of necessity sets it free from any one day of the week and, like our Christmas Day, causes it to move through the days of the week in succession. Write the two commands side by side and note the difference.

Why was this change made? The Psalmist takes note of it when he cries, "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. THEREFORE I sware in my wrath that they should not enter into my Sabbath"; and so the Sabbath was changed, as we see in the Book of Deuteronomy.

Carefully read the chapters of this wonderful Book as a digest of the Law of the Lord. It is that Law which shall go out from Zion, as it is doing, and shall fill the earth with righteousness and truth. Next to the Gospel of Salvation in importance is the Law of the Lord as stated in this delightful Book.

The climax is reached with chapters xxxii and xxxiii. We would that we could afford the space to reproduce them fully; but the reader will be abundantly repaid for turning to these chapters and reading them once again. They sweep up in the very perfection of utterance to the height of the Throne of God, and they sweep on over the ages with the flight of the light of Divine Truth. What a triumph of utterance and of prophetic foresight!

And now we descend from the last of the peaks of the Pentateuch range, and pause for a moment at the burial-place of Moses in a valley in the land of Moab over against Beth-peor, but no man knoweth of his sepulchre unto this day.

How well do these stately Books fill the place of the foreword of all that follows in the sacred Scriptures.

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THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.

By Dr. Wadge (Winnipeg).

"For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening (A. Ver.—blindness) in part hath befallen Israel, until the fulness of the Gentiles be come in ; and so all Israel shall be saved."—Rom. xi, 25, 26.

Part I.—Word Study—Mystery, Fulness, Gentiles.

Before searching for the meaning of the expression "the fulness of the Gentiles," let us briefly consider the word mystery in this passage. In common usage, a mystery is some unexplained phenomenon, something unknown or incomprehensible in its nature. For example, we might speak of Electricity, or of Life, or of the Triune Being of God, or of God Himself as mysteries, for the real nature of these phenomena or of this Divine Being has never been explained or revealed. But the ordinary meaning of the term mystery in the New Testament writings is not that the phenomenon is something which is absolutely unknown, but rather that it is something which before had been concealed from human knowledge, but had now been brought to light. The Greek word for which our word *mystery* is used does not denote something inexplicable or incomprehensible, but *something that is known only to the initiated.* In this sense it occurs 27 times in the New Testament.

Now, our Lord Jesus Christ, speaking to His disciples, said to them, "Unto to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. xiii, 11 (*Cf.* Mark iv, 11 ; Luke viii, 10). So, we understand by this, that these matters that are called mysteries in the New Testament are only mysteries to those who have not, by the grace of the Holy Spirit, accepted the salvation of Jesus. We who follow Christ are the initiated. If we follow the leadings of the Holy Spirit, He will guide us into all truth, and He will give us understanding of His teachings that they should be no mystery to us.

Paul writes : "But we speak God's wisdom in a mystery, even the wisdom which hath been hidden, which was foreordained before the world unto our glory : which none of the rulers of this world knoweth."—1 Cor. ii, 7, 8. And so, in a similar manner, the rulers and people of this world cannot understand our British-Israel teaching, for to them, being a mystery, it is but foolishness. The Apostle warns us, in our text, of the danger of not understanding these matters that are thus called mysteries. If we do not take the trouble to find the Bible explanation for them, we are liable to interpret them according to our own ideas or our own views. Paul says, "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits," inferring that if we follow our own vain thoughts or conceits, we shall not be able to see or understand the real explanation.

Let us then study this passage in the full belief that God intends us, "brethren," to understand this matter clearly. To do this, we must first thoroughly understand the meaning and import of the fulness of the Gentiles, for the hardening of Israel will not be relieved, and so all Israel be saved, *until* the time arrives when the fulness of the Gentiles be come in.

The expression "fulness of the Gentiles" has been explained in some writings as referring to the completion of "the times of the Gentiles." There does not, however, appear to be sufficient evidence to warrant such a conclusion. But if not, then to what period of time, or to what people, or to what condition of those people, does this expression apply ? To obtain an answer to this question we must, of course, as we should always do, turn to the Scriptures for a light to guide us in our quest.

The two conditions attached to this mystery of the hardening of Israel are those of time and measure. The condition of measure is indicated by the word "fulness" and that of time by the adverb "until." Thus we learn that the hardness or blindness in part of Israel will be relieved or removed when a certain measure of fulness is completed or accomplished.

In studying the condition of measure, we must first make a study of certain words in this text, and also of certain closely related words ; for the whole argument, in the elucidation of this mystery, can only be based on a thorough knowledge of the Scriptural use of these words. The words to be studied are—fulness and multitude, heathen, pagan, people, nations and Gentiles.

Let us first consider the words fulness and multitude. "Fulness is the state or quality of being full, in any sense, *i.e.*, of containing or having all that should be admitted." This English word in the Old Testament represents the ideas of five different Hebrew words. It stands once in each instance for the words *mala* and *maleah*, referring to the fulness of a vessel, and also once each for *soba* and *sibah*, meaning satiety. But as a translation of the word *melo* it carries the everyday ordinary meaning of fulness, *i.e.*, completeness, wholeness, allness, totality. It is so used eight times. Examples of this use are :—Deut. xxxiii, 16 : "And for the precious things of the earth and the fulness thereof." 1 Chron. xvi, 32 : "Let the sea roar, and the fulness thereof." Psalm xxiv, 1 : "The earth is the Lord's, and the fulness thereof." But though *melo* is translated eight times by fulness it is also translated twice by the word multitude.

This word multitude is used 150 times in the A. Ver. of the Old Testament to represent thirteen different Hebrew words. It is used 61 times to represent *hamon*, a multitude. For example, Gen. xvii, 5 (R. Ver.) : "Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for the father of a multitude of nations have I made thee." It is also used 68 times to represent the Hebrew word *rob*, meaning abundance. For example, Gen. xvi, 10 : "And the angel of the Lord said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude" (Hagar). In only two instances is multitude used for *melo*. These are : Gen. xlviii, 19 : "Howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations" ; and Isaiah xxxi, 4 : "Like as when a lion growleth and the young lion over his prey, if a multitude of shepherds be called forth against him . . . ." According to this showing it would appear that the word *melo* might better have been translated in these two instances also by fulness as elsewhere.

In Gen. xlviii, 8-20, we have the account of Jacob adopting

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and blessing Manasseh and Ephraim, the sons of Joseph, in which he prophesies that Manasseh is to become a great nation and that Ephraim is to become a multitude of nations. In both the A. and R. Vers. the marginal reading for multitude is fulness. Now as multitude is only used twice out of 150 times in the Old Testament to represent *melo*, and as *melo* is translated eight times by fulness and only twice by multitude, and as in this pasage fulness is given as a marginal reading for multitude in both the A. and R. Vers., then this passage in reference to Ephraim might well be read as follows: "and his seed shall become a fulness of nations."

This meaning of the word multitude to convey the idea of allness in its use as representing the word *melo* is confirmed by Moffat, for though he uses the word multitude in the phrase "multitude of nations" in Gen. xlviii, 19, he does not so use the word in Isaiah xxxi, 4. Here he replaces the expression "if a multitude of shepherds be called forth against him" by the expression "when the shepherds are all summoned to attack him." That is, he uses the word all, indicating completion or fulness, instead of the word multitude. By thus translating *melo* by all he shows that its meaning is allness or fulness rather than multiplicity.

Summing up the study of the use of the words fulness and multitude as representing the word *melo*, we suggest that we are forced to the conclusion that the Hebrew phrase referring to the descendants of Ephraim as "a multitude of nations" would be more accurately translated by the phrase "a fulness of nations." Further, we find that the word fulness refers to the wholeness or completeness of some condition of those nations, and not to the number of them.

Turning to the New Testament, we find the word fulness used 12 times to represent the Greek word *pleroma*. Take for example:—Romans xi, 25: ". . . that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in." 1 Cor. x, 26: "For the earth is the Lord's, and the fulness thereof." Gal. iv, 4: "But when the fulness of the time came, God sent forth his Son." Ephes. i, 10: ". . . unto a dispensation of the fulness of times, to sum up all things in Christ." In all cases this word has the meaning of totality, allness, completeness. In Gal. iv, 4, "the fulness of the time" is the appointed time, indicating that the interval preceding had been completed. The fulness of the Gentiles then indicates that the blindness of Israel shall be relieved at some time or period when a certain condition of fulness or completion of the Gentiles shall have been established. Thus we see that this use of the word fulness in the New Testament confirms its use in the Old Testament in referring to some condition that shall be complete or whole, rather than to a numerical completeness.

But now we must find out the meaning of the word Gentiles. Here again we must continue our preliminary study of words, and now we shall study the Scriptural use of the words heathen, pagan, people, nations and Gentiles.

In the Old Testament we find various Hebrew words translated by various English words. For example, the word people partially represents 11 different Hebrew words, and the word nation partially represents four Hebrew words, though the words heathen and Gentile are used to partially represent one Hebrew word only.

On the other hand the Hebrew word *goi* (pl. *goyim*) is translated 11 times by the word people, 141 times by the word heathen, 348 times by the word nation, and 30 times by the word Gentile. There seems to have been no standard rule as to when or which of these words should be used. Examples of these translations are as follows:—

Goi—People.—Daniel xi, 23—speaking of the king of the north: "And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong, with a small people."

Goi—Heathen.—Deut. iv, 27: "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." In this verse the word *goi* is translated in the A. Ver. by nations and heathen, and in the R. Ver. it is translated respectively by peoples and nations. See also Lev. xxvi, 33; Psalm ii, 1, 2; xlvii, 8; cvi, 30; Ezek. xi, 16; xxii, 15; xxxvi, 19, 23, 24; Zech. viii, 13.

Goi—Nation.—Gen. xii, 2—speaking of Abram: "And I will make of thee a great nation." See also Gen. xvii, 6; xviii, 18; xxxv, 11; xlviii, 19; Exod. ix, 24; xxxii, 24; Deut. iv, 27; ix, 14; xi, 23; xv, 6; xxxii, 8.

Goi—Gentile.—Gen. x, 5: "By these were the isles of the Gentiles divided in their lands." See also Isaiah xlii, 6; lxi, 6; Jer. xlvi, 1.

Turning again to the New Testament we find that four or five Greek words are used to represent the same ideas as do the Hebrew and English words already considered. The word people is used for one Greek word *laos* 141 times, for another word *ochlos* 82 times, and for a third word *ethnos* twice; *i.e.*, though occurring in the New Testament 225 times it represents *ethnos* in only two instances. But on the other hand this Greek word *ethnos*, when translated into English, is represented in the New Testament by four words as follows—by people twice, by heathen five times, by nations 64 times, and by Gentiles 92 times.

Examples of these translations are as follows:—

Ethnos—People.—Romans x, 19: "I will provoke you to jealousy by them which are no people." (R. Ver.—Nation.)

Ethnos—Heathen.—Acts iv, 25: "Why did the heathen rage, and the people imagine a vain thing?" In the R. Ver. Gentiles replaces the word heathen of the A. Ver.; though in Psalm ii, 1, of which this is a quotation, the R. Ver. uses the word nations instead of heathen.

Ethnos—Nations.—Acts xvii, 26: "And hath made of one blood all nations of men for to dwell on all the face of the earth." See also 1 Pet. ii, 9: "But ye are an elect race, a royal priesthood, a holy nation."

Ethnos—Gentile.—Acts xi, 1: "Now the apostles and the brethren that were in Judea heard that the Gentiles also had received the word of God."

Thus we see that the Hebrew word *goi* and the Greek word *ethnos* are represented in English by four different words—people, nation, heathen and Gentile. The word people is a collective term, usually used in an ethnological sense, and denoting smaller or larger groups of persons who have some characteristic in common, such as habitation, race, descent, language. In the Old Testament, while this word is used

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1,800 times as a translation for the word am, it is only so used 11 times for the word *goi*. The word nation indicates in general an organized or corporate body of people, sometimes of one district or of one race, but generally irrespective of common characteristics of race, language, etc.; that is, its chief characteristic is an organized form of government. This is the word used chiefly to translate the word *goi*. Heathen is used to denote that the people thus referred to had no knowledge of or did not worship Jehovah. The word Gentile comes from the Latin word *gens*, and is practically synonymous with our word clan. It formerly denoted a group of people composed of blood relatives. In this sense then it is quite easy to understand how the word might have come into use among the Jews in the later Jewish period as a translation of their word *goi* in referring to the *gens* or clans or tribes of Israelites separated from them. In the Old Testament the word Gentile is used 30 times to represent *goi*. In the R. Ver. it is replaced 14 times by the word nation, and in 14 other instances the word nation is given as a marginal reading.

These vagaries of translation are hard to understand. It would appear, however, that the choice of the English word used to represent the word *goi* depends to a large extent on the point of view of the individual translator. If he considered that the word referred to idolatrous, non-Israelite nations, he, according to his own view of the passage, probably used at times either the word heathen or the word Gentile instead of the word nation.

On their return from the captivity, the Jews considered that they were the organized representatives of the Israel nation; and in interpreting the prophecies to the House of Israel as applying to themselves only, they developed a national consciousness of superiority over other nations, as being the chosen race of God. Thus they spoke of all other nations as inferiors in terms of contempt—*goyim*, heathen, idolaters, Gentiles. During the struggle under the Maccabees for independence, this national superiority complex became stronger than ever as the Jews became embittered by their failure to gain independence and by their continued subjugation to the Romans. As a result of this, all non-Jewish nations became to them *goyim*—Gentiles, a term now expressive of the utmost contempt.

This contempt for other nations was so strongly implanted in the national consciousness that in the days of the early Church the Apostles were amazed to find that salvation by the grace of God was given to the Gentiles also. So we find that in New Testament times the word Gentile was in common use for all nations who were not Jews, *i.e.*, who were not people of the organized nation developed from the remnant of the House of Judah which returned from the captivity, and also for all nations or peoples who were not worshippers of the God of the Jews. Judging by New Testament usage, the word Gentile was used at that time as a description of nations and peoples who were not Jews, rather than of peoples who were not worshippers of God; that is, the distinction then was not religious, nor even racial, but sectional, and the word Gentile included all the House of Israel as well as other non-Jewish people.

In the early Christian Church the word pagan was used to denote idolaters, though it was apparently not in general use when the New Testament Scriptures were written. Although we have so many translations of the word *ethnos*, one of our modern translators has unfortunately introduced this word pagan also as a translation for *ethnos*. Moffat has used this word, apparently, without any specific reason, as in most instances in which the A. Ver. and the R. Ver. use the word Gentile, he does also. However, he translates the word *ethnos* by pagan seven times (Matt. vi, 32; 1 Cor. v, 1; xii, 2; Eph. iv, 17; 1 Peter ii, 12; iv, 3; 3 John vii). By thus introducing another word in translating *ethnos* he distinctly adds to the confusion already existing by the use of so many words, though by so doing he affords a good demonstration of the vagaries of translation resulting from the differing points of view of various individuals.

In a careful consideration of all these words we see that the Hebrew word *goi* and the Greek word *ethnos* are properly translated by the word nation, and that the words heathen and Gentile are used to modify that translation by indicating that such nations thus referred to are non-worshippers of God, and non-Israelite, and later non-Jewish.

So in returning to our subject we see, by getting back to the original meaning of the word *ethnos*, the phrase "the fulness of the Gentiles" might better have been expressed by the phrase "the fulness of the nations."

Now it is remarkable that this expression occurs once each in the Old Testament and in the New Testament. In Gen. xlviii, 19, it occurs as a fulness (multitude) of nations; and in Romans xi, 25, it occurs as the fulness of the nations (Gentiles). In the first instance the condition of fulness is applied to the nations descending from Ephraim; but in the second instance the people to whom it applies is not so immediately clear. In Genesis the emphasis is on nations, the prophecy being that nations would descend from Ephraim, whereas only one nation would descend from Manasseh. In Romans the emphasis is on fulness, the nations were not of the future but were then in existence. So Paul refers to this condition as *the* fulness. Further, Paul refers to them as *the* nations, indicating that he knew that they were then in existence. Again, they were not Jews, as they were at that time known as Gentiles. Let us then search the Scriptures further to discover, if possible, what this fulness of the nations is, when it shall be established, and to what people it will apply.

PREDESTINATION.—V.

ISRAEL'S BIRTHRIGHT.

BY THE REV. R. G. F. WADDINGTON, M.A.

IT is generally admitted by conservative scholars that the Bible has predicted the rise and fall of some of the most important Empires of the world's history. And certainly the Bible has many messages for several of the nations which were neighbours of Israel. We may read in the 13th and following chapters of Isaiah the "burden," or oracle concerning Babylon, and other nations. Jeremiah, with chapter xlvi, begins a similar review of the nations upon whom Jehovah is to bring punishment. Daniel, in giving the Divinely-inspired interpretation of Nebuchadnezzar's dream, speaks of four world Empires, each symbolized by a different part of the

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Dream Image, and it is an historical fact that the order of these Empires is Babylon (Thou art the head of Gold), Medo-Persia, Greece, and Rome.

I would ask the reader, therefore, to consider carefully this question. Is it likely, or even possible, that the Nation which God chose for Himself, and which His Son came to redeem, should have been completely wiped out, or have sunk to the condition of the Jews; and at the same time, the British Empire, the greatest, the wealthiest, and the most widespread, should find no place whatever in the foretold plan of the prophets?

There are many who will tell me that the Jews, being "All Israel," the "Chosen People," the "Remnant," will yet rise from their lowly estate, and occupy, in God's providence, the prophesied place of Israel.

But this provides no real answer to my question, and it does great violence to both history and Scripture.

I have already shown from the Scriptures that Israel and Judah are quite distinct in much of what the Bible prophesies, and I have quoted passages which foretell blessing to Israel, whilst still distinct from Judah, so there will be no need for me to add any more emphasis to that point.

What I would add, for the sake of those who hold fast to the "Jew" theory, is this. They are fundamentalists, they do believe that God's promises were meant to be kept, and, therefore, seeing no difference between Israel and Judah, they look forward to the day when the Lord shall come again, the Jews shall acknowledge Him, and the Jewish Empire be set up.

If their theory be true, then the British Empire must pass away, the Throne of David must be set up again amongst the Jews, and the Jews thus formed into a Kingdom prepared for the Lord.

The paths must be made straight by the Jews, and "*this*" Gospel of the Kingdom must be preached by the Jews.

I deliberately put the word "*this*" in inverted commas, because "this" Gospel of the Kingdom, necessitated by the theory that the Jews are all Israel, is so vastly different from "The" Gospel of the Kingdom propounded in the Scriptures.

Did not the Lord Jesus declare to the Jews, "The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof"?

But suppose that our opponents are right, and that the Kingdom of God is still vested with the Jews, and that all the promises concerning the greatness of Israel are yet to be fulfilled upon the Jews. Will not this postpone the Coming of the Lord to a date so far distant in the future as to cause it to lose its practical application and warning for the present generation?

And even if this has to be admitted, even if thus we must allow our dearest hopes of peace and righteousness on earth to be dashed, there still remains the vital part of my question unanswered. Why does the Scripture omit all reference to this great Empire which must be removed to make way for Judah?

Am I not right when I protest that the "spiritualizers" have a far better case for the Church as the "Stone Kingdom" and as the "Israel of the New Testament" than those "literalists" who make Judah into Israel?

If the Church really is Israel, then my question is answered, for in that case the British Empire can be ignored. With the Church fulfilling the place and destiny of Israel, Scripture would naturally find no place for Israel-Britain.

But if the Church be not Israel, then the growth and position of the British Empire cannot be ignored by the student of prophecy. There are, I know, those who argue that the British Empire is one or more of the "Ten-Toe" kingdoms, and that it will be destroyed by the Stone Kingdom. But this theory also does violence to both Scripture and History. For Daniel ii prefigures FOUR Empires in the Image, not FIVE. The Toes are part of the fourth Empire, not the successor to the fourth.

I am sure that the only intelligent interpretation that we can have of the Stone Kingdom, the Fifth Monarchy, is that it is the British Empire. That makes Scripture plain, history correct, and it brings the Coming of the Lord within view of a practical accomplishment in our own day. Further, it shows that Israel's Birthright is not a chance or careless phrase, dropped by the wayside, but a vital detail in the everlasting purposes of God. Now in the preceding chapters I have tried to show from the Scriptures what are the reasons we have for believing that Israel is in existence as a Nation to-day, separate from the Jews, and taking a leading part in the affairs of the world.

I now want to draw the attention of the reader to some of the passages which contain the distinct and I believe unmistakable assertions of God, by the mouth of His prophets, as to what are the marks, signs and characteristics by which Israel may be known.

And at this point I want to answer a question often asked by those who listen, somewhat impatiently, to our case.

"Suppose you prove your case, suppose that you can show all the Israel marks in Britain, what good will it be? Is not the work of the Church to preach salvation in Christ Jesus? And is not the message of Christ one to the individual soul?"

There are many answers that I can give to these questions. I could ask, in return, what possible hope any man could have in Christ, if the Bible be proved, through the failure of the promises to Israel, to be wrong? If God has failed Israel, what guarantee have you or I that He will not fail us?

It is really useless to advance the plea of a "spiritual experience" of Christ. The Moslem can advance with equal reason a plea of a spiritual experience. I may believe with all my heart, in utter sincerity, that I have seen the Lord, and my life, in consequence, may be completely changed for the better. That does not make Christ a FACT, nor does it make His claims and teaching true. No matter how the modern scholar may argue, no matter how much he may cavil at the Scriptures, the fact remains that the proof adduced both by Christ and His Apostles for the truth of His claims and teaching was proof from the Old Testament Scriptures. Apart from the basis of Scripture, the doctrine of Christ is reduced to the level of a sentimentality, a beautiful and pious hope by which the Church seeks to make the world a little better. Men may talk glibly about "bringing in the Kingdom," but that Kingdom has no meaning at all apart from the declared statements of both Old and New Testaments.

Further, the whole case of the atheist and agnostic rests upon the supposed failure of the promises to Israel. A

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"spiritual fulfilment" they will not have. And rightly so, for a "spiritual fulfilment" of the prophecies concerning Israel would logically imply a "spiritual fulfilment" of the prophecies concerning Judah. But we are faced with the hard historic fact that the prophecies concerning Judah have been literally fulfilled. The failure of the promises to Israel, or their transfer to some other body like the Church, would mean the failure of God.

One answer, then, and by no means the least important, to the question, "What good?" is that the truth and honour of God are vitally involved.

I would also add, briefly, leaving the reader to consider the implications for himself, that Truth is always of great good; that the Gospel of Jesus is concerned, not only with the individual soul, but with Israel also; that the indifference manifested towards the Church's teaching nowadays is due, in the main, to the lack of definiteness and harmony in the teaching. Far too frequently the preacher has no "gospel," and where he has, as often as not, his gospel differs widely from the Gospel of Jesus.

So I invite your attention to the word of Scripture about Israel's marks. And in doing so, I shall speak also of the known facts of history, the testimony of public opinion, and the views of opponents of our teaching.

The reader should keep this carefully in mind, that there is in existence somewhere to-day the people of Israel.

Very well, then, what we contend is that when we look into the Bible and read there what God declared Israel should be, we shall find that the mantle of Israel has fallen upon the British, and therefore that Britain must be Israel.

Many of the scholars of our country, the clergy and men of science, vehemently deny that we are Israel, but at the same time the expressions which they use, and the evidence they give, as to the leading features and marks of British political, social and religious life, are identical with the expression and evidence of the Bible as to the leading features and marks of Israel. Then if Britain be not Israel, the purposes of God for Israel must have failed, and Britain must have been substituted for Israel, either by God or by fate.

In the first place, then, there are certain promises made to Abraham, Isaac, Jacob and David, to which the Scripture affixes no condition. They are promises made upon the oath of God, and they were renewed very emphatically to the nation Israel, AFTER her sin and her banishment from the land of Palestine.

When Abraham was troubled in mind because he had no children, and because he could see no prospect of the fulfilment of God's promise to him, on leaving Chaldea, we read: "Look now toward heaven, and tell the stars, if thou be able to tell them: and He said unto him, So shall thy seed be."

When Ishmael had been born, Abraham is told that the promise is not to have its issue through him, but through another son, to be born of Sarah. "I am God Almighty" (I am the One Who nourishes.) "Thou shalt be the father of a multitude of nations."

And again, when Abraham had dedicated Isaac to God upon the altar, there comes the most wonderful promise of all: "By Myself have I sworn, saith the Lord, 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, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies."

(In a short aside here, I would ask why the translators of our Bible have rendered the Hebrew as "thine only son"? The word "son" is not in the Hebrew, and Isaac was not the only son. But he was the only Isaac, the only "son of promise." Would it not therefore render "thine only Isaac"?)

Now everyone can grasp the meaning of these promises to Abraham. They are written in plain language, and there is no "if" about them. And we are told that the "Law which came 430 years after" did not cause the annulling of these promises, nor adversely affect them. Now we shall find in Hosea that the promises were repeated and even had additions made to them, in the very day of God's divorce of Ten-Tribed Israel for her sins. Isaiah also adds his inspired word to that of Hosea, emphasizing the same promises.

Now when Israel was taken away into captivity by the Assyrians, they remained some time in Media, and then Esdras tells us that he had a vision to declare to him the fate of Israel.

Esdras asks how it was that this people, called God's Firstborn, should be under the heel of heathen oppressors. It was certainly true that Israel had been wicked, yet the heathen who had them in subjection were still more wicked. His question is answered by a statement to the effect that Israel, the Ten Tribes, are about to pass out of the land of their captivity, under the protection of God, and migrate to a land prepared for them, where they would serve God.

It is easy, of course, to argue that as this word is found in the Apocrypha, it is unworthy of our notice. It is just as easy to deny the worth of the statement of Josephus to the effect that the Jews of his day were but two tribes, and that Israel was beyond Euphrates, an immense multitude, but the fact remains that these two statements fit in exactly with what God had promised to Israel through Hosea and Isaiah. If then Esdras and Josephus invented their statements, they must have done so with the knowledge of what God had foretold, and with a desire to make their history conform to prophecy. These two statements are actually the only two outside the Bible which refer to Israel as Israel, and it will need very convincing arguments to cause them to be set aside as useless. And even if they are proved to be inventions, they still strengthen our argument that Israel did not return to Palestine, for, as I have said, they testify to what the prophets foretold for Israel.

The word of Josephus is the last word we hear of them by the name of Israel. So it is clear that this vast multitude has vanished from the knowledge of mankind as Israel, but wherever they are, they must be heirs to the birthright promise of the multiplicity of seed. It will not be disputed by anyone that the English-speaking peoples are not only the most widespread, but the most numerous of all the races of the world. It must be apparent, however, to all thinking people that this multiplicity of seed necessitates a corresponding blessing of room in which to live, or it would be a curse in itself. Consequently we read in Deut. xxxii, 8: "When the Most High

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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." Again, in Isaiah xlix, 8: "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages"; and in Isaiah xxvii, 6: In days to come shall "Jacob take root; Israel shall blossom and bud: and fill the face of the world with fruit."

Let the Christian critics and opponents of our teaching show to us how faithful God has been to these promises. Let them show us how the bounds of other nations have been limited by the requirements of Israel. Let them show us how and where Israel has taken root and filled the face of the world with her offspring.

The position of the Jews, even to-day, in the day of their emancipation, does not correspond in the least degree with these promises. They are still strangers and sojourners, oft-times unwelcome, in lands that are not their own, and even in the land they are now claiming as their national home they must needs live side by side with Arabs. Let, then, our opponents show us the literal fulfilment of these promises to Israel even as we can show them the literal fulfilment of the prophecies concerning the Jews.

And where will they find anything that corresponds to the fulfilment save in the position of the British Race?

BEHEMOTH AND LEVIATHAN.—I.

"The secret things belong unto the Lord our God; but those revealed belong *unto us and to our children for ever*, that we may *do* all the *words* of this law." *Deut. xxix*, 29.

"Thou hast a mighty arm, strong is Thy hand, and high is Thy right hand. Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted. For Thou art the glory of their strength; and in Thy favour our horn shall be exalted. For the Lord is our defence: and the Holy One of Israel is our King."—*Psa. lxxxix*, 13-18.

IN no part of the Bible does Jehovah's triumph over the powers of darkness shine forth with more fulness of glory than in the Book of Job. In this divine allegory we have presented to us a complete view of the theology of the Bible, and, therefore, a full outline of the destiny of Israel, and of the function which that race and nation perform in God's plan of salvation.

The *dramatis personæ* are:

GOD THE CREATOR, SATAN THE DESTROYER.

The faithful among Israel—God's true Church and devout followers represented by Ecclesiasticism, with its divine truths, wrong applications, false conclusions, and various denominations.	JOB.
OUR LORD JESUS CHRIST, THE MEDIATOR.	Eliphaz *the Temanite*, Bildad *the Shuhite*, Zophar *the Naamathite*.
The Ten Tribes of Israel.	Elihu the son of Barachel, *the kindred of Ram*.*
	Job's seven sons and three daughters.
That portion of Israel—alas! always too numerous—who live in antagonism to God.	Job's wife.

The seven sons were the tribes of the Assyrian captivity; the three daughters represent Dan, Zebulun, and Asher, some of whom had emigrated from Palestine before the Assyrians carried the others into Chaldea.†

The opening scene (chap. i) presents to us Israel in the height of prosperity, "The greatest of all the men of the East" (Job i, 3), under the Mosaic Christianity. "Job offered burnt offerings according to the number of them all" (Job. i, 5). Israel, a people separated, consecrated, and supremely blest. "Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land" (Job i, 10).

God announces that Job was "perfect and upright, one that feared God, and eschewed evil" (Job i, 1-8; ii, 3); or as the Lord further expresses it by Jeremiah: "Yet I had planted thee a noble vine, wholly a right seed" (Jer. ii, 21). This reference of course is to the heart, the leaven, the kernel of the nation. Job substantiates the philosophy of individual and national creation elsewhere propounded in this volume.‡ "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me *life and favour, and Thy visitation hath preserved my spirit*" (Job x, 11, 12). "The Spirit of God is in my nostrils" (Job xxvii, 3). We have seen from appeal to Scripture that the spirit of divine perfection has existed *in the life of the race* from time immemorial. There have been many times when the enemy's tares have grown up rank and luxuriant, but the good plants have never been choked. And this explains the divine principle of judgment, both of individuals and of nations: "The Lord seeth not as man seeth; for man looketh on the outward appearance"—of seeming virtue or seeming sinfulness—"but the Lord looketh on the heart" (1 Sam. xvi, 7).

Satanic power, with its blasts of misery and sources of temptation and corruption are ineffectual to shake the fidelity of the man—to eradicate the divine Spirit implanted in Israel. They come with calamitous force upon his condition and circumstances in vain; they smite his body with the plagues of idolatry till he lies *in the dust*, as he has lain better or worse ever since; "the whole head sick and the whole heart faint"—national judgment and affections full of corruption—"from the sole of the foot to the crown of the head, wounds, bruises, and putrifying sores" (Isa. i, 5, 6). A sad picture this of Israel's case even at the present day. She who should have "bound up and mollified with ointment" (probably ecclesiastical Judah may be meant) has but one miserable advice, "Curse God and die" (Job ii, 9); "Get you far from the Lord" (Ezek. xi, 15). Job complains, "He hath put my brethren far from me" (Job. xix, 13).

In the calamity that falls upon his family let it be observed that the house fell *upon the young men*, and *they* are *dead*—seven Tribes carried to the burial of Assyrian captivity and subsequent oblivion. The fate of the three daughters *is passed over in silence*, yet they are not said to have been killed. Dan, Zebulun, and Asher, the three Tribes omitted from the genealogies, escape the national catastrophe, and pursue throughout the world their way and destiny unobserved by mankind, and here as elsewhere carefully veiled by inspiration.

* See Ruth iv, 19; 1 Chron. ii, 9, 10, 25, 27.

† See chap. xii, par. 276, and chap. xx, par. 442.

‡ See chap. iii, par. 69; chap. iv, par. 70, and chap. xxvii, par. 573.

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The expressions cropping up throughout the book disclose unmistakably this representative character of the allegory, and correspond exactly with the experience of Israel as it has been traced throughout the prophetic history: "For now I shall sleep in the dust," says Job (Job. vii, 21). Again: "Before I go whence I shall not return, even to the land of darkness, and the *shadow* of death; a land of darkness as darkness itself, and of the shadow of death *without any order*, and where *the light* is as darkness" (Job x, 21, 22; xii, 24). "He taketh away the heart *of the chief of the people of the earth*, and causeth them *to wander in a wilderness* where there is no way" (Job xiii, 24). "Wherefore *hidest* Thou *Thy face?*" "I will *hide My face* from them" (Deut. xxxii, 20). "And makest me to possess the iniquities of my youth" (Job xiii, 26). Jeremiah says of Ephraim:—"I did bear the reproach of my youth" (Jer. xxxi, 19). Job further exclaims:—"O that Thou wouldest *hide* me *in the grave*, that Thou wouldest *keep me secret, until Thy wrath be past*, that Thou wouldest appoint me a set time, and remember me!" (Job xiv, 13). The position of Israel among the Gentiles is thus described:—"God hath delivered me to the ungodly, and turned me over into the hands of the wicked." (Job xvi, 11). Job, like the prophets who have been quoted, declares the unalterable purposes of God: "But He is in one mind; and who can turn Him; and what His soul desireth, that He doeth. For He performeth the thing *that is appointed* for me" (Job xxiii, 13, 14). Bildad suggests regarding Job's children: "If He have *cast them away* for their transgressions" (Job viii, 4).

The representative and national character of Job comes out in such expressions as the following:—"Changes and war are against me." (Job x, 17). "His archers compass me round about" (Job xvi, 13). "He breaketh me with breach upon breach" (Job xvi, 14). Describing Gentile barbarians, in chap. xxx, 1-14, Job says: "They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me." He complains: "My days are passed, my purposes are broken off." So Ezekiel says of Israel, "Our bones are dried, and our hope is lost: we are cut off for our parts" (Ezek. xxxvii, 11). Again Job exclaims: "As God liveth, who hath taken away my judgment" (Job xxvii, 2). And Isaiah correspondingly exclaims: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" (Isa. xl, 27). Again, in the language of national and Israelitish affliction, Job mourns, "He hath fenced up my way that I cannot pass, and He hath set darkness in my paths. He hath stripped me of my glory" ("Thou shalt be no priest to me") (Hos. iv, 6), "*and taken the crown from my head.* His troops come together, and raise up their way against me, *and encamp round about my tabernacle*" (Job. xix, 8, 9, 12). Job, in his darkness, complains: "He is not a man, as I am, that I should answer Him, and we should *come together in judgment*" (Job ix, 32). Isaiah, in the light, proclaims: "Let them come near, then let them speak: let us come near together to judgment" (Isa. xli, 1).

Job's hope does not become extinct even amid the deep darkness of his affliction: "If a man die, shall he live again? all the days of *my appointed time will I wait till my change come.* Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands" (Job xiv, 14, 15). This is not final death, and resurrection, *although it may be typical of it*, for he says further: "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job xxiii, 10). Job out of his trouble breathes forth Israel's repentance and aspirations: "Oh, that I were as in months past, as in the days when God preserved me. As I was in the days of my youth, *when the secret of God was upon my tabernacle*" (Job xxix, 2, 4). "I have surely heard Ephraim bemoaning himself," etc. (Jer. xxxi, 18).

Job's three "friends," though "miserable comforters," are nevertheless employed to prophesy some great truths in connection with his future history, *although they themselves did not seem to expect he would ever experience them.* Bildad says: "They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought" (Job viii, 22). So Isaiah declares:—"Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed" (Isa. xvi, 5). "They that hate thee shall come to nought" verifies the decree so terribly fulfilled, and yet more terribly to be fulfilled upon the enemies of Israel. "Cursed is he that curseth thee" (Gen. xxvii, 29; Num. xxiv, 9).

The prophecy of Eliphaz, in its portraiture of the future blessedness that might overtake Job, reads like a paraphrase of Moses' word in Deut. xxviii: "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death, and in war from the power of the sword. *Thou shalt be hid* from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace: and thou shalt visit thy habitation and shalt not sin. *Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.* Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season" (Job v, 19, 26). To this same Eliphaz, who seems to be the better counsellor of the three, it is given to portray the Christianized and therefore highly prosperous character of Israel. "If thou return to the Almighty, *thou shalt be built up*, thou shalt put iniquity far from thy tabernacles; *thou shalt lay up* gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.§ Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways. When men are cast down, then thou shalt say, There is (must be) lifting up; and He (for thy sake) shall save the humble person. He shall deliver THE ISLAND of the innocent; and *it is delivered* by the pureness of thine hands" (Job xxii, 23-27).

§ "There" (in the mountain of the height of Israel) "will I require your offerings, and the first fruits of your oblations with all your holy things" (Ezek. xx, 40).

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Job has lamented. "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job ix, 33). And behold, there appears upon the scene a man who, hitherto unmentioned, speaks with the authority of God Himself. "Behold, I am *according to thy wish in God's stead.* I also *am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.*" (Job xxxiii, 6, 7). "Now he hath not directed his words *against me*, neither will I answer him with your speeches" (Job xxxii, 14). "My words shall be *of the uprightness of my heart*" (Job xxxiii, 3). "HE THAT IS PERFECT IN KNOWLEDGE IS WITH THEE" (Job xxxvi, 4). And so the Lord EMMANUEL proceeds firmly, yet gently, to reprove the complainings of Job with words of wisdom and of light, justifying the ways of God to men. His exit, like His entrance, is solitary, and unnoticed; but God immediately confirms the *words* He has left behind (compare John xii, 28-32), and replies to Job "out of the whirlwind" (Job xxxviii, xxxix). He points circumstantially to the wonders and mysteries of His creation. He proves His great power and majesty from the celestial forces and from the wondrous instincts of animal life. Job is ashamed and confounded. "Behold, I am vile, what shall I answer thee?" (Job xl, 4). Yet again the great Creator speaks to him "out of the whirlwind."

"Behold, *the whirlwind* of the Lord goeth forth with fury, *a continuing whirlwind*; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until He have done, and until He hath performed the intents of His heart; *in the latter days ye shall consider it*" (Jer. xxx, 23, 24). "For, behold, the Lord *will come* with fire and with His chariots *like a whirlwind*, to render His anger with fury, and His rebuke with flames of fire. For by fire, and *by His sword*, will the Lord plead with all flesh, and the slain of the Lord shall be many" (Isa. lxvi, 15, 16). Read also in connection, Ezek. xxxix, 17-22; Zeph. iii, 8; Joel iii, 9-17.

ABDASHERAH, AZIRU AND THE ABIRI.—VII.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

DUSRATTA AND NEB-MAT-RA. ROYAL CORRESPONDENCE.

FROM various Tel-el-Amarna Tablets we learn that Abdasherah, his son Aziru and the Abiri, or Habiri, co-operated as allies in certain wars in which they were mutually interested.

In the preceding letters to THE NATIONAL MESSAGE we showed some things of great importance bearing upon the invasion of the land of Canaan by Israel under Joshua. Let us summarize:

First.—Egypt was the overlord of Canaan, Philistia, Phœnicia, and other regions at the time of the Israelite invasion of Palestine.

Second.—Several of the fortified cities of these countries were garrisoned by Egyptian soldiers, which fact is amply proved by many of the Tel-el-Amarna Tablets.

Third.—While the Hebrews, under Joshua, were capturing city after city, many of the garrison soldiers were being called back to Egypt, or were, in terror, fleeing from their fortifications. This is especially true of the garrison officers.

Fourth.—Neb-Mat-Ra, who was Amenophis III, had important wars in the Sudan, or Nubia, with the "Blacks" of the Upper Nile, and therefore required soldiers from Canaan.

Fifth.—Dusratta, king of the Mitani, Casi and Minyans, was in co-operating alliance with the Hebrews to some extent. This is made plain in several Tablets.

Sixth.—Dusratta and Neb-Mat-Ra were brothers-in-law and on most intimate terms of friendship.

Seventh.—It would naturally follow from the above that both Neb-Mat-Ra and his brother-in-law, Dusratta, would be favourable to the invading enterprise of Israel, or at least in an attitude of non-interference. This would be of the highest value to Joshua and his Israel nation fighting their way into their home, their God-given habitat.

Having set out these important facts, we will now deal at some length with Tablet letters between king Dusratta and his brother-in-law, Amenophis IV, addressed as *Neb Mat Ra.*

We would say that this Pharaoh's name means *Ra, the God of Truth.*

Neb means Lord or Master, similar to the Hebrew Adon or Adoni. *Mat* means Truth, and *Ra* the Great Sun God of Egypt.

In *Tablet* 9 *B.M.*, p. 164, Dusratta writes to the "King of Egypt, my brother," and says, "I am at peace; peace be to thee; to Gilukhipa my sister be peace."

He continues thus: ". . . The chiefs who supported Artasumara my brother, with all that were theirs I slew. . . . I say to you, as my brother hears and will rejoice, my father loved thee and thou therefore didst love my father, and my father, as he saw this, gave thee my sister," etc.

This shows the exact relationship existing between these two kings.

In my former letters I set forth, on Tel-el-Amarna Tablet authority, that some of the Hittites helped Joshua and Israel in their wars; and gave the explanation that these Hittites were subject to Dusratta, king of the Mitani, whom he claimed to rule. With this in view, we will now quote further from *Tablet* 9 *B.M.*, p. 164:

We may say that when Dusratta's father the king died, Dusratta took the throne, and his brother Artasumara made war on him, and brought his army against Dusratta. We now quote: "When my brother saw these things, *he brought all those in the land of the Hittites as foes to my land*; and Rimmon (his god) my Lord gave them to my hand; and I slew him among them, so that not one returned to his land. Now I have sent thee a chariot with two horses, a young man and a young woman of *the spoil of the land of the Hittites*," etc.

Thus we see he defeated, in his own land, the Hittites most completely, and then conquered their land whence he took great spoil, some samples of which he sent to his brother-in-law, Neb-Mat-Ra, Amenophis III.

In this way we see why Aziru, the son of Abdasherah, and his Abiri, or Hebrews, were for a time, and to some extent, naturally fighting as allies of certain Hittites in the army of Dusratta, a friend of Aziru and Abdasherah his father.

In *Tablet* 9 *B.M.*, p. 165, Dusratta addresses his brother-in-law, the king of Egypt, as Neb-Mat-Ra; and in *Tablets* 22 *B*

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and 21*B*, he addresses him as Amenophis III. These letters show a real friendship existing between the two great kings.

In *Tablet* 27 *B*, p. 172, Dusratta seems to ask the co-operation of Amenophis III concerning some extra territory he was wishing to include in his kingdom : He says : " Proclaim thou for me that whatever people of Khalci, west of the Minyan country, whatever people of Khalci I have conquered are made subject (to me). I being the great chief of the power of the land of the Hittites, taking to me, my brother, all the people that are conquered. Let it extend to the city of Haran, and let the land possessed by no king be taxed."

This letter shows that the two great kings had lands bordering on each other's territory. And it further shows that Dusratta holds the Hittites as subject peoples.

In a friendly manner he is writing so as to have their national bounds properly adjusted.

A remarkable illustration of the close friendship existing between these two great kings, and marriage ceremonies, can be seen in this *Tablet* 27 *B*, p. 175. Dusratta is writing his brother-in-law Amenophis III, and says, " My son-in-law being married in the city of Thebes in the presence of the image of the deity."

" Is it not thus that Dusratta dwelling afar arranges the marriage of Tadukhipa ; Dusratta the favoured friend from the Minyan land, consenting to the wish of Amenophis III, the Egyptian friend, that the son of Amenophis III be so married to her in the presence of the image of the deity."

This *Tadukhipa* was the daughter of Dusratta the royal writer, and she was to, and did marry Amenophis IV, the son of Amenophis III who contracted the marriage.

The " *Minyan land* " referred to was a part of Armenia and under the rule of Dusratta.

King Dusratta writes Amenophis III in the thirty-sixth year of his reign as shown in *Tablet* 10 *B.M.*, p. 175, and expresses mutual love existing between the two great kings. He sends greetings to his daughter Tadukhipa, the wife of young Amenophis IV, and praises Istar, his goddess, who has blessed them all. He speaks of her as the " Lady of Heaven," and asks, " Is not Istar my God ? "

From the various statements above we can safely conclude that the influence of Dusratta, king of the Mitani, Casi and the Minyans, upon the two Egyptian kings, one his brother-in-law and the other his son-in-law, was helpful to the Abiri or Hebrews, the allies of Dusratta.

Thus the natural enemies of the Hebrew nation were so wisely and strategically handled as to aid the Israelites in their work of conquering Canaan.

CORRESPONDENCE.

Dear Friends and Correspondents,—Just a personal line as it is mine once more to take flight for the distant West.

Is it coincidence or Providence which has ordered it so that it is necessary for me to take the long trail annually? It will take the sun eight hours to cover the distance between Greenwich and Victoria Observatories, which are hard by the cities of London and Vancouver respectively.

Now, as it takes the sun twenty-four hours to go around the world and to arrive at Greenwich again for a new day's start, it will be seen that there is just a third of the world on the forty-ninth parallel, say, between Greenwich and the west longitude of Victoria.

This has been my route for ten years past, forward and back again.

En route it has been my pleasure and duty to make calls and to hold missions at various centres. Each of these centres has become a Provincial centre for B.-I.

My programme will be about as follows on this trip Westward :—

May 2.	Montreal, Quebec.	May 11.	Chicago, Illinois.
,, 3.	Toronto, Provincial Conference.	,, 12.	
,, 4.		,, 14.	Winnipeg, Manitoba, All-Canadian Congress.
,, 5.		,, 15.	
,, 6.	Detroit, Michigan, All-American Convention.	,, 16.	
,, 7.		,, 17.	Regina, Saskatchewan.
,, 8.		,, 18.	Calgary, Alberta.
,, 9.		,, 20.	Vancouver, B.C.
,, 10.	Lancing, Michigan.		

This programme will carry me over some three thousand miles of territory, and will bring me into contact with many of our earnest and enthusiastic friends. All of these belong to the great B.-I. brotherhood.

In going I shall be compelled to leave much undone work on my desk. As usual, it is certain there must be a heavy list of letters to which I have been unable to reply. I have done the best I could to the danger-limit even. You will take this as a sufficient acknowledgment and answer to your very kind and helpful letters.

I leave the organization stronger here, but also the demands of the work are greater. I solicit from you your prayers and help during my absence. Mr. Garrison is surrounded by an earnest band of workers, and there is relief in some directions for him. But this is made up by greater responsibility in other directions, for the work multiplies faster than the staff of workers. Think of him and of Headquarters, and remember that a timely cheque for this which is his work and your work and the Lord's work will be greatly appreciated, and at times will lift a burden of anxiety as to the demands of the work. This can be said :—No organization is doing more with the means at its disposal than is the Federation. No other organization is doing so much with such inadequate means ; so stand by the ship and lend a hand.

Keep the literature speeding on its mission. God is working miracles through the literature every week, for which we thank God and take courage. You can start the agency on its way, and God will look after the result.

I shall speak to you, God willing, in every number of the Message. May it be that our God will speak to us in every page of every number. Help to send it on to others.

And so may the good Lord have us all in His keeping and give us the greatest year of all.

Sincerely yours in the great task,

W. Pascoe Goard.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. LEECH and Mr. Garrison are to address three meetings in the Town Hall, Hove, on Monday, Tuesday and Wednesday next, April 28th, 29th and 30th, at 3 in the afternoon. In the evening of each day, at 8, Mr. Garrison will give lantern lectures in the Robertson Hall, Brighton, adjoining Trinity Church :—Monday, "Cameos of Empire"; Tuesday, "Palestine"; Wednesday, "Wonders of Egypt." Reserved seats, 2s. Unreserved, 1s., may be obtained at Messrs. Lyon and Halls, and at Coombridge's Library.

* * *

By special request of the Rector, Canon E. Sidney Savage, Mr. Basil Stewart is giving two addresses, at 11 and 6.30, at the Church of St. Bartholomew-the-Great, Smithfield, E.C.1, on Sunday, May 4th. Mr. Stewart addressed a crowded and deeply interested meeting of our Worthing Branch on the afternoon of April 9th, under the Chairmanship of Rev. Canon Hollis, M.A., The subject was "Current Events." By special request, the address was repeated at a drawing-room meeting, kindly arranged by Mrs. Rowlett. Questions were freely asked at both meetings.

* * *

The Rev. W. T. Medhurst has given a lantern lecture on "The Great Pyramid and the British Empire" to an audience of over 600 people for our Branch at Rhymney, South Wales. The Rev. R. V. Swift, B.A., presided. Much interest was manifested, and further information asked for. Another address is being arranged.

* * *

Mr. Arthur Exley, J.P., the President of our Brisbane—Queensland—Branch, is on his way to England. We shall hope for one or two addresses from him at Headquarters.

* * *

At Headquarters, on Wednesday afternoon, April 30th, at 3 o'clock, the Rev. J. Lumley Davies, L.D., will give an address, and on Thursday evening, May 1st, the usual meeting will be held at 8 o'clock. Mr. John Leech will not resume his lectures until May 7th.

* * *

The monthly Bible Study Class for women, under the direction of Miss Alexander and Mrs. Zoe Bell, meets at Headquarters on Saturday, May 3rd, at 3 o'clock. A cordial invitation is extended to attend these classes.

* * *

The Rev. E. A. Couldrey reports a most encouraging and successful week of lectures, commencing at Portsmouth on the Monday of April 7th and ending at Oxford. The meetings at Southampton were particularly impressive, where the largest audiences, since the inception of the Branch, gathered to hear the addresses. At the close of the evening meeting there, a clergyman of the Church of England asserted that he was perfectly satisfied as to the verity of the Message as proclaimed by the lecturer, and would do all he possibly could in the future to disseminate the Truth. TO GOD BE THE GLORY.

Folkestone Branch reports how delighted they were with the two lectures given by Mr. G. R. Gair on April 9th, saying how his contribution to British-Israel Truth will do much solid and constructive work in the town. His subjects were "Israel of the Dispersion" and "Druidism." Folkestone certainly enjoyed his visit.

* * *

An encouraging meeting of the Oxford Branch was held on 3rd April, when the Rev. Gilbert Davies, M.A., L.Th., gave a most interesting address on "How British-Israel Truth clarifies the Bible." Several were present for the first time at one of our meetings. Mr. Davies skilfully presented British-Israel Truth in its elementary phases, his treatment of the Old Testament prophecies in an able and closely-reasoned address creating an immense amount of interest and considerable enthusiasm. Mr. Duncan Thompson, the Honorary Secretary of the Branch, presided, and Mr. A. J. Lancaster took an active part in making the arrangements. A hope was expressed on all hands that Mr. Davies would give another address. The Rev. J. H. Mortimer, Vicar of Marston, was unable to be present. The Cause is very much alive in Oxford.

* * *

Colonel Smythe gave two lectures for the Dover Branch on 10th April, good audiences attending to hear him deal with "The Two Kingdoms." During the addresses it was shown that the Jews were divided into two bodies—one following the Law of Moses, and the other the Talmud. All present enjoyed the excellent lectures and a good many questions were asked. Mr. S. Tarrant and Mr. J. R. Sutton, O.B.E., presided.

* * *

Two very successful meetings were held at Croydon on 11th April with large audiences, many of whom had come from long distances. Miss Hamilton Hunter was the speaker, and in response to her appeal that listeners should not only be interested, but add their support to the work, sixteen new members joined. The chair was taken by Mr. G. N. Nicholson.

* * *

"One great want of the times is a commanding ministry—a ministry of a piety at once sober and earnest, and of mightiest moral power. Give us these men, 'full of faith and of the Holy Ghost,' who will proclaim old truths with new energy, not cumbering them with massive drapery nor hiding them beneath piles of rubbish. Give us these men! men of sound speech, who will preach the truth as it is in Jesus, not with faltering tongue and averted eye, as if the mind blushed at its own credulity—not distilling into it an essence so subtle and so speedily decomposed that a chemical analysis alone can detect the faint odour which tells it has been there—but who will preach it apostlewise, that is first of all, at once a principle

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enshrined in the heart and a motive mighty in the life—the source of all morals and the inspiration of all charity—the sanctifier of every relationship, and the sweetener of every toil. Give us these men! men of zeal untiring—whose hearts of constancy quail not although dull men sneer, and proud men scorn, and timid men blush, and cautious men deprecate, and wicked men revile."—THE REV. DR. W. MORLEY PUNSHON.

* * *

The following note on the origin of the word "Tartan" appeared in the *Weekly Scotsman* dated April 12th, by J. R. Stevenson (South Australia):—

"The word 'tartan' is possibly derived from Dara or Darda (I Chronicles ii, 6) of the Dardanelles. I have already pointed out that the Æolians, who were Dardanai, or Trojans, and were present at the siege, according to the Right Hon. W. E. Gladstone, were the first who wore variegated garments, or pattern clothes. A tartan is defined also as 'a small Mediterranean coasting vessel.' While the *Thistle* stated that the French 'tiretaine' is derived from a Spanish word. Compare 'darn'—stitches or strands at right angles—also Tartan, Commander-in-Chief of the Army of Sennacherib; also proper names, Durdin, Deardon, Dryden, etc. Also someone has stated or surmised that 'dara' means 'warrior.'"

* * *

Mr. Basil Stewart writes:—

"In view of the predominating elements—finance and industry—marking the trials which beset us to-day, and particularly affecting Britain and America, the statements appearing in the Press are illuminating, and confirm the Great Pyramid's forecast absolutely. People are, I think, beginning to realize the serious nature of the condition in which we find ourselves, including the usually irresponsible section of the Press. Evidence has recently come to me that the Press is beginning to see that it made a fool of itself over the Great Pyramid and May 29th, 1928.

The following are some of the corroborative statements appearing in responsible quarters concerning the manner in which we are being assailed to-day (compare pp. 19-22 of my pamphlet, *Great Pyramid and Current Events*):—

Referring to the orgy of speculation on Wall Street last October and November, the *Financial Review of Reviews* for January says: '*A disaster more widespread than anything ever seen before in the world's financial history . . . The crash has been complete.*' Arising out of this we have, on the authority of the President of the Council of the American Federation of Labour, the statement that there are now *three million* unemployed in the U.S.A. Seeing that the U.S. enjoy a huge market highly protected, this is (allowing also for population) relatively a more serious state of conditions than in (virtually) unprotected Britain with its 1,510,200 unemployed on December 30th last. This figure is almost the record reached 12 months ago, as I stated would probably happen. (See p. 21.)

It is frequently stated by sceptics that unemployment is no new ill, but is always with us, overlooking the fact that it is the *extent* of it which is the serious factor. On this point the above Review correctly emphasizes that 'unemployment on an *unprecedented scale* has now afflicted this country for *nine years*' (compare p. 20 of pamphlet); while the *Morning Post* (28-12-29) notes the additional fact that the weekly *rate of increase* is larger than formerly.

These problems are acute also in Germany, the number of registered unemployed in Berlin alone being nearly 300,000.

Finance and industry, the two main pillars of civilization, are to-day in a parlous state, because civilization has disregarded the two injunctions, 'Seek ye *first* the Kingdom of God and His righteousness, and all these things (*i.e.*, material prosperity) shall be added to you' (Matt. vi, 33); and 'Ye cannot serve God and mammon' (Matt. vi, 24). Civilization has reversed these commands and has, in effect, attempted to poise a pyramid on its apex, and is consequently threatened by its fall.

Britain, as the 'shock-absorbing' nation and the mainstay of civilization, has to bear the brunt of this onslaught. We know, however, provision has been made for this crisis, and that, though it is the time of Jacob's trouble, yet he will be saved out of it. (Jer. xxx, 7.)"

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Hall, Friday, May 2nd, at 8. Mr. J. J. Morey.
BATH, Assembly Rooms, Thursday, May 1st, at 3 and 7.30. Rev. R. G. F. Waddington, M.A.
BELFAST, Y.M.C.A., Shankill Road, Thursday, May 1st, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, April 28th, at 7.30. Rev. T. H. Whitehouse.
BRIGHTON, Robertson Hall, Ship Street, Monday, Tuesday and Wednesday, April 28th, 29th, 30th, at 8. Mr. Herbert Garrison.
BRISTOL, Rotary House, Colston Street, Monday, April 28th, at 7.30; Tuesday, 29th, at 3 and 7.30. Rev. R. G. F. Waddington, M.A.
CARDIFF, Y.M.C.A., Taff Railway Station, Tuesday, April 29th, at 7.30. Mr. Elvin.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, April 28th, at 8.15. Miss Hamilton Hunter.
EDGWARE, St. Lawrence Hall, Whitchurch Lane, Wednesday, April 30th, at 8. Rev. T. Sparshott Johnson, M.A.
EXETER, Y.M.C.A. Lounge, King's Lodge, Wednesday, April 30th, at 3 and 7.30. Rev. E. A. Couldrey.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, May 1st, at 7.30. Mr. J. W. Allott.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, April 30th, at 3. Rev. J. Lumley Davies, L.D.; Thursday, May 1st, at 8; Saturday, May 3rd, at 3. Women's Bible Study. Miss Alexander and Mrs. Zoe Bell.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, April 28th, at 8. Mrs. H. Aiers; Wednesday, April 30th, at 8. Mr. J. J. Morey.
HOVE, Town Hall, Monday, Tuesday and Wednesday, April 28th, 29th, 30th, at 3. Mr. John Leech, M.A., K.C., and Mr. Herbert Garrison.
HULL, Church Institute, Albion Street, Tuesday, April 29th, at 7.30. Mrs. Foxhall.
PAIGNTON, Pendragon Hall, Thursday, May 1st, at 3. Rev. E. A. Couldrey.
REIGATE, Blue Moon Tea Rooms, Thursday, May 1st, at 3 and 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, April 29th, at 7.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, April 29th, at 3 and 7.30. Rev. Wm. Brown Pollock, M.A.
SHEFFIELD, Victoria Hall, Wednesday, April 30th, at 7.30. Mr. Hesketh.
STOURBRIDGE, Wesley School Hall, New Road, Tuesday, April 29th, at 7.30. Rev. T. H. Whitehouse.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, April 28th, at 3 and 8.15. Rev. T. Sparshott Johnson, M.A.
SYDENHAM and FOREST HILL, Park Hall, Sydenham Park, Monday, April 28th, at 7.45. Rev. Gregory Bestall.
TEIGNMOUTH, Temperance Hall, Monday, April 28th, at 7.30. Bible Study. Rev. Com. Roberts; Tuesday, 29th, at 7.30. Rev. E. A. Couldrey.
WALSALL, Temperance Hall (The Square), Tuesday, April 29th, at 7.30. Mr. H. D. Houghton.
WANDSWORTH, Baths Hall, Tuesday, April 29th, at 8. Mr. J. J. Morey.
WATFORD and DISTRICT, New Public Library, Monday, April 28th, at 7.45. Mr. J. J. Morey.

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J.J.HALL. 1921

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CONTENTS.

	PAGE
THE BUSY CROSSING AT THE RIVER.—II. By the Rev. W. Pascoe Goard	273
ANNUAL REPORT OF THE BRITISH-ISRAEL-WORLD FEDERATION FOR 1929	275
WEEK BY WEEK. By A. R. H.	279
THE NAVAL PACT. By Charles H. Corrin	280
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY and PHILOSOPHY?—I. By Professor Edward Odlum, M.A., B.Sc.	281
THE DOCUMENTS OF DANIEL	282
PREDESTINATION.—VI. By the Rev. R. G. F. Waddington, M.A.	282
OBITUARY. The late Mr. Isaac Loveland	285
ISRAEL'S SCRIPTURE AND PRAYER UNION	285
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	285
THE SECRETARY-GENERAL'S NEWS AND NOTES.	286

EDITORIAL.

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

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

THE BUSY CROSSING AT THE RIVER.—II.

BY THE REV. W. PASCOE GOARD.

THE shadows have fallen as the sun has departed to lighten the other side of the world and to bring awakening and the diurnal activity to the peoples who dwell over there.

The fire burns brightly in the grate, filling the room with lights and shadows which skip and play, now here, now there, among the hangings and furnishings of the room.

The curtains are drawn, and there is a cosy sense of snugness and homeliness which is heightened by the subdued murmur, and now and again the vibrant roar of the traffic on the street outside several stories below the level of our room.

Fragments of what we had written as to "The Crossing of the River" come to mind like the notes of a half-remembered refrain, and they start our mind off again in the same direction.

Several of our beloved friends have lately gone down to the crossing and have passed into the realms beyond the river. The mist lies in the valley and we cannot follow, with our earth-born sight, to the other shore. But we think of the little companies who went, some with this one and others with that one, to the crossing place. Little by little the material barriers which shut in our room shrank away, and we saw all these little groups merging into a steady stream of attendants constantly going to and coming from the margin of the river. As we looked on we saw this as a process going on day and night, without ceasing. We began to realize what a populous place the margin of the river is.

The centre of attention on the part of these groups was of course the ones who were called to cross the river.

We remembered that some score or more of times we have gone to the seaside, and there have walked up the gang-plank and gone on board a liner outward or homeward bound. Generally there has been a group of friends who have come to see us off and to say farewell and *bon voyage*! But we have been but one or two of all those who have gone on board. Our group has been but one of many such groups, and all the groups together have made up a crowd of more or less excited and sorrowing friends. What a populous place is the dock when a great liner is about to sail!

So it is at the river side. Your group has been there attendant on some dear one about to make the crossing. We have been of such a group on many an occasion when relative or friend has been about to pass. We know the sensations and the surroundings.

Our attention has been on the one about to make the crossing.

The one who has been about to make the crossing has been intent as well as consciousness and physical conditions would allow on those who were accompanying him, or was it her, to the water side.

Then the eyes have turned to the other shore, and in many cases they have brightened by recognition of the fact that the other shore is not deserted, but that friends are waiting there. Daniel saw something very much like this on one occasion, and the vision which he saw may, without reference to the historic things there spoken of, illustrate the thing we are now trying to say. Indeed this seems to be one aspect of the very thing itself.

There was the river. There was Daniel on the margin of the river. There were other personalities, mortal and immortal, on Daniel's side of the river.

But see, on the other side also there was a Glorious One

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Who was intent upon the things going on on this side at the margin of the river. There was even a conversation going on between them concerning the things going on on the hither side of the river.

Now this is an illustrative vision. But we think we may say that the illustrations of the Bible as used by our Lord are always taken from matters of fact. They may be matters of science. They may be matters of experience. They may be matters political or national. But there is a basis of fact underneath the illustration.

The fact on which Daniel's illustration was based is that there are radiant personalities on each side of the river intent on the things which are going on on this side, on our side of the river, and that they know and are in sympathy with the Daniels who are busy and anxious here. They are God's ministering spirits sent forth to minister for them, or shall we say for us.

"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."—Dan. xii, 5-9.

Now look, as Daniel looked, and see that Glorious One Who is standing midway between the hither and the farther shore, upon the waters of the river. Should you like to approach and see this radiant Personality more closely? Then come, for He has given us lively manifestations of Himself once and again in the Holy Scriptures which are in themselves living and powerful.

"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."—Dan. x, 1-11.

It is the fashion of this wonderful Book, the Bible, that when the Lord would confirm a matter to us as certain beyond question, He gives it to us by the repeated testimony of one man, or by two or more witnesses. So here we have *the double witness* by *two inspired men*. One was a writer in the Old Testament, and the other a writer in the New Testament. So we take the second living presentation of this glorious Personality whom Daniel saw first by his side, and afterwards on the waters of the river.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. i, 12-18.

Once more we will look at this One Who appeared upon the waters of the river. He is on the hither side of the river, among His then living disciples. They are closeted together in the City of Jerusalem. Wonder of wonders, He is Himself to test the crossing of the river for us. "For we have not an high Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." In the Garden of Gethsemane He drank the bitter cup of apprehension at the approach to the cold waters of the river, as the shadow of the Cross fell more darkly upon Him than did even the shadows of night deepened by the darker shadows of the tree under which He prayed.

Yet deeper still came the shadows to Him. Yes, deeper than they will ever come to us, for when He crossed the river it was deserted. None stood midway upon the waters to give Him cheer. In agony of soul He cried as His feet felt the cold, cold waters, "My God, my God, why hast thou forsaken

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me?" That loneliness on the river will not be for you nor for me unless we have deliberately turned away from Him Who will meet us and cheer us and save us there.

Yes, He was about to taste this bitter cup for us.

In due time He made the crossing, and came up on the other side.

From that other shore He calls to us cheerily, triumphantly, "Fear not; I am the first and the last: I AM HE THAT LIVETH, AND WAS DEAD; AND, BEHOLD, I AM ALIVE FOR EVERMORE, AMEN; AND HAVE THE KEYS OF HELL AND OF DEATH."

And so He made the crossing for us.

And now He Who is midway on the waters of the river is speaking to us in a tone of wonderful sweetness, which penetrates every listening ear and carries comfort to every receptive heart.

"Let not your heart be troubled: ye believe in God believe also in me.

In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

And whither I go ye know, and the way ye know."—St. John xiv, 1-4.

And so He is pledged to come and receive us at the crossing of the river. He never fails His own who trust in Him.

Frequently He reveals His Presence to those who are about to cross while yet they are in the midst of their friends on the hither shore. As the veil of the flesh grows thin they are given to see His face and to note the outstretching of His arms to receive them. They talk to the friends at the bedside of His sweet and comforting Presence. And so they pass with Him. Sometimes the vision is not seen while the earth friends are consciously present. But never does He fail to grasp the hand and comfort the heart of those who pass to Him. For such is His promise. They may see Him, or simply feel His comforting Presence. It may be that many, perhaps the many, are not far enough advanced in their spiritual powers to bear the sight of His Presence. But the kindly arms of the Shepherd may carry even the most youthful lamb to the bosom of the Father.

Yes, the river crossing is a busy place, where we meet the friends of those who are called to pass. And He Who assured us, "I will come again, and receive you unto Myself; that where I am, there ye may be also," is also at the crossing.

During our earth life the centre of the earth has been the centre of gravity for us, and we have been held firmly to the breast of mother earth. But the earth can hold only the body. It has no attractive power for the Spirit. The Spirit is therefore released as soon as the body is discarded. But the Spirit must not be left "wandering through dry places seeking rest." Therefore there has been provided a new Centre of Gravity. This time it will be the Personality of our Lord Himself, "That where I am, there ye may be also."

No matter how high we may soar into the clouds by aerial transport, the earth still holds us in her embrace. Should we fall we would be pulled violently to her breast, perhaps to be dashed to pieces by her strong embrace, which men call gravitation. But we could not miss our return to her bosom.

So does the Lord hold the Spirit of those whom He has received as His own. As soon as the Spirit is released from the body it must of necessity fly to the shelter of His breast and the embrace of His arms. His is an intelligent embrace, tender and sure; but never, never harmful to even the infant of days. His assurance is with us to cheer us as we go to the river. "I will come again, and receive you unto Myself; that where I am, there ye may be also."

So we go on our way singing—

"Shall we gather at the river,
Where bright angel feet have trod;
With its crystal tide for ever
Flowing by the throne of God."

It is characteristic of the hither side that we call the river the river of death, but on the farther side it is called the river of the waters of life, clear as crystal, which flows from the Throne of God and of the Lamb.

ANNUAL REPORT OF THE BRITISH-ISRAEL-WORLD FEDERATION FOR 1929.

THE year 1929 was arduous when considered from the standpoint of the tasks faced and the work done.

It was a year of advancement: from the standpoint of the Divine message; by the written Word; by platform work; by social endeavour and by individual conversation we have been sending out the letter, and, we trust, the spirit of the Gospel of the Kingdom.

A clergyman of experience and standing said of our Movement a little while ago:—"I knew the British-Israel Movement a quarter of a century ago, but it appeared to me to be an unclothed skeleton of dry dones. It had a literary and historic interest, but little of living power. I have now lived to see it become one of the greatest spiritual forces in the land."

There always have been those who have stressed the Divine message, but it is with gratitude during the year that we have noted from every quarter the deep spiritual undertone which has pervaded every department of our work.

It is with encouragement and gratitude that we recognize a steadily rising tide of revival spirit which is sending people more and more to their Bibles, to their God, and to association with the Church.

The tone and character of the writings in the articles in our journals, in the pamphlets and books which are being issued; in the lectures which are given; in the conversation which is becoming so general, and in the praying power of the people, all make manifest this deepening spiritual undertone.

From the standpoint of scholarship we are glad to note the increasing efficiency of our students as a whole. Many workers in every field are uncovering facts and treasures of written knowledge, all of which make the demonstration of the B.-I. position more and more irresistible. The exposition of the Bible has increased in clearness and power in the hands of hundreds of our writers, and a still larger number of our speakers during the year.

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It is the testimony of many theologians and scholars who are not entirely with us as yet in apprehension of the Truth that our workers are taking a leading place in research and exposition of the treasures of Holy Writ. Passages which have been obscure from the time they were written in past ages have come to light by the process of fulfilment of prophecy, and it has been the privilege and glory of our scholars and teachers to bring prophecy and fulfilment together, thus making manifest at once the logical sequence in the unfolding of Bible truth and the obvious demonstration of the miracle element in Bible inspiration.

The application to the sacred Scriptures of the working plan, now no more a hypothesis but a fully established law, which forms the basis of B.-I. interpretation, has unified the Scriptures and made them plain from the first verse of Genesis to the last word of Revelation.

The highest triumph of the former periods of Biblical exposition which was the product of ripe scholarship, aided by high spiritual illumination, necessarily fell far short of the triumph being achieved at the present time, because of the marvellous progress of prophetic fulfilment in Anglo-Saxon and other history during the last few decades.

It is with the greatest gratitude to Almighty God, "Who through the Holy Spirit takes of the things of God and reveals them unto us," that we are able to give this testimony.

The British-Israel scholar finds himself in a most favoured position in this regard, because of the fact that he recognizes the Anglo-Saxon world as Israel, in whose history Israel prophecy is being fulfilled, and is therefore able to put his finger upon such fulfilment from year to year, and latterly from day to day, saying, "This is that which was spoken of God by the mouth of His holy prophets."

Failing to see or deny that the Anglo-Saxon is Israel, therefore failing to see that Anglo-Saxon history is dramatically fulfilling Israel prophecy, other scholars are in a less favoured position necessarily. But the obstacles to their present knowledge lies in the prejudice or failure to realize in their own minds.

While history has thus been fulfilling prophecy, and it has been the mission of our Movement to point this out, archæologists have been uncovering rich treasures of knowledge of the hitherto buried past, and have been furnishing secular lines of history which parallel the sacred histories of the Bible, and which, in overwhelming measure, prove the histories of the Bible to be accurate, dependable and sure.

Thus the day and the birthplace of Abraham have been made clear by Mr. Woolley's researches at Ur of the Chaldees. Thus the Joshua campaign and period have been verified by excavation in Palestine. But most important to our particular position has been the recovery of the secular history of Assyria during the period of Israel's captivity there. We are now furnished with synonymous names through which Israel travelled after she left Palestine, such as Scythæ, Getæ, Saccæ, Kumri, etc. Taking these four names so furnished to us archæologically, we can take in hand ancient history, mediæval history and modern history, and follow the movements of Israel from Palestine to Assyria, from Assyria across Northern Europe, from thence to the borders of the North Atlantic and the Baltic, and so into Britain.

We have reason for thanksgiving that every archæological advance both as to recovery of written historic materials and in their translation have gone steadily to the demonstration that our position is fully established, not only by the history and prophecy of the Bible, but also by secular history. The effect of all this in the theological world is nothing short of revolutionary, but it is a counter-revolution. There was a revolution, as all know, in the theological world a generation or so ago, which has developed into the Modernist position of the present day. That revolution was based upon the fallacy that the early Books of the Bible were not historic, that the legal portions of the Bible which included covenants, promises and prophecies made with, to, and concerning Israel had failed. The ground that the assumption that such covenants, promises and prophecies had failed was that the nation Israel to whom they were made, and upon whose national continuance they were made to rest, had either disappeared or been transmuted into an entirely different organization, viz., the Christian Church. The nation having disappeared, the covenants made with the nation lapsed, the promises made to the nation broke down, the prophecies concerning the nation failed of fulfilment, and the result of all this was assumed to be a most serious breakdown of the sacred Scriptures. Upon this fallacy the whole of the Modernist position rested. It is true that other lines of research, such as higher criticism, etc., were brought in to buttress and explain the fact of such tremendous failure in the written Word, but the whole thing would have been impossible but for the assumption that the nation Israel had failed, and therefore the legal part of the sacred Scriptures had wholly broken down.

In pointing out that Israel has not failed, but is a going concern among the nations, occupying the territory and the position, wielding the influence and carrying out the mission fully indicated in the prophecies, we necessarily reverse the whole of the Modernist revolution against the historicity and literal dependability of the sacred Scriptures.

Once it is demonstrated to Christian scholars as a body that Israel continues, and in her these legal fulfilments are taking place, Modernism will seem to be unscholarly, untrustworthy, and wholly resting upon a fallacy which has now been exposed.

No such contribution as this has been made to the theological world for many generations, and it is the glory and privilege of the B.-I. Organization to make that contribution.

In pursuit of this work, we have been able to maintain and increase the circulation of THE NATIONAL MESSAGE. We have maintained the output of the Covenant Publishing Company, enjoying a turnover of many thousands of pounds in literature distributed without impairment of capital invested, and without cost to the Federation.

For all these things we heartily give thanks to Almighty God. In the matter of organization we have been perfecting our work at home, and establishing the work abroad.

A feature of particular interest has been the hundreds of books by the Rev. Pascoe Goard and other writers sent out

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to Clergy and Ministers through the kindness of generous donors, and the letters of thanks and keen appreciation from the donees. There is very good reason to know that these books have accomplished much for our Cause. We have had some remarkable testimonies regarding the new light these books have brought to those who have read them, in some cases saving the readers from despair.

* * *

A very fine series of ten meetings in the Central Hall, Westminster, in February proved of great value to our Movement, by the high standard and spiritual tone of the addresses. The Rev. Pascoe Goard spoke at each meeting, and he made a profound impression upon all who heard him. He was supported by several speakers, whose names were given in THE NATIONAL MESSAGE of March 2nd, and the efforts of all were highly valued. The testimony of one Minister is worth recording. He said: "The first impression must surely have been the deep spirituality which permeated the addresses. 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. 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. And then a masterly presentation of the Gospel of the Atonement delivered with so much spiritual earnestness and fervour by the Rev. Pascoe Goard."

* * *

Four meetings were held in the Kensington Town Hall in April, when impressive and enlightening addresses were delivered by the Rev. Pascoe Goard, Mr. John Leech, the Rev. Joseph Gay, and the Rev. J. Lumley Davies. The audiences were excellent, both in numbers and quality, and it was very gratifying to notice the presence and interest of many young people.

* * *

Among many missions held during the year, there was one at Cambridge, in the Guildhall. There were ten meetings, addressed by the Rev. Pascoe Goard, Mr. John Leech, the Rev. Lumley Davies, the Rev. Joseph Gay, and the Secretary-General. As a result a Branch was formed in this University centre.

* * *

The first Convention of the B.-I. Federation of Canada was held in Winnipeg on May 1st, 2nd and 3rd. It proved a time of great encouragement and profit to the Canadian leaders and workers. Professor Edward Odlum, the Rev. E. J. Springett, the Rev. H. A. Edwards, and Messrs. Blackaller and Robeson gave excellent addresses. The Rev. Pascoe Goard was unfortunately ill, and was only able to speak very briefly at the last meeting.

* * *

The May Meetings at Headquarters proved a time of spiritual, educational and social enjoyment to the large audiences which gathered here. A surprise feature was the rendering of a gramophone record of an address by the Rev. Pascoe Goard, which had been recorded just before he sailed for Canada. The record was considered to be eminently satisfactory, and it may be mentioned that we still have records for sale. Those of our members and friends who would like to have them can be supplied at our Headquarters.

* * *

A successful Bible Convention was held at Llandrindod Wells in August—26th to 31st—conducted by the Rev. Joseph Gay, the Rev. T. Sparshott Johnson, M.A., Mr. John Leech, M.A., K.C., and Mr. John J. Morey. The gatherings each day were very encouraging, and a time of spiritual refreshing was experienced.

* * *

A Junior Department of the Federation, under the name of the British-Israel Crusaders, was inaugurated at Headquarters on September 14th, under the leadership of Mr. John Leech. This Movement should prove of great value to our Cause. It has been taken up with enthusiasm. A large number of members have been enrolled, and keen interest has been manifested in the Overseas Dominions.

A monthly journal, the B.-I. CRUSADER, has been started for juniors, and this is having an increasingly wide circulation.

* * *

Our Tenth Annual Congress was held in October last in the Central Hall, Westminster. It was marked by intense zeal and devotion and by complete harmony. The attendance was up to standard and even beyond. A large number of new faces were noticed day by day. Representatives were present from many parts of the United Kingdom, Ireland, Canada, Australia, New Zealand, Africa, the United States, India, Palestine, and elsewhere. The addresses reached a high level, and several times evoked remarkable outbursts of applause. There was a fine array of twenty-five speakers. The Rev. Pascoe Goard gave several remarkable Biblical expositions. The Rev. Maxwell Carnson, who had come from South Africa, also made valuable contributions in some telling and effective addresses. Our thanks are due to all the speakers, who rendered excellent service to our great Cause. The last meeting of the series was held in the great Hall of the Church House, when there was again a very large audience. An inspiring meeting closed a remarkable week.

A feature of the Congress week was the Clerical and Ministerial Conference Sessions. These were held on four forenoons at Headquarters, presided over by the Rev. Pascoe Goard, whose addresses made a most profound impression.

* * *

Many new Branches of the Federation have been established during the year, and several Study Circles have been started.

* * *

An ever-increasing number of meetings throughout Britain, America and the Overseas Dominions is another evidence of the steady advance of our Cause, and this includes some useful open-air work.

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It is especially pleasing to record that the Annual Sale promoted at Headquarters in December by the Women's

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Auxiliary in aid of the Federation Funds was a great success, and yielded a sum far in excess of any previous year.

* * *

Meetings in celebration of the Anniversary of the Deliverance of Jerusalem were held in the Central Hall, Westminster, and in the Town Hall, Chiswick, when addresses were delivered by the Rev. Pascoe Goard and Mr. Herbert Garrison.

* * *

Mr. Howard Rand, LL.B., who has been acting as our Representative in the United States of America, has been doing excellent work. He is now organizing an All-American Convention to be held in Detroit, from which great things are expected.

* * *

The Clerical and Ministerial Association, under the presidency of the Rev. Pascoe Goard, is doing excellent work, and is attracting several new members. The Clergy and Ministers on our list number five times those of a few years ago.

* * *

Israel's Scripture and Prayer Union, under the Secretaryship of the Rev. Commander Roberts, has had a great increase in its membership, and it is extending its influence and proving a blessing to large numbers.

* * *

We are greatly indebted to our noble army of speakers, writers and workers in all parts. The value of the services of the Rev. Pascoe Goard are beyond the possibility of tabulation, whether through the spoken or the written word. Our veterans—the Rev. Commander Roberts and the Rev. Dr. Mountain—are still active we rejoice to say; the former is rendering yeoman's service to our Branches in Devonshire, and the latter is at work on another important book.

* * *

There has been a steady output of our general literature, and an increasing number of new subscribers to our weekly journal, THE NATIONAL MESSAGE AND BANNER.

* * *

Our Book Room continues to be a rendezvous for those interested in B.-I. literature, and our Packing Department is kept busy dispatching parcels to many parts of the world.

* * *

Our Hostel—Abbots Leigh, Glastonbury, Somerset—continues to attract visitors from many parts of Britain and the Overseas Dominions.

We wish it to be understood that the Hostel is open all the year round, and we are pleased to hear from those who desire to visit it.

* * *

We wish to express our gratitude to all the generous Donors whose contributions—large and small—have enabled us to meet the financial obligations necessitated by the ever-increasing demands upon us in many directions.

* * *

The Secretary-General has had, as usual, a strenuous year with correspondence with practically all parts of the world, except Russia, besides a great amount of organizing work in addition to the Congress. He has addressed also nearly two hundred meetings, and has had an enormous amount of interviewing. He wishes to express his appreciation of the continued assistance of his Staff and of all the help rendered by the many voluntary workers.

* * *

We deeply regret the loss by death during the year of:—

Mrs. Theodore Bent.
Mrs. Carruthers.
Mr. Matthew Graham Coltart.
Mr. J. Vernon Cooke.
Mrs. F. M. Cowan.
Mrs. Thomas Davey.
Major Joshua Feilding, J.P.
Colonel J. Garnier.
The Rev. Thomas Hislop.
Miss Keer.
Miss M. P. Mackenzie.
Mr. John F. Mellick.
The Right Hon. the Earl of Meath.
Mrs. Douglas Onslow.
Colonel Porteous.
The Dowager Countess of Radnor.
Mr. John Sanderson.
Mr. H. O. Soutter, M.P., J.P.
Mr. John H. Tench.
Mr. Herbert Tester.
Mr. W. B. Wallace.
Dr. W. R. Gornold.

* * *

The B.-I.-W.F. was the first organization to hold a meeting in Britain against the persecution and execution of Christians in Russia. This took place in the large Central Hall, Westminster, on December 13th, when there was a very large audience. Our President was in the chair. Powerful and impressive addresses were given by the Rev. Pascoe Goard, Prebendary A. W. Gough, M.A., F.R.S.L., the Rev. W. Fetler, a missionary just returned from Riga, and others. The Resolution of Protest was carried with only two or three Communist dissentients. This meeting was followed by a Mass Meeting and Demonstration in the Royal Albert Hall on December 19th, under the auspices of the Christian Protest Council, for which date our Secretary-General had fortunately secured the Hall. There was a great assembly and a fine array of speakers. Our Executive officers, members and workers played an important part in the organization and secured a large proportion of the attendance. Mr. Garrison had charge of the 150 volunteers who were responsible for the comfort of the audience. Here again the Resolution of Protest was carried with very few dissentients. Several members of our Council are on the Council of the Christian Protest Movement. Our President, Major Knowles, Deputy President, the Rev. Pascoe Goard, Secretary-General Garrison, and Financial Secretary, Colonel Wright, were among the first elected members of the original Committee, and they are all members of the Executive and Finance Committee of the Movement, Major Knowles being Chairman, and Mr. Garrison Deputy Chairman.

* * *

By invitations from Canada and the United States, and by wish of the Council of our Federation, the Secretary-General and Mrs. Garrison visited those countries during the summer months. They had a very wonderful time with the British-Israel members and supporters, as well as with the general public in the great Dominion, and in the land of Manasseh, from the Atlantic to the Pacific coasts, covering over 20,000 miles in their journeys, and receiving everywhere the utmost cordiality and kindness. Mr. Garrison gave forty lectures and addresses, some of which were broadcast. Several of

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these addresses were given at Canadian and other Club luncheons to the professional and business men of the cities. In addition, many public lectures were given to excellent audiences of the leading people, and also several addresses to British-Israel gatherings, conferences and drawing-room meetings.

Our friend of the 1920 Conference, Rev. R. H. Sawyer, travelled 1,000 miles to greet the travellers at Toronto and take part in the meetings there.

We wish to record with deep gratitude the splendid hospitality and enormous help received, especially from Mr. S. J. Frame, of Toronto, Dr. and Mrs. Thompson, the Rev. E. J. Springett, Mr. W. R. Mulock, K.C., and Mrs. Mulock, of Winnipeg, Mr. and Mrs. Gee, and Mr. and Mrs. Painter, of Regina, Mr. and Mrs. T. J. Noble, and Mr. and Mrs. Jackson, of Calgary, the Rev. H. A. and Mrs. Edwards, of Jasper Park, Professor and Mrs. Odlum and General Odlum, the Rev. Pascoe and Mrs. Goard, Mr. and Mrs. Parker, Mr. and Mrs. Petter, of Vancouver, Mr. and Mrs. Blackaller, and Mr. and Mrs. Richards, of Victoria, and Dr. J. W. Stevens and Colonel Evan Watkins, of New York.

Remarkable success was achieved in Vancouver, where Mr. Garrison addressed two crowded audiences of the leading people on hot summer nights, the first of which was presided over by the Lt.-Governor of British Columbia, supported by the Prime Ministers of Manitoba and New South Wales, Professor Odlum, General Odlum, and the Rev. Pascoe Goard. The second was presided over by Professor E. Odlum.

Club luncheon addresses and public lectures were also given in Victoria, where Mr. Garrison had the platform assistance of the Rev. Pascoe Goard.

An interesting British-Israel Conference was addressed in New York, arranged by Dr. Stevens and Colonel Watkins. Here also Mr. Garrison addressed an important luncheon Club of leading business men and another large gathering, at each of which the utmost enthusiasm prevailed. He was earnestly requested to give his message all across America.

Our friends both in Canada and the United States have been kind enough to say that much good was done by these visits and addresses, and they are earnestly asking for return visits.

* * *

Our Branches in the Overseas Dominions are keeping the flag flying and making a steady advance. In Brisbane—Queensland—our friends held as usual a demonstration coinciding with the London Congress. Mr. Arthur Exley, J.P., the President of the Branch, Mr. Victor Rigby, and others are live wires in the Cause, so also are the Rev. W. Floyd Shannon and Mr. Howard, of our Adelaide Branch.

Australasia is calling for a travelling organizer and lecturer, and urging us to send one. Both Australia and New Zealand are prepared to help with funds in this direction.

Canada has achieved the inauguration of a distinct Forward Movement by the acquisition of a fine house as Headquarters in the beautiful city of Toronto, officially opened on December 14th by Mr. W. H. Blackaller. We congratulate our premier Dominion and wish all concerned every blessing and success. Montreal, Winnipeg, Regina, Calgary, Vancouver and Victoria are making progress. Professor Odlum, the Rev. E. J. Springett, Messrs. Frame, Parker and Petter, and many others, are rendering good and constant service. It would require a long list to name them all. Good progress has been made in South Africa, in spite of many difficulties. We are indebted to our Missioner, the Rev. Maxwell Carnson, for constant effort and devoted service, and we thank all who have supported him.

* * *

British-Israel is the coming great Power; the possibilities inherent in it are immense and greater than we can foresee. United effort will give it concentrated force and impetus. It is worthy of our whole-souled devotion: all that we can give of all which is best in us. We must regard ourselves as cogs in a driving wheel, moving in unison to a common end. All truly religious people are longing for a Revival. There is at present a terrible lack of faith in this our land. We are here and ready with the reason of the faith that is in us. May God enable us to flow in and fill the vacuum, so that through the great potentialities of our Federation the longed-for and vitally essential Revival may come. The Bible is the fulcrum and British-Israel Truth the lever to move the world.

JAMES KNOWLES, President.

HERBERT GARRISON, Secretary-General.

WEEK BY WEEK.

BY A. R. H.

ST. GEORGE for ENGLAND! Another St. George's Day has come and gone. How few Englishmen appreciate its significance.

What do you see when you look upon the emblem of ST. GEORGE? Do you see the white horse reared as the rider strikes the dragon writhing at his feet? Or do you see more?

Do you see ST. GEORGE as typical of the followers of that greater Rider on

A WHITE HORSE*

Who goes forth conquering and to conquer?

ST. GEORGE and the dragon is symbolic of the Son of GOD bruising the serpent's head. And it is more. It is symbolic of the sons of GOD, who, led by the SON of GOD, are destined eventually to beat down Satan under their feet.

Wonderful that ST. GEORGE should be the patron saint of ENGLAND. Wonderful that this symbolism should be the chosen heraldry of ENGLAND. Wonderful but only natural.

For hidden in this symbol lies the story of the Brith-ish race—a race in covenant relationship with GOD. And they are followers of Him Whose Name is "Wonderful." WONDERFUL† is the name of CHRIST, the MIGHTY GOD, and Everlasting KING; KING of a wonder race and everlasting KINGDOM.

"*In righteousness he doth judge and make war.*"‡ A startling doctrine this in days of universal national disarmament!

And the armies that follow Him in heaven follow Him upon

* Rev. vi, 3 and xix, 11.—When in 1914 the Rider on the White Horse went forth, the manhood of the Kingdom from every corner of the Empire, instantly and voluntarily, sprang to arms.

† Isa. ix, 6.—Note from verse 5 that the birth of the Prince of Peace is a signal of war. Strange paradox.

‡ Rev. xix, 11.

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white horses.[1] These are the sons of GOD, invisible hosts; unseen allies of the armies of ISRAEL-BRITAIN fulfilling the Divine purposes in the earth.

Have not the armies of ISRAEL from ancient time been justly called the armies of the living GOD?[2]

Would that we could regain this conscious knowledge in these modern days.

For we live in the very time when the

KINGS OF THE EARTH[3]

and *their armies* are being gathered together to *make war*[4] against the Rider on the White Horse and *His army*.

For there is a spiritual world interpenetrating our material world. And this war is psychical as well as physical.

Except we have the eyes of an Elisha we cannot see the unseen conflict. But the fact remains that we fight not only against flesh and blood but also against the rulers[5] of the darkness of this world.

Only at times of crisis such as MAHANAIM,[6] DOTHAN,[7] and MONS, is the conflict temporarily revealed to common mortal eyes.

"*I will put enmity between thee and the Woman and between thy seed and her seed.*"[8]

Thus is the declaration of war, between the two contestants and their respective seed, recorded.

Enmity between the seed of the Woman and the children of the Wicked One is to last until finally evil is overcome of good, as it is written:—"*It shall bruise thy head; thou shalt bruise His heel.*"

Two phases of final victory are indicated here. The power of Evil reached its apogee when the children of the Wicked One crucified the KING of the KINGDOM of HEAVEN.

But this was the type of victory that spells defeat. By His sacrifice He overcame iniquity.

What if His heel was bruised in stamping out the power of evil. Through the Cross He has endowed the sons of GOD (the multitudinous seed) with power to consolidate His victory and finally beat down Satan under their feet.

But what has this to do with ENGLAND? Surely the age-long conflict of good with evil is a universal conflict.

So it is. But the plan for world redemption has a national[9] as well as an international plane of action. And EPHRAIM-ENGLAND, centre and head of the far-flung Brith-ains, or

LANDS OF THE COVENANT

overseas, is the spearhead of the national phase in the prosecution of this struggle.

On the wider scale the final victory will be a victory for Humanity itself. CHRIST died for every man. And the sons of men[10] led by the SON of MAN will ultimately triumph.

On the narrower scale the victory will be a triumph for the redeemed race, the race in covenant relationship with GOD—Israel.

This is the descent of the sons of GOD. GOD—ADAM—SETH — NOAH — SHEM — ABRAHAM — ISAAC — ISRAEL. A thin red line from which should spring the physical descent of the multitudinous seed. For there is an election of RACE as well as of grace. And there is a material KINGDOM in the earth based upon a biological foundation.

The headship of the Saxon sons of ISAAC was to devolve upon the head of EPHRAIM-ISRAEL.[11] From thence should come an organized

NATION AND COMPANY OF NATIONS[12]

forming a political nucleus which any and every nation under Heaven can freely join.

A national re-birth is the destiny of this redeemed Race formed into one great ISRAEL KINGDOM of many nations. This elect Race form the body of people called the BRIDE.

Regenerated nationally they will become joined to CHRIST and HIS BODY which is the CHURCH.

This is the union of CHURCH and STATE[13] that will herald the manifestation of that race of super-men—the sons of GOD—for whom the whole creation waiteth.[14]

The redemption of the whole creation[15] through a redeemed RACE is the wonder story esoterically concealed in the symbolism of ST. GEORGE and the dragon.

THE NAVAL PACT.

THE politicians and newspapers are jubilant that the wisdom of man in the Naval Conference has achieved something; that an agreement between three Powers foreshadows an agreement between five Powers.

A religious weekly says:—"Longing and praying as we do for the great day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ, we welcome every step that takes us a little further along the way and sweetens the relationships that bind together the whole family of mankind." Acceptable as such a pronouncement will be to the whole of the Churches, it fails utterly to grasp the momentous import of this agreement, which is the direct working of God and has been thrust by the force of circumstances upon the Conference.

The official memorandum of the agreement states that it is between the British Commonwealth of Nations, the United States and Japan. Probably this is the first time that the term "British Commonwealth of Nations" has been used in

[1] Rev. xix, 14.
[2] 1 Sam. xvii, verse 26 and then verse 10.
[3] Rev. xix, 19.
[4] Compare the terms "make war" of Rev. xix, 11 and "make war" of verse 19. Note also significance of the opposing terms, "their armies," of verse 19 and "His army," same verse.
[5] Eph. vi, 12.
[6] Gen. xxxii, 2.
[7] 2 Kings vi, 17. See also Jos. v, 13 and 2 Sam. v, 34 for similar occurrences at other places.
[8] Gen. iii, 15.
[9] All the families of the earth are to be blessed through one family. All nations through one nation. All kingdoms through one Kingdom. See Gen. xii, 3; xviii, 18, etc.
[10] Every man is included in the international classification: "the sons of men."
[11] See Gen. xlviii, verses 14 and 19, etc. In modern times the headship of Ephraim is preserved and indicated in the term Anglo-Saxon.
[12] Gen. xxxv, 11.
[13] The Bride, the Lamb's Wife, is one body—a national body. The Church is universal, international, but again one body, though composed of a people called out of every race and tongue. In the mystic union of these two bodies there will be consummated the long longed-for perfect union of the elect race and the election of grace.
[14] Rom. viii, 19.
[15] Rom. viii, 22.

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an official international document. It has not hitherto been within the terminology of the politicians nor of the Churches, but it has been distinctively that of the British-Israel Movement.

It is hoped that another Conference will be held in 1935, when France and Italy may come into the agreement. But Mussolini has declared that he requires five years to perfect the organization of his forces, so that Italy will not be subject to the dictation of the League of Nations. And Mr. Davidson, in his fourth article last year, demonstrated that we may look for a passing from the sphere of sea-power in January, 1933, and a revolutionary change in the British Race in the British Empire and the United States of America after that date.

The agreement between the three Powers has reference to the Washington Treaty which is to hold until 1936. That is the date given by the Pyramid for the passing out from the present tribulation. With all the difference between expositors of the time periods of prophecy there is a consensus of opinion that prophetical times are focussing upon 1934 to 1936.

So that the statesmen of all nations will do well to pause and think of what will be the conditions that will confront them in that period to which they are giving their attention. The Church leaders will be well advised to look and see if this step in historical development is not also a step in prophetical fulfilment and that it is the working of God. And let all men seek to know and understand this great entity which has come to the virility of maturity, "The British Commonwealth of Nations."

CHARLES H. CORRIN.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—I.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

THESE comments are dedicated to all believers in and lovers of the Holy Scriptures.

Our purpose is to examine the Old Testament from many viewpoints, note the plain language interpretation of its contents, and compare with data gleaned from the extensive studies and hard labours of scholars, scientists, historians, theologians and philosophers.

We know that only a small portion of the human family accepts the Bible *as Divinely inspired*, and of final authority. Look at a list of the peoples who do not—Shintoists, Confucians, Buddhists, Parsees, Brahmins, Jainists and Mahometans! A goodly list indeed! These represent fully 1,200,000,000 of the human family, and they are increasing in numbers annually more rapidly than the believers in the Bible are increasing.

Of the balance of the human family there are many millions of other sorts of religionists, moralists, spiritualists, theosophists, symbolists and allegorists who have little or no use for the Book as an authoritative guide for their lives.

We may go further yet. While the Roman Church officially proclaims the Old and New Testaments to be true, the Word of God given to man by inspiration, that Church, in effect, leaves the Scriptures on the shelf, and scarcely uses it in the everyday life of its people. This is no condemnation of the Roman Church; only a statement of a well-known fact.

Further still, there are a very large number of nominal Christians and Protestants who neglect the Book almost altogether.

Then we have the Protestant Christian Church, rank and file, split into two great divisions known as "modernists" and "fundamentalists." The "modernists" accept only a very limited portion of the Scriptures as of Divine authority, and regard it as if it were only a good average history, or a work on literature, spiced with romance of the impossible, or at least of the improbable.

From the above analysis we begin to realize that the percentage of the human family accepting the Holy Scriptures, as of Divine authority, is small indeed.

We cannot stop here, but are impelled to go further in our search and close analysis of facts and conditions in relation to this matter.

No person can doubt the honesty, sincerity and zealous devotion to the Word of God on part of the men and women who are classed as "fundamentalists." They believe in the whole Scriptures as the God-given word and revelation to man. And in all zeal and honesty they read and teach the Book on this basis of acceptance and belief.

This is important, cheering and of great value—but here we must pause!

Is it not a fact that the fundamentalists to a large extent believe and teach the following:—

First.—That national Israel of the Ten Tribes was exiled and utterly lost long before the time of Christ, and that they permanently ceased to figure as a nation in the affairs of humanity.

Second.—That the numerous blessings promised to national Israel have been fulfilled and are being fulfilled in the Christian Church.

Third.—That the Jews are the only representatives on earth of Israel of the ancient days.

Fourth.—That any national, concrete blessings promised to Israel, not fulfillable in the Church, *will be fulfilled in and with the Jews.*

These four statements represent facts relating to the majority of our men and women who are truly loyal in heart to the Scriptures.

As we proceed slowly, carefully and deliberately through the pages of the many Books of the Scriptures, we must keep in mind the above related beliefs; and at the same time try to show that the *fundamentalists are so teaching the Bible as to increase the number of scholastic disbelievers and modernists.*

To our mind it seems a logical necessity for honest, fearless *disciples of these good fundamentalisis* to pass over into the ranks of men who do not accept the Book *as of Divine origin* and authority. This we will show as we proceed.

To hold our own thinkings and the thinkings of our readers within well-defined bounds, we proceed to quote and comment upon the various parts of the Scriptures which seem to call our attention in relation to easily-understood, logical and sane interpretation.

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With this in view we will begin at Genesis, chapter one (in next issue), and from there travel with our readers down the pages of history, prophecy and moral philosophy, indicating the methods of science as we pass.

THE DOCUMENTS OF DANIEL.

ONE of our contemporaries contains the following critique of the Documents of Daniel:

"'The Documents of Daniel,' by Rev. W. Pascoe Goard (The Covenant Publishing Co., Ltd., 3s. 6d. net). Those interested in the 'British-Israel' theory will find in this treatise an attempt to separate various documents supposed to exist in the Book of Daniel and an attempt to connect them with the course of world history. We find it very bewildering and think much too highly of Daniel's visions to believe that the period they foreshadow is manifested in the British Empire and the United States of America."

Our critic seems not to have seen what one would imagine every reader of the Book of Daniel would see, namely: That the Book of Daniel is made up of separate documents which the author dated and carefully separated.

One would imagine that such a critic would have been aware that Archbishop Ussher recognized that this was the case, and he assigned a date to each of the documents concerned.

Such being the case, it is with somewhat of amusement that we read of "an attempt to separate the various documents supposed to exist in the Book of Daniel." There is no such attempt. There is implied the recognition of an exceedingly well-known fact.

It is also with somewhat of amusement that we read that "Those interested in British-Israel Truth will find in this an attempt . . . to connect them with the course of world history." Surely our critic never read the Book of Daniel. Had he done so he must have known that the author of the Book of Daniel, and not the author of "The Documents of Daniel," specifically related the various documents of Daniel to the course of world history. For instance, let us take one or two such references:

The very first paragraph of the Book of Daniel relates that Book to the course of world history in the following unmistakable terms:

> "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."

The second document begins in chapter ii with a similar connection with world history in the following words: "And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams."

Chapter vii begins: "In the first year of Belshazzar, king of Babylon."

Chapter viii begins: "In the third year of the reign of king Belshazzar."

Chapter ix begins: "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."

Chapter x begins: "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel."

Chapter xi begins: "Also I in the first year of Darius the Mede."

Thus at every point are the separate documents dated, and specifically related to the chronology of world history. All that was done when the Book of Daniel was written. Our critic has not seen it, that is all.

These things are for all to read, whether they believe in British-Israel presentation of Truth or not.

Now as to our critic thinking too highly of the Book of Daniel to believe that the period "foreshadowed is manifested in the British Empire and the U.S.A.," we call attention to the fact that the Book of Daniel foreshadowed many periods; in fact, every age of the period stretching from the erection of Nebuchadnezzar's throne to the final destruction of the Empires which succeeded him, and to the possession of the kingdom by the saints of the Most High. Every reader of the Book of Daniel, and therefore our critic, if he *has* read the Book of Daniel, will agree that Daniel foreshadowed in chapter ii the course of the Nebuchadnezzar dynasty; the rise and progress of the Medo-Persian power; the sudden accession of Greece; and the following Roman period, during the whole of the prophetic "evening-morning" as Daniel calls it, amounting to a period of 2,520 years of history.

Is there any difficulty in believing, nay, would it not be greatly difficult not to believe that the Book which deals with every one of the great world Empires of history would not also deal with the greatest Empire the world has ever seen? If the Book of Daniel did, as a matter of fact universally accepted, deal with the Continental Empires, how can the Book be suddenly raised to so exalted a plane as to suppose it to be too high to deal with the British Empire?

But if our critic means that the final stage of history dealt with in the Book of Daniel is on a more exalted plane than the present British Empire and American Republic, then we say we heartily agree with him so far. For the final stage of the Daniel prophecies deal with the Millennial reign of our Lord.

PREDESTINATION.—VI.

ISRAEL'S BIRTHRIGHT.

BY THE REV. R. G. F. WADDINGTON, M.A.

DAVID, in his prayer of humble thanksgiving, after hearing the promise of Jehovah to his House, says:—

"What one nation in the earth is like Thy People, even like Israel, whom God went to redeem for Himself for a people, and to make Him a name, and to do great things for you, and terrible things for Thy land before Thy people, which Thou redeemest to Thee out of Egypt, from the nations and their gods? And Thou didst establish to Thyself Thy people Israel to be a people unto Thee for ever; and Thou, Lord, becamest their God."

One may say, if one wishes, that this is just the vain and empty boasting of a puppet king, who imagines himself one

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of the great ones of the earth, because he has managed to subdue his immediate enemies. And some of the newer Commentaries, though they do not say so in so many words, do suggest it, by the tone of their comments. But can anyone, who reads without bias, really charge David with vainglory? This prayer, like all other Bible prayers, breathes such a spirit of humility and trustfulness, and expresses such a desire for the magnification of Jehovah, that boasting is excluded. No, the adverse critic really has to import into the Scripture something that is not there.

Now when you turn from Scripture to the history of Britain, it is impossible, I think, to avoid noticing a parallel, which seems to suggest that the promises of which David speaks, in common with other Old Testament writers, have their fulfilment in our British history.

Here is a quotation of many years ago.

"The British Empire, which we usually find coloured red on the maps, literally encircles the globe, east and west, north and south. If it were not so scattered, the first thing to strike the eye would be its vast extent, more than nine millions of square miles of the earth's surface, a fifth part of the whole habitable globe, and the largest Empire of either the ancient or modern world." Since that was written, in 1890, there have been added to our Sovereign's dominions nearly four million square miles.

How has this increase been accomplished? When Sir John Colomb wrote the words I have quoted, Europe was of opinion that Britain had reached the zenith of her power and was on the decline.

When we entered upon the war of 1914, there were many who believed, and more who hoped, that the end had come. Even the most optimistic felt that we should do well to retain our hold upon our possessions. Did not Germany consider, and lay great store on the consideration, that some of our Colonies would seize the opportunity to become independent? Yet, directly contrary to all expectations, more than a million square miles was added to our Empire.

There is no boasting in that, it is a plain statement of fact.

Nor are we altogether willing rulers over some of the lands we have been called upon to administer. There are newspaper magnates, for example, who profess very loudly their patriotism, who are for ever demanding that we should withdraw from some of our commitments, and leave the responsibility to others. "Why should Britain have the responsibility and expense?" they ask.

Their very attitude, then, is a testimony to the fact that these added territories have not been due to the force of an ambitious imperialism, like that of Rome, but rather to fortuitous circumstances. Fortuitous, that is, from the ordinary human point of view.

Again, it is a very common method on the part of our Church leaders to appeal to the professing Christians of this country to take a true interest in the Mission work of the Church abroad, to lay their emphasis upon the position and extent of our Empire.

This is typical of their appeal:—"Why has God given to us our Empire, scattered here and there all over the face of the globe, so that we British are in contact with every race of man? Why has God given into our charge, to rule over them, so many millions of the heathen? Is it not that we might bring them to know Christ?"

You will notice that these leaders do acknowledge that our Empire is God-given, and that it is in accordance with God's purposes that we have such opportunities. They even quote the words from the prophet, "Ye are My witnesses, saith the Lord, that I am God." Will the scoffers and critics, then, be good enough to face the logic of the facts of history? Will our Church leaders be good enough to realize the logical conclusion of their own pleading? What other nation, in all the range of history, has taken root and spread abroad as our nation? What other nation has developed the desolate heritages of the earth, and formed a girdle round the earth as our nation? The late W. E. Gladstone, speaking of the decay of nations, and the probability of the decay of Britain, once said, "Let us not for a moment imagine that we are standing on a foundation absolutely sure and absolutely immovable, and that we are not liable to the same dangers which have overwhelmed and overthrown other countries of other times, like Carthage, Rome and Venice." But, in speaking this way, did he not overlook a vital fact? Did he not forget that this Empire of ours is fundamentally different from those he mentioned, and all other Empires of the world's history? Surely he did.

I do not think that we realize half as much as we ought that our Empire is not a military Empire, that it has neither been won by the sword nor held by the sword. And this is the vital fact that Gladstone overlooked. "All they that take the sword, shall perish with the sword." So have the former Empires perished, their military sway enduring only for a while, because no people or government can bear the persistent drain of military enterprises, which, however successful they may be, are always non-productive.

But ours is an Empire founded on construction, not on destruction. It is the result, in the main, of colonization, not aggrandizement, and its aim is to give opportunity of development to all races over which it holds sway.

It may be true to say that our Empire had its first beginnings in war, for after the loss of the American Colonies, which, by the way, were certainly not obtained in war, though they were lost in war, it was the Napoleonic wars which gave us a new start in expansion. Yet will you please note that though in the wars following the French Revolution we fought the French wherever the French were established, it was not with the idea of establishing an Empire that we fought. Furthermore, we made no attempt to drive out the French from Canada, and other places where we defeated French armies. We have allowed them to remain, and to share with our own people equal privileges as citizens. Witness the fact that a French Canadian is the Prime Minister in the Dominion Parliament. In India, it has not been any desire to crush native races that has led to our expansion there, and to the wars we have fought there. Force of circumstances, which our statesmen and people never foresaw, has led to our establishment in many lands, and colonization has continued the work of Empire-building.

Dr. Haslam, Professor at Toronto University, was once speaking with an Indian gentleman, who was complaining that the British in India "did not play the game." Asked to

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explain what he meant, he replied that Indians could come over to England, take first-class degrees at the Universities, and yet in India they had to take second place to men whom they had left behind in the examination rooms in England. "Tell me," said Dr. Haslam, "Do you think that we hold India by reason of our greater intellectual powers?" And the answer was a very scornful "No." "Do we then hold India by our military power?" Again the answer was a scornful "No."

Then, after a while, came the somewhat unwilling confession on the part of the Indian, that we hold India "by reason of our greater moral power." The truth of the matter is, as every unbiassed mind is compelled to acknowledge, that India is not a single country with a single people, but a conglomeration of peoples, races and languages, along with antagonistic religions, and without British control there would be confusion, murder, rape, lawlessness beyond description, such as prevails in China to-day.

Sir Rabinadrath Tagore, in a speech I heard him deliver, said, "If the British were to withdraw from India, within six months there would not be a rupee left, neither would there be a maiden." The clear verdict then of historic facts is that our Empire has a vitally different fundamental from all other Empires the world has yet known.

Does this fact, however, affect the prediction of Mr. Gladstone? Surely it does.

The dangers that overwhelmed Rome were dangers which were the direct product of her own method of government, which was essentially a government of suppression, and the drain upon her resources made by her military campaigns was more than she could endure. But the British Empire has little need of armies to maintain its hold, for the simple reason that it is a Colonial Empire.

Where there is an army, as in India, it is far too small to hold the whole country in awe. If, for example, Gandhi were to realize his aim, and unite the peoples of India in a struggle for independence, the army there would prove totally inadequate to deal with the situation that would arise, for the whole army numbers but eighty thousand, of which barely a quarter are British. There was some cause, then, for the scorn of Dr. Haslam's Indian friend.

Will anyone contend that we hold Canada, Australia, New Zealand, South Africa, by military power? Surely no one would be quite so stupid. Are not these parts of our Empire self-governing, self-developing lands? And do they not owe their very existence to the developing of the land itself by colonists?

Now this fact, that our Empire is not a military one, held by the power of the sword, leads to the further fact that it is an Empire founded upon ideals of liberty and righteousness.

And if it be founded on these ideals, can it ever be overwhelmed? Some may question this second fact. I would therefore remind the questioner that we are governed at the present time by a Socialist Parliament. Has Mr. Henderson or anyone in similar authority in the Cabinet ever suggested a policy of scuttle? If our dominion were not a righteous one, if it were based upon policies of suppression, would not men like Mr. Henderson be the first to demand our abandonment of our possessions? Why does he not advocate the evacuation of Palestine, for example?

Is not the plain answer, that he knows full well that upon our rule in Palestine depends the safety of both Arab and Jew there? He knows that we are not there because we wish to exploit and suppress, but because we have a moral obligation. If we were "treading down" Jerusalem, I am quite sure that our Socialist Cabinet would be no party to it, but would be quick to withdraw. The fact, then, that our Socialist Government is continuing the policy of the past years is proof positive that our Empire has nothing in it of that "bloated imperialism" against which Socialists are so fond of declaiming.

Will our critics consider the logic of these facts, and explain our position of authority in the earth, our Colonial development, and, in a way, most remarkable of all, our expansion during these last thirty years in which most critics, both at home and abroad, expected the Empire to diminish?

We have grown, let me repeat, by Colonial effort, and by a peculiar force of circumstances which has thrust responsibility upon us. We have spread abroad on the right hand and on the left, we have made the desolate heritages of the earth to blossom and bud, we have filled the face of the earth with fruit. We have been brought into contact with every race of mankind. Cannot every reader of the Scriptures see the striking parallel between this British development and the foretold development of Israel?

Is it really and sincerely possible for our opponents to say, as the Rev. S. H. Wilkinson says in his "British-Israelism Examined," that "these promises were never meant to be taken literally"? Is there really any sound reasoning in the challenge of the "Modernist," who declares that "Prophecy is not fore-telling, but only forth-telling," when one can see with one's own eyes the Scripture picture of Israel completed in Britain.

The Bishop of Bradford, preaching in my Church on "The World Call to the Churches," declared that "The mantle of Israel has fallen on Britain." Yet he describes my teaching as "grotesque."

Surely if Israel's mantle has fallen upon Britain, then two things follow of sheer logical necessity. First, that the promises made to Israel really have a literal meaning. Second, that prophecy really has the meaning of "fore-telling."

And the moment that logical necessity be admitted, then the identity of Britain with Israel is established. For who will wish to argue that God has changed His mind, and given to one what He promised to another? To argue thus is to postulate a lie for God. But the moment one postulates a lie for God, He ceases to be God.

Therefore the foundation upon which we rest our case, like the foundation upon which our Empire rests, is absolutely sure.

"O Lord God, Thou art God, and Thy words are truth, and Thou hast promised this good thing to Thy servant."

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OBITUARY.

THE LATE MR. ISAAC LOVELAND.

MR. ISAAC LOVELAND passed away at Sevenoaks on March 20th, 1930, in his ninety-third year, and we lose in him another link with the past!

Born at Riverhead, near Sevenoaks, a few months after Queen Victoria came to the throne, he was in business at Shoreham, Kent, for fifty years, retiring in 1908 at the age of seventy, when he went to live in Sevenoaks.

He was in all things a kindly Christian gentleman, and higher praise there is not. He did much in a quiet, unobtrusive way to further the Cause of British-Israel Truth.

In the 'seventies he made the acquaintance of the late Edward Hine, from whom he learnt British-Israel Truth, and the subject so attracted him that from this on he was the constant friend of Mr. Hine, standing by him each year. He walked from John o' Groats to Land's End and traversed most of Great Britain and Ireland, and, when close on three score years and ten, walked in one day from Sevenoaks to Hastings—some forty miles!

In the 'seventies Mr. Loveland heard a lecture on "Our Identity" by Mr. Edward Hine, which so interested him that he became a convert to the Truth and also the firm friend of the lecturer, standing by him through thick and thin right up to the last.

To this day there are many scattered over the world who admit that their eyes were first opened to the Truth of Our Identity by reading Edward Hine's "Forty-seven Identifications," and it was due to the continued help of Mr. Loveland and a few others that Mr. Hine's writings and lectures were possible. In the 'seventies and 'eighties of last century they did much to open people's eyes to the Truth. Mr. Loveland himself spoke very little in public and only wrote a few short pieces occasionally for publication in some of the Kentish newspapers, but he could always be relied on to help when help was needed, and was in all things a kindly Christian gentleman. He led an active, healthy life, temperate in all things, and almost to the last enjoyed good health, for he was only ill a short time before he passed away. His loss will be felt by all who knew him and remember his kindly ways.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

OUR present Report is a little more progressive than any yet issued. Up to March 27th we have 258 new members this year. We wish to thank, especially, our helpers in our Branches for their very kind assistance, as it is impossible for one man (or woman) to keep up the rush of correspondence for old cards and for new as well. Probably this is one of the efficient means of binding readers of THE NATIONAL MESSAGE AND BANNER together, next to our Congress Meetings in London. Many have crossed the flood. Some, having acquired our plan of Bible Reading, are satisfied after two or three years' trial with the results, and, having got into the method, have formed the habit of consecutive reading, and we trust also of prayer for Israel and Judah. It is practically impossible for me to write to every member each year, and so we must rely upon members carrying out the request on each card to send their 6d. each year for renewal, or they are otherwise overlooked, and will each member kindly *send his registered number* when sending for renewal.

It does not answer to send renewal cards without application, as so very many take it for granted their little mickles are not wanted. Whereas it is these which enable us to do so much good to others.

L. G. A. ROBERTS, Hon. Sec.

Madeley, Upper Hermosa Road,
Teignmouth.

QUESTIONS AND ANSWERS.

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

QUESTION.—I have had the denial thrown back at me in different religious arguments with the unsaved person—and sometimes the supposed saved—that they do not believe there is a personal Satan, the Devil. I can prove to them that the Bible says so, and that should suffice, but it does not in all cases, in these days.

I should like to have the Scripture proofs and references through THE NATIONAL MESSAGE AND BANNER, and the answer to the following questions:—

Who is Satan, the Devil? Where did he come from? Where has been his dwelling-place, and where is it to-day? In what form of being, beast or spirit, does he exist, and how does he exist in mankind? If it was he who brought sin and death to mankind in the Garden of Eden, how did he get there, and whence did he come? In reference to Rev. xii, 2–9, what was the date in the history of the world when this casting out took place?—J. D.

ANSWER.—There is no doubt whatsoever about there being, and always having been, a personal Devil. That Satan exists as a personal centre of evil influence, physical as well as moral (for the two are closely associated), is the undoubted teaching of the Bible.

The term "Satan" is Hebrew, and means "adversary." In the earlier usage of the word it is employed in the general sense of "adversary" personal or national (cf. Num. xxii, 22; 2 Sam. xix, 22; 1 Kings v; 4, xi, 25, etc.), and corresponds with the expression "accuser" in Rev. xii, 10. Job gives us an insight into his character and position in the prologue (Job i and ii). Though malignant and evil, this spirit is evidently counted among the angels by origin and nature, for he comes among them as one of their order. His presence is evidently expected and recognized. Like them he has to give an account of what he has observed. This representation is in accordance with other notices in the Bible (see 1 Kings xxii, 19–22; Zech. iii, 1, 2; Rev. xii, 9). The existence of a malignant spirit, permitted to range the earth, tempting and calumniating God's rational creatures, is implied or asserted in all Scripture from Genesis to Revelation. It is to be observed that the final expulsion of this evil spirit from the higher region is represented in the New Testament as a result of the Saviour's Coming.

Being a spirit, Satan is not limited to geographical bounds,

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nor has he an earthly dwelling-place. He could therefore as easily appear in the Garden of Eden as to our Lord in His temptations, and equally to us and in us to-day—for he is still very, very busy in the world.

Both in St. Paul (cf. Rom. xvi, 20 ; 2 Cor. xi, 2, 3) and in the Revelation Satan is identified with the Serpent (Gen. iii). It is also noteworthy that St. Paul shared the contemporary belief that angelic beings inhabited the higher (heavenly) regions spiritually, and that Satan also with his retinue dwelt not beneath the earth, but in the lower atmospheric region (cf. Eph. ii, 2, "the prince of the power of the air," *i.e.*, Satan—also Eph. vi, 12, and Luke x, 18, "I beheld Satan as lightning fall from heaven").

The Fourth chief Vision of the Apocalypse opens with Rev. xii, 1, to which it is very difficult to fit chronological data. The continuous-historical interpretation of prophecy is the safest guide to the exegesis of prophecy throughout the Old and the New Testaments, as it presents a consistent and harmonious understanding of what under all conditions and from all points of view is confessedly a difficult subject.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Leave-taking Meeting at Headquarters for the Rev. Pascoe Goard on April 22nd was attended by a large company. The proceedings began with tea, and both of our reception rooms were filled. Many came from long distances. The voluntary helpers were kept busy. Our President, Major J. Knowles, O.B.E., gave the opening address and then handed over the charge of the meeting to the Secretary-General. After the President's tribute to the invaluable services of our guest and wishing him *bon voyage* and a safe return in the autumn, addresses were given by Mr. Garrison, the Revs. J. Lumley Davies, L.D., S. E. Mowforth, Sparshott Johnson, M.A., E. A. Couldrey, and Mr. J. J. Morey. Deep gratitude was freely expressed for the illumination of the Scriptures by Mr. Goard's many articles and speeches. Our Guest followed with a fine address, which held the close attention of the large audience. The whole company rose when he stood up to open his speech. There was also an unanimous standing vote for sending to Mrs. Goard, from the meeting, affectionate greetings and warm thanks for her self-sacrifice in sparing her husband to us for such lengthy periods. Mr. John Leech was absent through illness.

* * *

Several members of the Council assembled on the platform at Waterloo station in the early morning of 23rd April to say *au revoir*. Mr. and Mrs. Garrison accompanied Mr. Goard to Southampton and saw him off by the *Empress of Scotland*, the good ship which brought them back from Canada in August last. Their berths had been booked to go with Mr. Goard on this important mission to the Conventions, but these had to be cancelled as Mr. Garrison's state of health was not equal to the journey ; moreover, his presence at Headquarters was considered essential in any case. Mr. Goard was due at Quebec on 30th April and hoped to commence his speaking tour across the continent on 1st May at Montreal.

* * *

Our Branches everywhere and all our readers are requested to pray for the Divine blessing on the Conventions at Toronto, 3rd-5th May ; Detroit, 6th, 7th and 8th ; Winnipeg, 14th, 15th and 16th May. We shall await reports with eager interest.

* * *

A new speaker was gladly welcomed to our platform on Wednesday, 23rd April, in the person of the Rev. S. E. Mowforth, who delighted his audience with an address on "A Chaplain's Experiences in Mesopotamia." He has kindly promised to give us another address in the near future on "With General Allenby in Palestine." The speaker at the evening meeting at Headquarters on 24th April was the Rev. T. Sparshott Johnson, M.A., who gave an interesting address on "The Faith of our Fathers."

* * *

Mr. John Leech, K.C., will resume his lectures at Headquarters on Wednesday afternoon next, 7th May, at 3. Miss Hamilton Hunter will be the speaker on Thursday evening next, 8th May, at 8 o'clock.

Mr. Leech gave four lectures at Bournemouth on 10th and 11th April. He and Mr. Garrison are booked for Hove and Brighton this week.

* * *

We feel sure that all our readers will be very glad that A. R. H. is able to resume his most interesting articles—"Week by Week"—and they will look forward to all which are to follow.

* * *

A very pleasant afternoon was spent at Headquarters on 26th April by the British-Israel Crusaders, the Junior Department of the Federation. Mr. John Leech, Chief Crusader, Miss Hamilton Hunter and Miss Willmott gave addresses. There was a goodly company of young folk, and they greatly enjoyed the speeches, music and singing, and the excellent tea provided and served by lady volunteers. Mr. Garrison gave a talk on "Palestine," illustrated by some of his beautiful lantern pictures. There are great possibilities in this Junior Movement and it is worthy of hearty support. The enthusiasm of the young people is most encouraging. The *British-Israel Crusader*, the monthly journal of the Department, is a good success, and fast increasing in circulation. At Bournemouth 300 copies were sold to those attending the meetings there.

* * *

"Uncle Grey" writes : "I have grown very keen on British-Israel Truth since reading your weekly journal, THE NATIONAL MESSAGE AND BANNER, and studying your books. Would to God that every minister would get back to God's Holy Word."

* * *

The reports by our Commissioners and lecturers shall appear in an early issue of this journal.

* * *

We are very grateful to those who have kindly responded to our appeal for funds. We need much more help to enable us to meet all the demands upon us. We trust a word to the wisely generous is sufficient.

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There is a steady demand for tickets for the next Congress, which opens (D.V.) on 6th October next.

* * *

Mr. R. O. Lucas, Ontario, Secretary, writes: "British-Israel Truth is obtaining publicity in Toronto. The Rev. Joseph Gay, A.T.S., has been with us and has delivered several addresses to large gatherings.

The *Globe*, one of the best of our daily newspapers, has given splendid reports of his lectures and the people are crowding to hear him. We have managed to persuade him to remain with us another fortnight, and are arranging for him to speak every night, and we expect that his audiences will grow steadily in size. Mr. Gay is a fine speaker, and we hope to add largely to our following while he is here.

We are preparing for the visit of Rev. Wm. Pascoe Goard, to which we are looking eagerly forward. We have arranged a public meeting for him in a large Church on Monday evening, May 5th. Our only regret is that he will not be longer with us.

The Annual Ontario Convention takes place in Toronto on May 3rd. Mr. Goard will be present, and we look for a most successful gathering, with all the Branches of the Province represented.

The Toronto Central Branch has been addressed by Rev. F. C. Ward-Whate, of St. Alban's Cathedral. The lecture hall was full to overflowing, and those present were treated to an inspiring survey of world conditions, especially as concerning our Empire. The title of the address was 'British-Israel Truth and the Solidarity of the British Empire.' The meeting climaxed by the President reading a letter acknowledging the receipt by His Majesty the King of the motion of loyalty forwarded to him by this Branch at the time of the opening of British-Israel House last December.

Mr. A. D. McLeish, President of the Branch in Peterborough, Ontario, sends greetings, and reports that many people in Peterborough are interested in our Message through the splendid work of the Branch."

* * *

The meeting of the Walsall Branch, held on Tuesday, April 15th, was addressed by Miss Hamilton Hunter, who spoke on "The Redemption of the Nation Israel." She explained the difference between Redemption and Salvation, the former being national and the latter individual. Proof was given from Scripture that Israel was redeemed from *Egypt*, from *the nations*, and from *their gods*, and the Biblical statements were applied to present-day facts and circumstances. The lecturer showed also that although the Redemption of Israel was accomplished entirely without the nation's volition, personal salvation can only be made effective by the conscious acceptance, by each individual, of the finished work of Christ. Many of the speaker's points and explanations were new to the majority of those who attended, and the whole address was listened to with deep interest by the largest number present at any of the Walsall meetings this session.

* * *

Our Secretary in Winnipeg writes: "Rev. E. J. Springett has addressed the Kiwanis Club on British-Israel Truth, at their request. Mr. C. C. Clough spoke at a public meeting in Winnipeg on 'Why I Believe in British-Israel Truth.' A number of questions were answered by Mr. Springett and others."

* * *

We acknowledge with grateful thanks receipt of the following anonymous donations:—A. E. W., 10s.; F., £1; Anon., £1 10s.; M. J. S., 10s.; Anon., £10; L. H., £1; A. D. A., 10s.; F. E. W., 5s.; E. J. B., £1; L. S., 10s.; W., £15; A. C., 10s.; C. B. F., Ten Dollars; I. F. C., £1; Anon., £8 19s.; G. C., 15s. 6d.; N. M. MacK., £14 15s.; A. L., 2s. 6d.; Anon., £1 10s.; Anon., £1; Anon., £2; L. S., 5s.; Edinburgh, £2 10s.; E. L., 6s. 8d.; Anon., £1 1s.; Anon., £5; Mr. and Mrs. W. E. W., £2; Edinburgh, £1; H. S., 10s.; A Friend, £1 1s.; Anon., 10s.; Anon., 10s.; A. E. W., £1; F. E. W., 10s.; Anon., £7; F. J and E. A., £2; C. H. W., £4; Anon., 10s.; Man of Kent, £1 11s. 6d.; A True British-Israelite, 5s.; A. B.-I., 5s.; A. E. P., 10s.; Anon., £10; M. H., £20; R. G. R., £9 8s. 1d.; F., £1 1s.; G. S. U., Grimsby, 50s.; Anon., Ten Dollars; W. L., £1; Bob., £1; A. M., £1; Anon., 10s.; Man of Kent, £3; Anon., 10s.; L. S., 10s.; N. B., £1; B. N., 10s.; Anon., £1; L. S., 10s.; F. £9; A. H. P., 30s.; Anon., £2 16s.; A. B., £1; U. L., £1; W. and L. S., 10s.; F. £1; Man of Kent, £2; A. G., £2; Anon., 10s. Mrs. B. Membership, £1.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 193, Lavender Hill, Tuesday, 6th, at 8. Mr. J. J. Morey.
BELFAST, Y.M.C.A., Shankill Road, Thursday, 8th, at 8.
BLACKPOOL, Wednesday, 7th Mrs. M. Bloxam.
BRIGHTON, St. Nathanael's Church, 7th and 8th. Bazaar.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 9th, at 3 and 8. Mr. J. J. Morey.
DERBY, Cavendish Cafe, Cornmarket, Thursday, 8th, at 7.30. Rev. T. H. Whitehouse.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 5th, at 8.15. Mr. J. J. Morey.
EXETER, Y.M.C.A. Lounge, King's Lodge, Wednesday, 7th, at 7.30. Mr. G. Swansborough.
FOLKESTONE, Town Hall, Thursday, 8th, at 3 and 8. Rev. Kenneth Dodds.
GRAVESEND, Town Hall, Tuesday, 6th, at 8. Rev. E. A. Couldrey.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 7th, at 3. Mr. John Leech, M.A., K.C.; at 6, Study Circle. Rev. A. W. Sinden. Thursday, 8th, at 8. Miss Hamilton Hunter.
HIGHGATE, 223, Archway Road, Wednesday, 7th, at 8.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 5th, at 8. Miss Dickinson.
HORSHAM, Town Hall, Wednesday, 7th, at 3.15 and 7.15. Rev. E. A. Couldrey.
HULL, Church Institute, Albion Street, Tuesday, 6th, at 7.30. Bible Study.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 6th, at 7.45. Rev. T. H. Whitehouse.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 8th, at 7.30. Mrs. M. Bloxam.
NOTTINGHAM, Friar Lane Schools, Thursday, 8th, at 7.30. Mr. H. Whiting.
PORTSMOUTH, Marie-La-Bonne Hall, Monday, 5th, at 3 and 7.30. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, 6th, at 7.
RYE, The Monastery, Thursday, 8th, at 8. Rev. E. A. Couldrey.
SEVENOAKS, Lime Tree Hotel, Wednesday, 7th. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 7th, at 7.30.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 7th, at 3 and 7.30. Miss Hamilton Hunter.
SOUTHSEA, Monaco Cafe, Palmerston Road, Tuesday, 6th, at 3 and 7.30. Miss Hamilton Hunter.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 5th, at 8. Rev. E. A. Couldrey.
TEIGNMOUTH, St. James' Parish Church, Sunday, 11th, at 6.30. Rev. Com. Roberts.
WOOLWICH and PLUMSTEAD, St. James' Church Vestry, Thursday, 8th, at 8. Mr. J. J. Morey.
WORCESTER, Trinity Hall, Trinity Street, The Cross, Wednesday, 7th, at 3.15 and 7.30. Rev. T. H. Whitehouse.

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"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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J.J.HALL 1921

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THE NATIONAL

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CONTENTS.

	PAGE
ACROSS THE RIVER.—III. By the Rev. W. Pascoe Goard ...	289
BRITISH-ISRAEL FACTS *not* FANCIES.—XII. By Major-General C. A. Hadfield	292
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—II. By Professor Edward Odlum, M.A., B.Sc.	295
WEEK BY WEEK. By A. R. H.	298
THE DAYS OF THE END.—No. 1. By J. Bernard Nicklin ...	299
THE MESSAGE SENT BY THE BRITISH-ISRAEL-WORLD FEDERATION TO THE FIRST ALL-AMERICAN ANGLO-ISRAEL CONVENTION IN DETROIT, MICHIGAN, U.S.A., ON MAY 6TH, 7TH AND 8TH	297
THE DEITY OF CHRIST. By Henry Proctor, F.R.S.L.	300
A REVIEW. By Gladys E. Goldsmith	301
THE SECRETARY-GENERAL'S NEWS AND NOTES	302

EDITORIAL.

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

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

ACROSS THE RIVER.—III.

BY THE REV. W. PASCOE GOARD.

THE GENERAL ASSEMBLY.

THERE are two roads here below. They lead to very different crossings of the river, and to very different associations on the other side.

We follow in this chapter the road which leads to the Paradise of God.

Two thieves hung each upon a cross, one on the one hand, and the other on the other hand, of the Saviour, when the Saviour also hung upon the Cross. One thief was repentant, the other was hardened. One died appealing to the Saviour, the other died reviling the Saviour.

TO ONE our Lord said: "This day shalt thou be with me in paradise."

To what place of gloom and darkness did the other wander? We will join with the penitent who hung by the side of Christ upon a cross. Our prayer also shall be, "Lord, remember me when thou comest into thy kingdom."

One might stop to wonder when the thief learned about the Kingdom of our Lord. Had he perchance been among the multitude who had heard Him preach the Gospel of the Kingdom? Had he been among those who witnessed the miracles our Lord performed? At all events, the dying thief knew the good news of the Kingdom, and prayed accordingly. We also know and we also pray, "Lord, remember me when thou comest into thy kingdom." And we have already the earnest of His assurance that we also shall be with Him in Paradise.

So we muse about this great matter.

We have been thinking about the crossing of the river. We have mingled with the many who are always to be found at the margin of the river. Soon it will be our turn to be accompanied to the margin of the river and to cross to the other side. We shall be met midway or before by the Lord, and by the many who wait to welcome the people of God as they march in endless succession from the hither to the farther shore.

One wonders what we shall find on the other side! And as one wonders the mists which shroud the river stir, grow thin and lift, so that we get wonderful glimpses of the other shore.

Perchance, in dreaming, one's Spirit crosses to that other land, and as did the Apostle Paul, under guidance, sees things which it is impossible to utter, but also things which have been told, and so may be read or told again.

Shall we in Spirit, and in the Spirit, make an excursion to the farther side, borne on the wings of Divine Revelation, seated in the luxurious vehicle of the written Word of God?

We have come to the margin of the river, and have said good-bye to the friends who have accompanied us to the hither side.

We have been met, according to promise, by our Lord, and have been mercifully received into His place of abode, the Paradise of God.

What now shall we see, and who shall we meet on the farther shore? Let us see what the Divine Word has for us, which tells of earth and Heaven—and also tells of hell, alas, but, thank God, with the latter we have nothing to do, for with the Apostle we can declare "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

What then has the Word to tell us of these whom we shall meet on the farther shore?

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"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 intreated that the word should not be spoken to them any more:

(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

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, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii, 18-24.

So we see that the two destinations are here vividly shown. We must avoid the way to the river which leads to Mount Torah or Horeb, which is the mountain of the law, and be sure to take the road by way of

THE HILL CALLED CALVARY,

on which our Saviour died for us. But what a company we have come to in our journeying, awaiting us across the river!

Let us tabulate them, so that we may see a little clearer the overwhelming nature of the glorious company which awaits us, and who will unitedly bid us welcome home. Here they are.

"But ye are come unto Mount Zion"—the Capital of Israel, "and unto THE CITY OF THE LIVING GOD."

"The heavenly Jerusalem"—the centre of the worship of the Universe, "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,

And to the blood of sprinkling that speaketh better things than that of Abel.

See that ye refuse not Him that speaketh"—(by the blood of sprinkling that is to say).

What a City! What a gathering!

THE CITY OF THE LIVING GOD.

Well, dear heart of mine, this is a destination worthy of the efforts of every traveller in the journey of life. How great the kindness and mercy which affords us the opportunity of thus ending the journey. How exalted the privilege. How abounding the hope, nay, certainty for the future.

But perhaps one may say, "I fear in my heart that I shall miss my way, and find myself at the foot of the terrible mountain of Judgment rather than on the hill top of Mount Zion, the City of the Great King."

Then let His assurance, given to us by the LIVING GOD, be your solace, and let it banish your fear. He has caused it to be written for all who trust in Jesus Christ, the Mediator of the New Covenant, who have come under "the blood of sprinkling."

"For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

In whom are hid all the treasures of wisdom and knowledge.

And this I say, lest any man should beguile you with enticing words.

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

For in him dwelleth all the fulness of the Godhead bodily.

And ye are complete in him, which is the head of all principality and power:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."—Col. ii, 1-15.

How complete is the work of Grace which He is working for us, so that without spot or blemish or any such thing we may appear in His sight in the City of the Living God and in the Church of the firstborn.

But, after all, glorious as the statement is, it is but a list of glories unspeakable. Shall we turn to yet another chapter and see the actuality of this wonderful thing so held up to our vision?

We shall join with John in an expedition to that very City and see it in most abounding activity.

In order to do this, let us get the Bible and open to the fourth and fifth chapters of Revelation.

As we look we are struck with the order of the convocation described. The order is that of the encampment of Israel as shown to us in the first several chapters of the Book of Numbers.

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In the midst is the throne in Heaven.

AND ONE SAT ON THE THRONE,

and round about the throne were four and twenty seats (thrones):

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 in the midst of the throne and round about the throne, were FOUR ZOON (beasts) full of eyes before and behind.

And the first beast was like a lion—Emblem of the Judah brigade:

And the second beast was like a calf—Emblem of the Ephraim brigade:

And the third beast had a face as a man—Emblem of the Reuben brigade:

And the fourth beast was like a flying eagle—Emblem of the DAN brigade.

Each of the four brigades contained, as we see in Numbers, three tribes of Israel. Thus, as in the wilderness, the twelve tribes were encamped about the throne.

"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."—Rev. iv, 8-11.

Thus we see Israel encompassing the throne of God, and we see the throne of God as of yore, in the midst of the nation Israel.

Thus was the great concourse set for the enactment of a great transaction in Heaven.

Let us note what is in progress. For it is in Heaven as it may well be on the earth that a thing once arranged and carried through with all its details, great and small, with all its personalities and properties, that event remains visible, audible, active before the sight and hearing of Heaven and earth, and of those who dwell therein for ever.

Such is the retention of sight and sound, that sights from the beginning of things and things from the beginning of things abide for ever, and as in our study at will we shall be able to go to such and such an age and date, and to such and such an event, and there see in progress all that sight, sound, touch, taste and smell have ever been able to make known to us; and with improved and greatly increased powers we shall be able to see and to hear and to know things about matters in which we may have borne a part which we could never have known through the limited senses of which we are now possessed. So in this, the great pageant which John saw, we can now see in the pages of the Bible, and shall be able to see on the spot where it was, and evermore shall be in process of enactment.

"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."—Rev. v, 1-10.

Thus does all Israel acclaim the Lion of the tribe of Judah before the throne of God in Heaven.

And now we must open our eyes and our minds to a wider vision still. For suddenly outside of and around the throne and the elders and the four beasts, or "living ones," appear a multitude of the Angel hosts, even THE multitude of the Angel hosts adding their voices to the songs of praise:

"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."—Rev. v, 11-12.

Wider yet and

WIDER THE MIGHTY ANTHEM SWELLS,

and the multitude of interested spectators grows until all creatures join in the mighty anthem of praise.

"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*

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twenty elders fell down and worshipped him that liveth for ever and ever."—Rev. v, 13-14.

Such voices! At first we are struck with the fact that the voices have the thrilling tones of the human voice. This is to be recognized beyond question. But such voices, massed and blended in countless numbers and volume; never before did human ear thrill with such mighty universe-shaking sound, from deepest diapason to heights which earth's soprano thrilling in the most exalted obligato, the swelling harmony filled the heavens! Tones so deep that the earthly ear could not register them and so exalted as long to have passed beyond the power of the human ear to distinguish, even by the Choir producing them interwoven by the seven or eight octaves usual to us of the earth, made up the song of Israel's praise.

What shall we say of the Angel songs? What purity; what power; what scope; what harmony; wave upon wave, harmony weaving through harmony, interspersed with melodies acceptable to the ear of God Himself, billowed and swelled on the raptured ear of the listener. Then these blended the human and the Angelic in a song which caused such rapture of ecstasy as resembles agony of joy.

And then the added voices of all the creatures of Heaven and earth and the regions under the earth. With all discord filtered away and all harmony intensified, the universe seems to be filled with song.

Neither, I am convinced, is this simply a thing of the past. The records of nature have recorded and are ever reproducing in all its grandeur this great audition of music and praise, and this great transaction, so that every soul which enters Heaven may, when the time and conditions of his activities allow, go and see and hear and bear a part in the great refrain and action.

Now, what is the function which has been proceeding which has thus shaken Heaven with glory and triumph? What is it but the Coronation and Investiture of our Lord Jesus Christ, the Lion of the tribe of Juda.

From this point, chapter by chapter, we find the outworking from before the throne of God in Heaven the control and salvation of the earth, and the nations of the redeemed people. This is the first of the many great things and scenes to which John was conducted when he passed over the river, not through the gates of death, but as a witness who should see and report for us on earth.

Now, what is all this great assembly? Turn back to the tabulation of those persons and things to which we have come as we read in the Epistle to the Hebrews, and shall see that we have indeed come to

Mount Zion—the place of the throne of the LORD, the Capital of Israel:

And to the City of the living God, the heavenly Jerusalem, the centre of the worship of Israel and of the world:

And to the general assembly of the Church of the firstborn, which are written in Heaven.—We ask, "Who are the firstborn?" And the answer comes back from the Voice of the LORD Himself, "Israel is my firstborn son":

And to God the Judge of all—"and one sat on the throne":

And to the spirits of just men made perfect—as these are tabulated separately from the Church of the firstborn, we must see in them the perfected ones not of the firstborn or Israel race—men from "all races and languages and peoples and tongues":

And to Jesus the Mediator of the New Covenant:

And to the blood of sprinkling—Yes, all who are in that assembly have come to the blood of sprinkling—without which there is no admission to the general assembly herein shown:

Which speaketh better things than that of Abel—the blood of Abel speaketh of wrath, passion and murder—the blood of sprinkling speaketh of pity, mercy, uttermost sacrifice, and redeeming love.

SEE THAT YE REFUSE NOT HIM THAT SPEAKETH

these better things for you. It is a common saying in these days of spiritual and mental pride, "I cannot accept of the Atonement." Poor man, indeed poor, poor man. For by this and all the Scriptures it seems that he cannot accept a place in the general assembly of the firstborn which are written in Heaven. To be without the blood of sprinkling is to be exposed to the stroke of the destroying Angel in Passover night—it is to be without the wedding garment at the Supper of the Lord.

This is the wonderful introduction to the activities and the company of the redeemed on the other side.

When we are strong, and sufficiently prepared for the glory and the joy, our heavenly Conductor will take us to that great centre of all heavenly activity, and we shall be able to record anew our vote in favour of the Lamb, and this is what we shall find on the ballot paper:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

And so our voices will join in the thunderous acclaim:—

"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. v, 13-14.

BRITISH-ISRAEL FACTS *NOT* FANCIES.—XII.

BY MAJOR-GENERAL C. A. HADFIELD.

THE "KINGDOM OF GOD."

FROM the many and various Scriptural references of the "Kingdom of God" there must be *two* kingdoms: one on earth—representing Israel of old—one in Heaven. That is, if we read the Bible in its literal sense. God's plan is to rule the world *through* Israel, and "the Kingdom of Israel" represents the "Kingdom of God" *on earth*.

In 1 Chron. xvii we read that God ordains "a place for My people Israel." "I will settle him in Mine house, and in My

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Kingdom for ever, and his throne shall be established for evermore." And in chapter xxviii: "He hath chosen Solomon My Son to sit upon the throne *of the Kingdom of the Lord over Israel.*" This is clearly a reference to an earthly kingdom: "The kingdom of Israel," which is referred to in 1 Kings xi, 31: "I will rend *the kingdom* out of the hand of Solomon. . . ." This is "The kingdom" which was taken from the Jews! This kingdom was never a Gentile possession. Again, "the kingdom which is" represents an earthly kingdom restricted to Israel. The kingdom which *is to come* is the kingdom open to all believers, and which kingdom of God, in Heaven, will absorb the earthly kingdom of Israel, over which Christ Himself will reign during the millennium. That is, *the kingdom* of God, which "flesh and blood cannot inherit" (1 Cor. xv, 50), and of which "it is easier for a camel to go through the eye of a needle than for a rich man to enter" (Matt. xix, 24)—God's kingdom of Heaven! Thus we can reconcile the Scriptures to mean that God has ordained "His chosen people Israel," who became "the chosen" when the kingdom was taken from the Jews, at the crucifixion of Christ, to rule over the earthly kingdom, "until He comes Whose right it is" to reign over the whole earth. "Till they see the Son of man coming in His kingdom," *i.e.*, to set up Christ's throne in the place of the last of earthly monarchies.

"Thenceforward, My kingdom is not of this world" (John xviii, 36). *That* is the "kingdom of Heaven," open to the penitent believers in Christ of all races.

Most of our teachers and theologians would have us believe that "the kingdom" on earth is Christ's Church militant. But if an actual material kingdom existed in David's day which was not "the congregation and elders," why should we imagine that the *secular* arm of the Lord has become abolished?

We cannot accept the theory that "the kingdom" means "the Church," for do we not read in Matt. xxi, 43, that "the kingdom was taken from the Jews"; and yet St. Paul declares that to them are committed the oracles of God? The kingdom of God, spoken of by St. Paul, is a sinless one, but when Christ appears at His Second Advent "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." So there is nothing inconsistent with Scripture.

If we understand there are two distinct kingdoms referred to in the Bible, we can then see more clearly what is meant by the many different references, which otherwise do not seem "to square" themselves.

British-Israelites believe that Great Britain—as Israel—holds the sceptre of the kingdom over which Christ is to reign on earth, and which is the kingdom referred to in 2 Sam. vii. Also that it is the same kingdom and people who have had a hand in the destruction of the past monarchies to fulfil. "But it (the fifth) shall break in pieces and consume all these (four) kingdoms" (Dan. ii).

TO THE CLERGY.

The general practice of looking upon "Israel," *i.e.*, other than the known and recognized Jews as being "The Church" is their form of "Spiritualizing" God's promises (which were of a purely material nature) to Abraham. This practice, unfortunately, is answerable for much of the present-day unbelief and criticism.

The Clergy do not tell us how it is possible for "the Church" to be our Lord's "Battle Axe," by which Nations are to be broken; or how "the Church" can "possess the gate of his enemies." Nor what is their interpretation of this passage "gate of his enemy."

They do not even explain by what means "the Church" has, in their eyes, been changed into "a Nation and a company of Nations," which God says Israel the old Nation was to grow into in the "last days."

They fail to explain who—in their opinion—are the "ten servants" into whose keeping Christ committed His Kingdom on earth, saying "occupy till I come."

Possibly some help would be afforded if some who are in doubt would read a book entitled "The Destiny of the British Empire and the U.S.A," written by the "Roadbuilder," pointing out how during the Great War so many Chaplains failed to inspire "Tommy" with "Faith" in the Bible, because they were in doubt themselves and could see no *literal* Israel other than the Jews. How then can the Clergy satisfy themselves, or their 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 do they explain why God said that one of the seed of David was to rule until Christ's Second Advent, if, in their eyes, there is *now* no reigning seed of David 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 the Ten-Tribed House of Israel to whom He entrusted the Missionary Work of seeking the "lost sheep" (or the House of Israel), sent, centuries earlier, into Assyrian Captivity, and who were to spread the Gospel throughout the earth; not, *as Israel*, but under another name and language. The English-speaking races are actually doing the greater part of all this Missionary Work, probably to the extent of nearly 80 per cent. of the World's Missionaries.

It is quite possible that much confusion has arisen over all this by giving credit to "the Church" for this particular work, rather than giving credit to "the Nation" for sending forth *from the Church* Missionaries to carry out Christ's Commands in spreading the Gospel.

Another wondrous error amongst our Clergy, and shared by the Head of our Church, is in classing all as being either "Jews" or "Gentiles," and looking upon the Anglo-Saxon race as "Gentiles" because they are not Jews.

Rather would it seem that Jerusalem was *saved* from "Gentile" Control in 1917, and not merely changed over from the control of the Gentile Turk to that of the "Gentile" British, for if Great Britain be Israel they cannot be a Gentile Nation.

Will our Clergy, and more especially the Leaders and Shepherds, explain why Israel's new name was Isaac—and, "In Isaac shall thy seed be called" (Gen. xxi, 12), if it fails to teach us that Isaac's descendants became Saxons? *i.e.*, Isaac's Sons, Saac-Sons, or Saxons?

Is it not likely that it is the failure to obey our Lord's Command to "Search the Scriptures," and carefully interpret

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them, which is answerable for all the "doubts" of God's *actual words* written in the Bible "for our learning" as *meaning what they express*. It is also perhaps answerable for the wish of *some* critics who would like to see the Bible re-written and revised, as they think would be more in keeping with some of the present-day teaching, and their own personal views? No, we must leave God's Word as it stands, and as it has been handed down. Our duty is to Search the Scriptures, and endeavour to interpret them aright. If we accept the phrases as meaning what they express it becomes evident that the Old Testament is God's own History of the Nation of Israel who was to be an *Everliving* (though Concealed) Nation, destined to become very great and powerful in the "last days." "The Kingdom," in fact, which was entrusted by the Master to His Ten "Servants" (*i.e.*, Ten-Tribed House of Israel) to occupy until Christ's Second Advent,—Israel "My Servant"!—the Kingdom of our Lord and Master, which was to be reigned over by one "of the seed of David," "until He comes Whose right it is" to sit upon the earthly throne.

We are taught by the Prophet Isaiah, in chap. xlix: "Listen O Isles (the British or Covenant Isles) unto Me, and hearken ye people from afar" (the people of the U.S.A. and our Oversea Dominions). A certain sign to us of our identity. Then read the whole of this chapter and see how aptly it fits the Anglo-Saxons. Then, too, the references to "Tarshish," and its ships, all of which seems to be confirmed by Isa. lxvi, 19; surely these "Ships of Tarshish" are, and were, the Ships of Israel, and Britain. Read 1 Kings x, 22; 2 Chron. ix, 21; and Ezek. xxvii, 12, 25.

Let us remember that long before our Lord's time metal was shipped from the British Isles (of the West) to the East, thus proving that the British Isles must have been, in those early centuries, a manufacturing centre for other overseas countries. This seems to be fully confirmed by the ancient historians who wrote before, and after, Christ's time on earth, and made references thereto.

Therefore this seems a strong "sign" for our guidance that Israel—apart from the Jews—called "My Servant," must exist as much to-day, as of old; must keep the Sabbath as only we and the U.S.A. "Nationally" keep it; must be invincible in war, must be "the greatest of Nations," must *now* have a King of the Royal seed of David, must be the "light bearers" to the Heathens, must be God's "Kingdom" *on earth* which is foreordained to be ruled over in future by Christ Himself on this earth.

Where then is Israel? Israel—"the lost sheep"? None of these characteristics fit the Jews, so *must* fit Israel. Finally, will any Clergy, or others, answer (logically) the following queries, in addition to those referred to above?

1. Where is the "appointed place" in which God promised that He would "plant His people Israel" (2 Sam. vii, 10).

NOTE.—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 Ephraim was to develop? (Gen. xlviii, 19; Ezek. 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"? Has any of it fallen to the Church?

5. Who are the "great people"? (Gen. xlviii, 19.)

6. Who are "the children that thou shalt have *after thou hast lost the other*"? (Isa. xlix, 20.) Has the Church lost any?

7. If so, 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 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, 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 sea-shore" and the strongest of all Nations? Most decidedly No!

10. Where is the indestructible throne of David? (Jer. xxxiii, 17.) And where is the perpetual Sceptre of Judah? (Gen. xlix, 10.)

11. How will the "Two Families" be reunited? (Jer. xxxiii, 24.) And how will they choose themselves "one Head"? (Hos. i, 10, 11.)

12. If the Jews be the *only* Israel which they can see, can it be logically proved from Holy Scripture that Almighty God *has* fulfilled His reiterated promises? And are the following passages fulfilled in the Jews? Deut. xxxiii, 13-16 "of natural riches, mineral and agricultural"—of being a "Maritime people," as in Numb. xxiv, 7; Ps. lxxxix, 25 (see also P.B. v. 26), or of "ruling over many Nations"? or of "being ruled over by none"? (Deut. xv. 6.)

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 naturally they "Knock the bottom out" of all British-Israel "Facts," as shown above, and convert them into "Fancies."

Until this can be done, and done beyond a shadow of a doubt, the "Facts" produced must hold the day.

No amount of arguing can "convince" a person, unless one can produce with it some sound reason. There are many who are anxious to cast doubts upon the inspiration of certain portions of the Bible. But when we begin to doubt, where are we to draw the line? Because, to man's mind, one passage seems to be contrary to nature, as we understand the laws of nature, it is not for us to reject it as being non-inspired; or we at once doubt God's might and power. The Almighty Who has created us—and the universe, and all therein, and to Whom nothing can be impossible, however much so it seems to our small minds.

It is surely—argue as we may—more reasonable to believe that God intended us to interpret the expressions in His Holy Bible just as they are written, and given to us, rather than for us to go out of our way to believe the words *mean* something different.

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DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—II.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

GENESIS, CHAPTER I.

"BERAISHITH," *in the beginning*. The beginning! What beginning? We are not told, but the context will help us to a reasonable and a scientific conclusion.

The *beginning* of this earth history and activity, when it was passing out of the fire and chaotic period and condition into *a then new heaven and a new earth*.

"*Elohim*"—*God!* How simple, direct and forceful! And here is the challenge to all atheists in fact, or discursive reasoning! The mental acrobats are challenged by this statement. *God, the Elohim*, made, created, formed the heavens, and the earth. The challenge is, *this: God caused the earth condition* which is to be considered in this historic setting of chapter one of *Genesis*, the beginning or *Beraishith*. God, not chance, not senseless evolution, is, and was, the cause. The modern materialists were challenged in this first verse *thousands of years ago*.

"*Barah*," made, created, or formed the heavens and the earth. This word *Barah* is used many times in the Scriptures, and frequently means to *modify, form, collect, make, etc.*

Hence we can, in harmony with the use of this Hebrew word Barah, translate, God *formed the heavens and the earth* at the beginning of the new world condition of our planet.

"*Hashamayim we aith haeretz*," the heavens and the earth. On examining these two names, or nouns, in the Scriptures, we see clearly that in many cases *the word heavens* means the atmosphere which surrounds the earth, *or haeretz*.

Hence we may freely translate as follows:—In the beginning of this part of the solar system God *formed*, by His Own methods, the earth and its atmosphere.

Every Hebrew scholar will readily admit this to be a fair rendering of the Hebrew words. And it meets all the demands of astronomic science in the hands of *men who admit that conscious mind, operating through volition, is a manifest factor of this universe*.

And here all the above Asiatic and other teeming millions are at one with this interpretation. A very small percentage of humanity refuses to believe in a *universal, eternal conscious cause* of this universe, and its complex and manifold contents.

"The earth was without form and void, shapeless and empty!" "*Thohoo wevohoo*!" This, of necessity, was the early condition of this earth passing from or towards the end of its nebulous condition.

Astronomers of all qualities, with few exceptions, long ago agreed on and described this state of our earth *as it was emerging out of its fiery condition*.

This nebulous condition is, and has been, postulated by our modern astronomers very generally in the universities and elsewhere for a long time; and has passed as good philosophic science.

Once granting the nebular hypothesis to be approximately or really true, then the condition above-mentioned in Genesis *is applicable, natural and scientific*.

"And darkness was upon the face of the deep"; "*we chosech alpenay theom*." In the then state of the earth, the light of the sun, of necessity, was prevented, by the vast and dense amount of gases and watery vapour, from reaching the surface of the newly evolving world.

"*Alpenay theom*," the face of the deep, or the surface of the earth as it then was. Not land, not water, but the state preceding, when the earth was consolidating or solidifying from the nebulous semi-gaseous, liquid and viscous condition.

And God said, "Let there be light, and there was light"; "*Wy davbair Elohim yehe ōr we yehe ōr*."

All light of which man has a direct knowledge, as to its origin, comes in a similar way to-day. It matters little whether it was the old-time flint and steel, the tallow dip, candle, coal oil lamp, gas, electric light, or certain lights produced in the physical or chemical laboratory.

In almost all cases the light comes in obedience to man saying by his acts, *Let there be light*. In college, office, church, factory, or home, *we produce light by an act of the will*. How simple and natural for the Master chemist and physicist to say, "*Let there be light*."

He so said, and light was. In my library, where I write, I say to the light bulb, *Let there be light*, and by using the materials, forces and laws of nature, light is produced for my use; and by my will.

The Hebrew word for light is *ōr*, pronounced *ore*. It is the origin of our English word ore, as gold ore, horizon, orison, orange, orangemen, Ur of Chaldea, etc. This is a touch of philology by the way, which many times later on will be repeated.

"And the evening and the morning were the first day."

Literally, "evening was, morning was, day one!" So far as the earth was then concerned, the dark period preceded the period of light! *Hence dark was, light was, day or period one*.

All this is simple, natural and scientific. No objection here on the basis of true scientific knowledge. So far, the demands of science are met and no one need throw aside Genesis, chapter one, on the ground that it is not true to scientific thought and requirement.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

A wonderful statement; natural, necessary and scientific. To divide the waters, not on the face of the earth, but the waters on the face of the earth from the waters in the heaven above; *hashamayim*, the upper atmosphere, where the waters are kept in store for rain, hail and snow in their times, and according to varying atmosphere and other conditions.

Let us get the grip of the fact and science here, so as to see the true and necessary interpretation, as well as the plan and the *Divine intent*.

With this in view, we shall press into the secret workings of the forces and materials of earth and its surroundings.

"Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Doubtless, the above statement was written more than 3,000 years ago; and it is a wonderfully accurate statement of fact as we shall see.

First.—The "*rakea*" or firmament was in the midst of or between the waters. The word *bethoch*, between, is used,

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and the word for waters is *hammayim*, being a noun of dual number and means the *two waters*.

The *rakea* is the space between the two waters, viz., those above and those below. This is the statement of Scripture and harmonizes with the facts of nature as we will soon clearly see.

Second.—And let it, the *rakea*, divide the waters from the waters, *i.e.*, between the waters on the earth and the waters in the upper regions of the *Shammayim* or atmosphere.

Third.—The waters under the firmament were divided from the waters above the firmament. He called the *rakea* or firmament, *Shammayim*, heaven or atmosphere.

On the above three statements we proceed to comment carefully in harmony with earth, water and atmosphere conditions.

First.—We know, as naturalists, that it is in the upper air or atmosphere the water is stored for rain, hail and snow. The Book also so tells us.

Second.—There is a space under the upper water storehouse, and above the earth surface, where the water is not stored, but where the water, *as clouds*, collects previous to its descent upon the surface of the earth.

This is the *rakea*, firmament, or the dividing space between the waters on the face of the earth and the water of the upper atmosphere.

Go slowly here, reader, and do not jump forward, imagining you know all between here and the end. *You do not*; and a surprise awaits you, if you read carefully and patiently.

In the above we are striving to indicate just what the Scriptures are telling us about the water *supply* and its *double location*. The above is to show what the Book says; and what now follows shows the process and makes clear the absolute scientific exactitude of the Bible story.

First.—The process of supplying the waters above the firmament or in the upper atmosphere.

If you ask the scientist how the water gets from the oceans, lakes, rivers, marshlands, and elsewhere, into the upper air, or atmosphere, you will be told that it is caused by *evaporation*. This is the universal answer, and is *no answer*.

The simplest and most ignorant inhabiters of the earth know as well as the university men that water evaporates and becomes invisible in the air; *but they, as well as the scientists in general, do not know, cannot explain, and never have explained* the process by which the lower, or earth-surface water passes up through the *rakea*, or firmament, into the *Shammayim* or upper atmosphere, *in spite of gravitation.*

Let us ask a question here. How does water which is heavier than air *pass up through the air, and remain in balance?* Why does it go up, and when up, why does it not at once fall again?

Reader, do you know? If not, then you cannot answer. And if you cannot answer, *then why say the first chapter of Genesis is unscientific?* Rather admit ignorance! This is the conclusion of the vast majority of natural scientists, modernists, and too many Christians. They simply assert that they do not believe this chapter is either scientific, or historically true.

Let us proceed! Water, being heavier than air, *cannot rise through air unless it receives a factor, another element which changes its condition in relation to the lighter substance*, viz., the air particles.

Does it receive such a factor, element or change? Let us see. An illustration will prepare our minds to perceive just such a *factor* as we are in search of.

Take a piece of elderberry pith and fasten to it a silk thread. Hold the other end of the thread in your hand. The pith ball will fall towards the earth, by the pull of gravitation, but the silk string will support it.

Take a small glass rod, magnetize it by friction, and touch the end to the pith ball, keeping the rod fixed. The pith becomes magnetized or electrified, and at once moves away from the rod.

In spite of the force of gravitation, the pith remains at a distance from the perpendicular so long as it is magnetized and the magnetized rod or medium is in position.

The acting element is the tendency for like magnetized bodies to *separate*. The glass rod and the pith ball being visible, we are able to see them in action. In the case of invisible particles of water, similar changes of position take place *under similar magnetic conditions.*

These similar conditions we now examine carefully. The earth revolves on its axis once in twenty-four hours. This means that any given spot on the equator travels at the rate of 1,000 miles per hour, and at a distance of 3,000 miles north or south of the equator, a given spot will travel at the rate of about 500 miles per hour. At the poles, 6,000 miles from the equator, the speed of the pivotal point is no miles per hour, although that point revolves once in twenty-four hours.

From the above we can readily perceive that, as the atmosphere, resting on the earth, is a movable body in relation to the earth's surface, it must follow that *there is a steady process of intense friction.*

The air moving from the polar to the equatorial regions causes friction which is intensified because it necessarily *falls back south-westward in the northern regions, and north-westward in the regions south of the equator.*

In addition to this regular and permanent process of friction, there are irregular frictional processes going on all over the earth on a very large and varying scale.

These processes arise from the storm movements of the air, large and small.

In both cases, the universal and permanent process, and the changeable and locational process, *the friction is very great, intensely great.*

From the first movement come our trade winds and ocean currents, and from the second we get our typhoons, hurricanes and other storms, as well as the tremendous waves of the ocean.

Hence, from the frictional rubbing of the air upon the surface of the waters of ocean and elsewhere come countless millions of magnetized invisible particles of water. The earth surface is always negatively or positively charged, and the particles of water are charged by friction, as in the case of the glass rod and the pith ball.

These charged particles, at once, are repelled from the surface of the earth upward, and pass *through the firmament* into the upper atmosphere, in a most natural and necessary manner, just as the pith ball tries to get away from the glass rod, but is held by the silk thread.

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This process is as steady and regular as the operation of gravitation, as the revolution of the earth on its axis, or the passing of time.

Here, then, we have a wonderful, a natural, a simple, steady and persistent operation of forces and material, which keeps a *tremendous water supply above the firmament* for the needed rains, snows and hailstorms.

To answer the close analytical, logical scientist, and philosopher, who wishes to see the chief ramifications of nature as far as possible, we explain further.

The earth is a natural magnet, being a huge dynamo, *with its polar regions positive and negative.* Hence in the above frictional process of magnetizing the particles of water, one half passes up from south of the equator, and is *positively* magnetized, while the other half passes up through the *rakea* or firmament from north of the equator, and is negatively magnetized.

By the very principle of repulsion, as in the pith ball and glass rod, the magnetized invisible particles of water are *sent into the upper atmosphere and so held until another basic change takes place.*

This process may be of a twofold nature. Through constant upper-air action, vast quantities of the particles near the upper equatorial regions come into contact, since one portion is negatively and the other is positively charged. Thus, in contact, *they unite,* as positively charged particles unite with negatively charged particles, and *thus both become magnetically neutralized.* The result is that when neutralized, the newly-formed particles must yield to the force of gravity, *and move toward the surface of the earth.* Thus they now pass down *through the firmament* by the law of gravity, whereas, when they formerly went up through the firmament, *they did so against gravity and under the repulsive force of like magnetisms.*

Hurriedly we have outlined the main features, and conclude by affirming that in the description of the firmament, and the waters above and below, we have the clear, sufficient and permanent explanation of the universal rain supply *from the beginning, down to the present time.* Hence we assert this part of Genesis is scientifically accurate and complete.

The waters under the firmament were gathered into their places by a very simple and natural process. If the earth had a smooth level surface, then the entire land would be covered and the ocean would be one and universal.

However, the surface wrinkling and crumpling *raised and depressed* portions of the earth. Thus, large portions are above the reach of the oceans, and the rest is depressed so as to be covered by these oceans, all of which make only *one* when done. The Genesis account here is in perfect harmony with fact, and is, therefore, scientific and believable.

Letters are reaching us from many parts expressing the great pleasure derived from hearing the Gramophone Record of the address by the Rev. Pascoe Goard, on the British-Israel Evangel, the Gospel of the Kingdom and the Gospel of Grace. We have still a stock of these records which we shall be happy to supply at 12s. 6d., plus postage. They are beautifully clear and distinct, and they are of standard size. Applications should be made to the Secretary-General, 6, Buckingham Gate, London, S.W.1.

THE MESSAGE SENT BY THE BRITISH-ISRAEL-WORLD FEDERATION TO THE FIRST ALL-AMERICAN ANGLO-ISRAEL CONVENTION IN DETROIT, MICHIGAN, U.S.A., ON MAY 6, 7 AND 8.

BRETHREN OF THE ANGLO-SAXON FEDERATION,—

The President, Secretary-General and Council of the British-Israel-World Federation send you hearty fraternal greetings on this occasion of your All-American Convention.

It is with gratitude that we look back over the last decade of the history of the work which we have all so greatly at heart, namely, the unveiling of the Truth contained in the parallel lines of Scripture and of history, and in the unfolding of the great facts in the progress of our peoples, which answer to the teachings of prophecy and past history.

First, let us say a word regarding the great Truth which is given to us to unveil, abstracted from the concrete facts. The stream of Truth runs along the line of Israel. It is a wonderfully connected story shot through and through with many threads of one connected system of Truth. Considered in the abstract as definitely inspired literature, the preacher who takes the Book in hand and undertakes to unfold its teachings finds himself under the necessity for assuming the continuous racial and national life and development of the people, which forms the basis of our platform.

The unthreading of the interwoven narrative, interpretation, prediction and exposition of the teaching, all of which are in the national story first told to Abraham in Genesis, and continued to the end of the Canon of the New Testament Scriptures, is the task and the great triumph of Christian scholarship.

As exponents of Bible Truth, you and we know ourselves to be in the most favoured position. The uncovering of the facts of history which show the story of the Scriptures to be incarnate in the life of persons and nations, especially in the life of Israel, furnishes for the archæologist and Christian historian a task of supreme importance and of essential benefit to mankind.

What wonderful progress has been made in this direction by the many volunteer workers who have devoted life, energy and means to the task. It is an honour to be associated with the princely men of God who are devoting time and fortune to this great task.

The final stage of the great process in Anglo-Saxon history, to go no further back than 1914, is one of the most startling epochs in history.

The ending of the Gentile Empires in accordance with the Divine prediction made by the prophets of Israel and Judah; the unloosening of the latent energies of the Anglo-Saxon race from 1776 onward; the birth, not only of a new nation, but of a new civilization in the world in the emergence of the Empire and of the United States of America, is the greatest thing that has happened in the world since the birth of our Lord Jesus Christ.

The ending of Israel's punishment in 1799, the beginning of the ending of the treading down of Jerusalem in 1917, the crash of the Continental Empires in 1918, the approaching end of the sentence on Jerusalem, not later than 1936, the attendant world conditions and international affairs so clearly

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indicated by the prophets and by our Lord for the end of the time of the Gentiles, all these things taking place before our eyes and the eyes of the world, triumphantly demonstrate the Truth of the sacred Scriptures.

The birth of the new civilization to which we have just referred is now identified beyond question or doubt, as the emergence after the time of punishment has passed of the Kingdom of God, supreme in the earth once more.

Accompanying the unveiling of Truth, and the recognition of the facts, is the consciousness of the Presence of Jehovah, God and King of Israel.

As our groups and Associations gather here and there in many parts of the earth, there comes to us the consciousness of the almost visible manifestation of the Presence of our Saviour and of the Father Whom He came to reveal.

It is with delight that we recognize that the preaching of the Gospel of the Kingdom and of Salvation, as was done by our Lord and His Apostles, is bringing in a great revival.

It is to this that we have come. Details may be disregarded. Questions as to tribes and their divisions may be set aside, for we remember that in 975 B.C., when the twelve tribes became two nations, two national units only play a part thereafter in the sacred histories, and generally speaking in the prophecies. The probability is that we are Ephraim holding the stick of Joseph, and that you are Manasseh, fulfilling the prophecy and the promise made to the elder son of Joseph. These things are probably so.

But if we would win the Anglo-Saxon world for Christ, and through them, the world, we shall not emphasize these details but drive straight forward with the Anglo-Saxon Federation, one for God and the Kingdom.

We earnestly pray for the Divine guidance on your deliberations on this most important and epoch-marking occasion, and we hope and believe that arising out of your work there will come a great awakening to the whole of your great country.

We shall follow your deliberations in spirit day by day.

This Federation stands for harmony and brotherly co-operation between our peoples.

Brethren, we greet you most heartily in the Name of the Covenant-keeping God of Israel. Hallelujah! The Lord God Omnipotent reigneth!

Yours fraternally in the bonds of Israel and the glad service of the King of kings,

JAMES KNOWLES, President.

HERBERT GARRISON, Secretary-General.

WEEK BY WEEK.

BY A. R. H.

THE GREAT TRIBULATION working out its first phase of inharmony in the international struggle of 1914 to 1918 is now being pressed home into the very heart of the KINGDOM under the guise of unemployment.

Judgment has begun at the HOUSE of GOD.

Distress in the great staple and competitive industries of the country is rapidly awakening a spirit of alarm and anxiety * in the heart and mind of the NATION regarding the future such as was never felt even in the darkest days of the GREAT WAR.

For the basic industries of the country are to the general trade of the NATION what the front line and overseas forces were to the Home Front in 1914.

If the basic industries go, everything will go. Britain's economic future is at stake. The future of BRITAIN, humanly speaking, is as seriously menaced by industrial depression as it ever was by physical conflict.

Never has the material existence and welfare of our people been in such jeopardy.

Whether we like it or no, in our present stage of national development we remain the

MERCHANTS OF TARSHISH†

—a nation of shopkeepers. We cannot immediately‡ escape the responsibilities of our mundane calling.

And if the foundations are destroyed, what shall the righteous do? The spiritual activities of the NATION are dependent upon the continuance of national material prosperity.

If the industrial prosperity of BRITAIN fades, her missionary enterprises, charitable institutions, schemes of social reform—all will perish.

Man cannot live by bread alone, but it is equally certain that he cannot live at all without it.

It is even so with the KINGDOM. In our loyalty to higher things let us never come to despise our great temporal heritage.

In the glory and beauty of created things proportionably is the majesty of their MAKER seen. In the soundness of Britain's economic and industrial structure is the great destiny of her

SPIRITUAL MISSION TO HUMANITY

at large portrayed.

The material blessings showered upon the BRITH-ISH ISRAEL PEOPLES have not been given them as a reward of virtue or a sign of special favour.

Material prosperity is ours that we may be equipped for our proper service to humanity and not fail in our tasks of spiritual ministrations for lack of temporal resources.

We are inspired by the spirit, but we live in a material world and must work with material weapons.

No one is justified in despising those whose appointed task it is to make "two blades of grass grow where one grew before."

The work of colonization and Empire development—the task of establishing the earth and inheriting desolate heritages

* This preliminary awakening of a spirit of alarm is preparatory to the great outpouring of the new spirit of the new covenant. It is an essential part of the process of writing the law of God upon the heart and mind of the people. See Jer. xxxi, 33. Concern about material existence will cause the nation to turn back to God, Who is the only Giver of all good things. They will receive the new heart and new spirit of Ezekiel xxxvi, 26, and reap the material blessings of verses 29, 30 and 38, etc.

† If the Merchants of Tarshish are in distress let them call all the Young Lions of Ez. xxxviii, 13, to an Imperial Conference and work out a scheme of Empire economic unity. Then will dawn for our Empire an era of prosperity such as the world has never known.

‡ By the time that Britain is ready to take over her duties in the earth as "a Kingdom of Priests and an Holy Nation," the other nations will be sufficiently trained to carry on all the necessary industrial processes of civilized life. Industry is already beginning to pass from the hands of Anglo-Saxon into those of Asiatic races. During the difficult transition period Britain must make a supreme effort to reorganize her industrial life. Properly organized the Empire could be entirely self-supporting. The Empire and eventually the whole world will become one economic unit. The part the various races will play in this scheme of things is described in Isa. lxi, 5, etc.

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of Isa. xlix, 8—and that of maintaining good government§ and peace, costs money.

Money is not evil.[1] And as the *Daily Express* leader has it:—"There is more nonsense talked about money than almost any other subject. When industry is depressed it is only human to try and convince oneself that the earning of money is a sordid business and an unworthy aim in life. But is it true?

"Every normal young man should have as his aim the making of money. It is his duty to himself, his family, and the STATE. It is *only by creating and gathering wealth that the community can be sustained.*

"Who deserves the respect of the people more than the heads of our shipping companies, our banking institutions, and our insurance companies, who plough

THE WHOLE WORLD[2]

and bring the harvest to these shores? The luxury which they enjoy is the smallest part of their lives. *They are workers. They are builders.* They create employment. And their labour knows little respite.

"There are good and bad millionaires—just as there are good and bad politicians, miners, and housewives. But there is one thing certain, there are not enough millionaires.

"The privileges and obligations of wealth are interlocked. *It is the pouring out of money into fruitful investments that spreads the amenities of life over all classes of the community.*

"The gospel of individualism needs preaching. Money is worth while. Success is worth while. '*Make two blades of grass grow where one grew before.*' That should be the motto of the youth of this country."

Yes! that's the pioneer spirit—and given a more definitely British-Israel flavour the motto might just as well be stated:—"Make the wilderness and solitary place glad and the desert rejoice and blossom like a rose."[3]

Religion owes much to the fruits of this pioneer spirit. First the CROWN then the CROSS; that is the Divine order. First Trade and Government, then missionary activity.

(*To be continued.*)

THE DAYS OF THE END.

The Significance of June 28th, 1914, as an index date.

BY J. BERNARD NICKLIN.

No. 1.

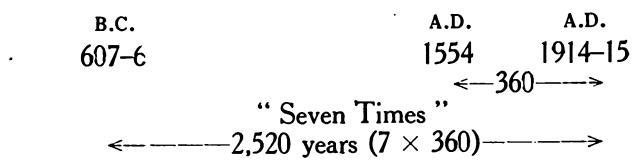
The Significance of June 28th, 1914.

It is well known that the assassination of the Archduke Ferdinand, heir and nephew to the Emperor of Austria, on June 28th, 1914, was the "spark" which led to the outbreak of the Great War.

It is not so generally known that this event is a remarkable index date for events of these latter days.

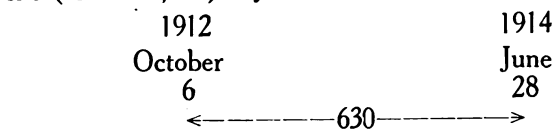
1914–15, from a prophetic standpoint, was significant, being "Seven Times," *i.e.*, 2,520 (or 2 × 1,260) years from 607–6 B.C., the commencement of Nebuchadnezzar's campaign which ended in the complete overthrow of Judah and Jerusalem some 19 years later. Thus 1914-15 is rightly regarded as *the commencement of the closing era of the "Times of the Gentiles."*

It was also a "Time" (360 years) from the commencement of that bitter era of the Reformation, the burnings and martyrdoms of Queen Mary's reign which came to an end abruptly with Mary's death, November, 1558—just 360 years from the end of the War.



Bearing in mind that June 28th, 1914, is therefore not only the initial date of the Great War, but occurs at the commencement of this important closing era, we will now show that it is linked by the day-intervals of Bible prophecy to certain events in the War, and to national, industrial, political, ecclesiastical and financial crises that have occurred since, as well as to outstanding dates indicated by the Great Pyramid.

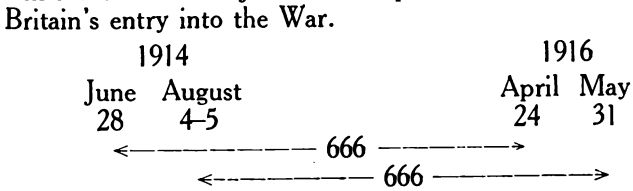
Note first, how it is related to the Balkan War. From the day hostilities commenced in this (October 6th, 1912) it is 630 (or half 1,260) days:—



June 28th, 1914, is linked to midnight, August 4th, 1914, by an interval of 37½ days (which as "years" prophetic students will recognize as the difference between 1,260 lunar and 1,260 solar) and this accounts as will be seen for these two dates invariably occurring together.

June 28th, 1914, and two critical War dates.

In April and May, 1916, Germany aimed two strategical blows at Great Britain. Either might have paralysed us and changed the whole course of the War had they succeeded, but Providentially they did not. These were the Irish Rebellion of April 24th–May 1st and the Battle of Jutland, May 31st. The Irish Rebellion began 666 days from June 28th, 1914, while the Battle of Jutland took place 666 days from Great Britain's entry into the War.



This number "666" in Rev. xiii, 18, has reference to an anti-Christian system. As a day-interval there are several other instances of it in the War, connecting events relating to Germany and the Kaiser.

§ Isa. ix, 7.

[1] The Bible is often misquoted as teaching that money is the root of all evil. But what the Bible really says is that the love of money is the root of all evil; a very different thing. Money is a medium of exchange and properly used is a source of untold blessing. Like all other good things its use is open to abuse. But if it becomes a curse it is not the fault or money, but the people who misuse it. The organization of British nations is built up on a family basis. God has created the Brith-ish Family of Free Nations that they may become a medium of blessing to all the families ot the earth. Families must have money.

[2] Man gaining dominion over the forces of nature. Cmp. Gen. i, 26.

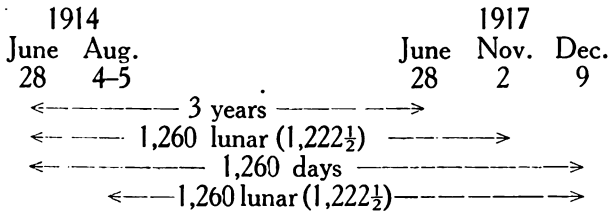
[3] See Isa. xxxv, 1.

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June 28th, 1914, and the Jews and Jerusalem.

The two outstanding events of the War which affected the Jews and Jerusalem were undoubtedly the Balfour Declaration, November 2nd, 1917, with its promise of Palestine to the Jews, and the surrender of Jerusalem on December 9th, 1917, to General Allenby. Both events occurred respectively 1,260 and 1,260 lunar days from June 28th, 1914; while the latter was also 1,260 lunar days from midnight, August 4th, Britain's entry into the War.

It is also of note that General Allenby took over the Palestine command on the third anniversary of this date.



Of the various references in Daniel and Revelation to this number 1,260, there is one in Rev. xi, 2, to the "treading down" of the Holy City, and Dr. Grattan Guinness has shown that on the scale of *lunar years*, this ran out appropriately in connection with the Mohammedan "down-treading." Until the year 1917 the Mohammedan calendar was lunar. Now 1,260 lunar years, as already mentioned, are equal to 1,222½ solar. Instances of 1,222½ days, as above, are therefore referred to as "1,260 *lunar*."

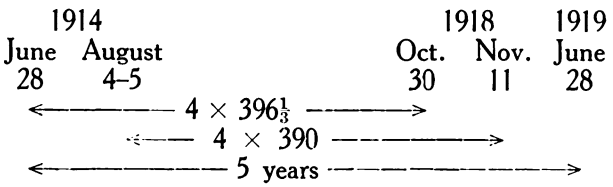
June 28th, 1914, and the End of the War.

As this date was so notably connected with the liberation of Jerusalem from the Turk, so is it related by a remarkable day-interval with Turkey's surrender at the end of the War (October 30th, 1918). Turn up any sound exponent of the Protestant Historical School, and the "hour, day, month and year" of Rev. ix, 15, has reference to Turkey, and represents a period (already fulfilled in years) of 396⅓ days :—

a year	365¼ (the Greek word here denotes a solar year)
month	30
day	1
hour	1/24
	396⅓ (= 66 × 6)

Great Britain's prophetic number is 390—the number of Ephraim-Israel (see Ezekiel iv, 5) which is confirmed by the way it ran out during the War.

Multiplied four times, these numbers from June 28th, and August 4th–5th, 1914, lead respectively to Turkey's surrender, and the Armistice :—



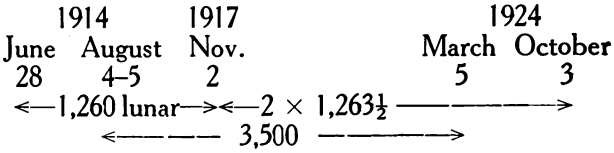
Five in Scripture denotes "redemption" and "deliverance," so on the *fifth* anniversary of June 28th came the signing of the Peace Treaty.

June 28th, 1914, and two events terminating Mohammedan Rule.

In verses following the reference to the "down-treading" of the Holy City, in Revelation xi, is given a period of 1,263½ days—1,260 (v. 3) plus 3½ (v. 9) = 1,263½ days.

From June 28th, 1914, a period of 1,260 lunar, plus twice 1,263½ days, terminated October 3rd, 1924, when the Caliphate came to an end.

From Britain's entry into the War, to March 5th, 1924, when the Sultan was deposed by the Angora National Assembly, and the Ottoman Dynasty ended, the interval was 3,500 days—an interval to which reference will be made later on in another connection.



THE DEITY OF CHRIST.

By HENRY PROCTOR, F.R.S.L.

THERE is a flood of misapprehension on this point, because the distinction between the pre-existent Christ and the Man Christ Jesus is not clearly realized. Many admit the Divinity of Christ, but not the Deity. They confess that He is the Son of God or, like Renan, that He is "the first of all the sons of God," but they do not believe in His Godhead, as the Second Person in the Trinity—that He is also God *the* Son.

In order that He might come down to earth as a man, "He emptied Himself by taking the nature of a servant, born in human guise and appearing in human form. He humbly stooped in His obedience even to die, and to die upon the Cross." Therefore God raised Him high, and conferred on Him a Name above all names. "God, indeed, raised Him to the very highest place and gave Him the Name which stands above all other names" (Phil. i, 8, 9.—Moffat and 20 Cent.) The exaltation of Jesus as a man does not, however, prove His pre-existent Deity. For *that* we should turn to the Old Testament, where as "Adonai" He is distinguished from "Jehovah," as in Psalm cx, 1. The plural form "Adonai" "is never used except as a Divine Name" (Perowne). Our Lord Himself quoted these words (Matt. xxii, 41-45 and Mark xii, 35-37) to prove His identity with the Second Person, the Adonai, to Whom Jehovah spoke "Yahweh la-Adonai" (Psalm cx, 1).

The Epistle to the Hebrews, chapter one, is in itself a dissertation on the Deity of Christ. He is "the Son, whom He appointed Heir of all things, and through whom He made the universe. For He is the radiance of the Glory of God and the very expression of His being, upholding all creation by the Power of His Word." How can this be anything less than Deity? Thus far we have dealt with the first three verses of Hebrews i, but verse 5 refers to His humanity. "Thou art My son, *this day* have I begotten Thee." On "this day" His humanity was exalted, invested and crowned with the same glory, honour and power which belongs to His Deity. This is the adoption of His humanity into the Godhead. In verse 6 all the angels of God are commanded to worship Him.

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In verse 8 the Father addresses Him as God: "Thy throne, O God, is for ever and ever," and in verse 10 the creation of the earth and the heavens is ascribed to His agency: "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands." "For Christ is the very incarnation of the invisible God, firstborn and head of all creation; for in Him was created all that is in Heaven and on earth, the visible and the invisible, Angels and Archangels and all the Powers of Heaven. All has been created through Him and for Him. He was before all things, and all things unite in Him" (Col. i, 15-17), and "He is the Head of all Archangels and Powers of Heaven"; of all principalities and powers (Col. ii, 10).

In Isaiah xl, 3, He is called "Jehovah" and "*our* God" (Yahveh Eloheynu), for the "kol kore" or proclaiming voice is that of John the Baptist (Matt. iii, 3). In Psalm xxiv, 7-10, He is called "the King of Glory"; "Yahveh Tsevaoth"—the Lord of Hosts (See 1 Cor. ii, 8).

In Jeremiah xxiii, 5, 6, He is called "Jehovah Tsidkenu"—The Lord our Righteousness (see 1 Cor. i, 30). In Isaiah vi, 1-6, He is not only Adonai, but also "Yahveh Tsevaim"—the Lord of Hosts.

He is the Sender of the Holy Spirit, equally with the Father (John xv, 26). He it is also Who baptizes with the Holy Spirit, and Who raises the dead (John v, 21; vi, 40, 54). All men should honour the Son even as they honour the Father (John v, 23). The 20th Century New Testament here translates: "So that all may honour the Son just as they honour the Father. He who does not honour the Son fails to honour the Father who sent Him." They should be considered worthy of equal honour: "No one who disowns the Son can possess the Father: he who confesses the Son possesses the Father as well" (1 John ii, 23—Moffat).

And yet there are many cults who deny the Deity of the Son, even though the Scriptures, which they profess to believe, continue to affirm it from Genesis to Revelation. They take the statements regarding His limitation while on earth as Son of Man to refer to the Son of God, whereas, this only lasted for the period during which He emptied Himself of all the power which pertained to His Deity, so that of His own self He could do nothing—laying aside also His own wisdom and knowledge, and speaking *only* the words of His Father (John v, 19; xiv, 24).

But now God has highly exalted Him, and invested the Son of Man with all that honour and glory which He had as God the Son, with the Father, before the world began (John xvii, 5). Yea, and with much more than this, for He that was made for a little while lower than the angels, has now ascended far above all heavens; angels, authorities and powers being made subject unto Him, and He is now seated at the right hand of the Majesty in the heavens, "high above all other government and authority and power and dominion, and every title of sovereignty used either in this age or in that which is to come." God has put "all things under His feet, and has appointed Him universal and supreme Head of the Church which is His Body, the (fullness or) completeness of Him Who everywhere fills the universe with Himself" (Eph. i, 20-23—Weymouth), so that "in ALL things He hath the pre-eminence."

A REVIEW.

"THE ROME OF ST. PAUL."*

By ALBERT G. MACKINNON, M.A., D.D.

IT does not fall to the lot of everyone, even in these days of swift and easy travelling, to visit Rome; and those who can do so need knowledge as well as imagination if they would reconstruct the ancient buildings and see the sights that greeted St. Paul's eyes when, after long journeying, he at last reached the Imperial City—not, alas, as a freeman, but to stand on his trial before Cæsar.

The author of "The Rome of St. Paul" not only transports us in imagination to the great city on the Tiber, but shows it to us as it was when St. Paul lived there—a city of temples and palaces, of slums and tenements, of wealth and poverty, vice and virtue, a city of many gods but no religion.

But buildings without inhabitants are lifeless; and it is when the author brings vividly before us the ordinary life of the Roman citizen of those far-off days, and peoples the streets and palaces with men and women confronted with problems so strangely like our own, that the ancient city springs to life.

If history repeats itself it is because, underneath the change and unrest of outward things, the human heart remains very much the same; and one is struck by the similarity between the problems that have to be faced by each new civilization in turn. Labour and government presented difficulties to the Romans, as they have done to all civilized communities. "The housing problem in Rome," says Mr. Mackinnon in the fascinating chapter on "Social Conditions and Problems," "was as live a question in Paul's day as it is in ours. The city contained 1,790 palaces and 46,602 tenement houses. In these a population of nearly a million and a half had to find shelter. The private residences accounted for about two hundred thousand, including slaves. The rest had to pack themselves into lodging-houses or flats. These were not well built. Jerry-building was at a premium in those days." Other interesting details of Roman life described in this book include the means of transport and the postal services.

The chapter on "The Temple Worship of Rome" gives us the religious background to the Roman citizen's life, and shows the depths to which man will fall when seeking after gods made in his own image. It is evident, too, from this and other chapters, that much that was connected with the Temple worship has not been discarded, but has found a place among the rites and ceremonies of the Roman Church. As the author truly says, "the gods have gone—not quite. They have left their footprints." And such customs as the use of holy water and wax candles, setting up of images, etc., are traced back to their pagan origin. Our Anglo-Catholic friends would do well to take note of this!

Having been made to feel at home in the Imperial City, we are introduced to the great Apostle of the Gentiles, visit him in his "hired house," and see him at his daily work of writing and preaching. The early Church in Rome, and the surprises that confront us as we study its records, are dealt with in a fascinating manner, and we visit some of the earliest Christian homes and meet face to face the friends who did so much to cheer St. Paul in his captivity. Amongst these friends are

* May be obtained from the Covenant Publishing Co., 7s. 6d. net.

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Aquila and Priscilla, whom he first met at Corinth, and about whom the author has much of interest to say; and the young Roman soldier, Rufus Pudens, who married Claudia, the daughter of the British King Caractacus, and who, with their children, formed a small nucleus of Christians in the pagan city. Listen to what Mr. Mackinnon says about them:—

"We cannot leave this gracious home with its hospitable inmates without connecting it with that very last message of St. Paul in the closing verses of 2 Timothy: 'Eubulus greeteth thee, and Pudens, Linus, and Claudia.' I know unsentimental critics wave aside all romantic interpretations. But somehow, living in the atmosphere of that house of Pudens, the dry bones of mere textual statements live afresh. Pudens and Claudia become real personages. Imagination may trespass a little across the frontiers of reason, but it does not outrage conscience. Something tells us that it would be just like the Claudia we have depicted, to show her loyalty to the Apostle at the very last, even though in those dark days of his second imprisonment, when he was deserted by so many, such devotion might mean death. We love her for it, and despite heartless critics, I cannot but think that this Claudia is the same who lived in that beautiful house whose ruins we see to-day, and who was the friend of Martial, and a British princess."

The chapter on "St. Paul's Letter-Carriers" introduces us to those faithful friends without whose willing service the inspired writings of this Apostle might never have reached their destination. What do we not owe to them? It is interesting to note that "when Paul needed a 'King's Messenger' he chose a woman. That should dispose of the calumny against this Apostle that he underrated the position of women in the Church. He did the very reverse: he honoured and confided in them."

The controversial question of St. Peter's connection with Rome is dealt with in a well-balanced manner, the arguments on either side being clearly stated, and we see that the shadow which St. Peter cast there was, as our author says, "a long one."

Twelve beautiful photogravure plates and a striking wrapper, reproduced from photographs of ancient Rome reconstructed, taken by Professor Giuseppe Gatteschi, supplement the vivid and facile descriptions given by Mr. Mackinnon, and make the book a most attractive volume. This is a book that should be widely read, not only for its inherent interest, but also for the admirable background that it forms to the life of one of the greatest Kingdom-builders the world has ever seen.

GLADYS E. GOLDSMITH.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, M.A., K.C., is lecturing at Headquarters, 6, Buckingham Gate, S.W., each Wednesday afternoon this month, at 3 o'clock. Miss Hamilton Hunter is the speaker on Thursday evening this week, and the Rev. Gregory Bestall is announced for next Thursday, May 15th, at 8 p.m. Last week the addresses were given by the Rev. J. Lumley Davies, L.D., and Mr. R. D. Stevens.

* * *

Six meetings in the County Hall, Canterbury, have been arranged for next week—two on Wednesday for Miss Hamilton Hunter, at 3 and 8; and four for Mr. Leech, on Thursday and Friday, at 3 and 8.

* * *

Empire Day—May 24th—will be celebrated at Headquarters by Tea and Social Converse, from 4 p.m., followed at 5.15 by a lecture on "India, Past and Present," with lantern pictures, by Mr. Herbert Garrison.

* * *

Three meetings were held in the large Hove Town Hall in the afternoons of April 28th, 29th and 30th. Addresses were given by Messrs. Leech and Garrison: In the evenings of the same dates, lantern lectures were given by Mr. Garrison in the Robertson Hall, Brighton, the subjects being "Cameos of Empire"; "Palestine"; and "Wonders of Egypt." Major Knowles, Major Holland and Mr. H. A. Marchant were the Chairmen.

* * *

N. C. writes from Washington, U.S.A.:—"Enclosed please find three dollars towards the most wonderful work in all the world. May God's richest blessing rest upon all that is undertaken in His Name and for His Glory."

The Rev. Cyril C. Dobson, M.A., will give two lectures at Headquarters on Tuesday, May 27th, at 3 and 8, on "The Garden Tomb at Jerusalem," illustrated by lantern pictures and diagrams. Mr. Dobson is an authority on this wonderful subject. He recently visited the sacred spot, and he has published a very interesting book thereon. We feel sure that our friends will be glad to hear him. Tea will be served between the meetings.

* * *

Mr. R. O. Lucas, Hon. Secretary of the Ontario Branch, writes in glowing terms of the success of a long series of meetings in Toronto addressed by the Rev. Joseph Gay during April; he speaks of crowded audiences and very keen appreciation with the practical results of many new members and a general Forward Movement, which should be accelerated by the Convention in the city, taking place as we go to press, with the Rev. Pascoe Goard as chief speaker. Our Toronto friends are greatly taken with the idea of Study Circles, and they hope to see them established all over Canada.

* * *

Mr. A. W. Godfrey, of Watford, reports excellent addresses by Mrs. Hesketh Jones on "The Year-Day Principle," and by Mr. Morey on "The Restitution of All Things."

* * *

Our Hon. Secretaries at Barking and Harrow report very acceptable addresses by the Rev. Gregory Bestall to good audiences.

* * *

The Revs. R. G. F. Waddington and G. W. Plasting, Messrs. W. H. Hesketh, H. D. Houghton, S. E. Steele, J. J. Wintersgill, Wm. Whitton, and others are doing fine work in the North.

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They are frequently bearing witness, and proclaiming the Gospel of the Kingdom to audiences keenly appreciative of their efforts.

* * *

From many centres we have letters of appreciation of the addresses given by the Rev. Commander Roberts, R.N., Mr. John Leech, and the Revs. E. A. Couldrey, T. Sparshott Johnson, M.A., Kenneth Dodds, T. H. Whitehouse, and Mr. J. J. Morey, with expressions of gratitude for increasing audiences.

* * *

We shall be grateful if Members and Associates whose subscriptions are due will kindly remit same, and we appeal for more donations, so that we can meet the demands upon us.

* * *

J. A. A. writes from South Africa :—" I always look forward to the MESSAGE each week. I congratulate you upon the high tone of the articles, especially those of the Rev. Pascoe Goard, which are truly inspired." C. A. R. writes :—" I would not for anything be without the MESSAGE, which, by confirming, as it does, the truth of the Bible, is such a source of comfort and strength. Travelling about as we do, we have many opportunities of passing it on. I want some more special numbers for distribution, please."

* * *

Reserved seats are now being booked for the Eleventh Annual B.-I. Congress, which opens (D.V.) in London on October 6th next. A fine array of speakers is expected.

* * *

Addresses were given at Dorking by the Rev. Kenneth Dodds on April 14th, the afternoon subject being " Israel in Peter's Epistle," practically the whole of which was shown to be directed, or related to, Israel. It was the evening address, however, which fully engrossed the attention of its hearers ; possibly few people in the hall understood the meaning of " The Bill of Rights," but as the " Bill of Rights of Israel," the lecturer made it a subject of inspiration and wonder, while the spirit and refinement of its delivery were highly appreciated.

* * *

At Bradford, the Rev. R. G. F. Waddington, M.A., is giving a series of four lectures on " Predestination," these being based on the articles appearing in THE NATIONAL MESSAGE.

* * *

The following is an extract from a letter from Penzance :—

" On April the 3rd a gentleman, staying in Penzance for six weeks, came to enquire about British-Israel teaching ; he had heard Mr. J. J. Morey lecture at Canterbury, and wanted to know still more. After four hours' conversation he departed saying he had been greatly blessed, and would very much like to bring his wife, so we invited them to tea on another day, and had a truly great time. They wanted to buy ever so many of our books, but we asked them to read any of those we possessed and choose which they preferred, when we should be happy to get copies for them.

" He is the son of a Church of England clergyman, and went through the war with the Canadian Contingent ; he said he had vowed never to fight again, but now it would make all the difference ; he said he wished all the boys had known in the last war—they would have fought with double the pluck and spirit, confident of winning.

" They are coming as often as they can while they are here."

* * *

The Rev. Gregory Bestall gave a much-appreciated address on " The Miracle of the Bible " at Sydenham on April 28th. He is a welcome visitor there. Mr. Bradbury took the chair.

* * *

That the British Commonwealth of Nations had been chosen by God as His chief agent to spread the message of Christ throughout the world was spoken of by the Rev. T. H. Whitehouse, lecturing at Gloucester on April 24th. Stating that God had hidden His revelations in enigmas until their hidden meaning should be revealed and men received enlightenment, Mr. Whitehouse quoted a number of passages from the Bible in support of this belief. The Federation claimed to be the only body of Biblical students who could make the Bible one coherent whole. In the great struggle the Empire would be the champion of the world in the fight with the forces of Satan. Already it could be seen that the war-lords were arming, blaspheming and threatening to dethrone Christ, and to establish the " world revolution." A great spiritual revival, such as had never been known before, would follow that struggle, and then Christ would return to His Throne to reign for ever.

A further lecture was delivered by Mr. Whitehouse in the evening. The chair was taken by Mr. E. A. Chamberlain and Mr. A. E. Smith. There were good audiences, with interest growing and a number of people enquiring for further information on British-Israel.

* * *

We regret to note the death of Mr. W. R. Mulock, K.C., prominent Winnipeg barrister, and member of the British-Israel Branch there, and well known as President for many years of the Manitoba Auxiliary of the Canadian Bible Society. Mr. Mulock was Canadian by birth, of the Province of Ontario. His parents were the late Rev. Canon Mulock, of St. George's Cathedral, Kingston, Ontario, and Martha Catherine Mulock. He was a college student at Queen's, and later at University College, Toronto. He studied law in Toronto, where he was called to the Bar as a young man of twenty-two in 1872. He was of decided ideas on public questions, with reference to which he was never slow to express his opinions, a characteristic which remained with him through life.

He remained in Toronto for ten years in the practice of his profession, and then became deeply interested in the Western country, for which he even then predicted an extraordinary future. He finally decided to join the movement to the prairies, and was admitted to the Bar in Winnipeg in the year 1882. Since that time he had been a successful and honoured member of the legal fraternity, a trusted counsellor and a highly esteemed citizen. He had reached the age of 80 years. Mr. Mulock was an ardent supporter of missionary enterprise, and missionaries from near and far-off fields always found a welcome awaiting them in Mr. and Mrs. Mulock's home, the house of the open door, where Mrs. Garrison and I

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had the pleasure of delightful converse with both during our visit to Winnipeg last summer, when a mutual attachment was formed which stands out as one of the special features of our journeys through Canada. We treasure a beautiful letter from our beloved friend, written only a short time before he crossed the River. To Mrs. Mulock and her family we offer our most sincere sympathy in their bereavement.

* * *

A Rector writes:—

"Those who hold the British-Israel teaching are earnest students of the Scripture and believe in the Bible as the Word of God in its entirety. They are also firm believers in the Evangelical teaching of the Church of England. Further, they are not ashamed of the name 'Protestant,' which is enshrined in the glorious history of the British nation. Thus, if British-Israel teachers extol also the Cross of Christ, I wish them well in their genuine efforts to impress the importance of Bible Study in these critical days."

* * *

STUDY CIRCLES.

We are pleased to report that the Study Circle held at Headquarters on Wednesday evenings at 6 o'clock is a great success. The Rev. W. A. Sinden's addresses are highly appreciated, and readers will soon be able to study for themselves his able and comprehensive notes upon Dr. Llewellyn Thomas' book, "God and My Birthright." Watch our advertisement columns for the announcement relating to these lecture notes. Encouraging reports come in from all parts. There is a general desire everywhere to make this Movement the means of a great Advance, and we are hoping that in the coming autumn hundreds of Study Circles will begin in good earnest definite courses of Bible study.

Make your plans now. Decide upon your text-book, and prepare your outlines. Endeavour to bring together friends who have not yet come right in, together with believers who have not yet studied the subject closely. Please write us for advice and help when in any difficulty, and let us be determined to make 1930 the beginning of a great Advance.

* * *

PROPOSED B.-I. SUMMER CONVENTION.

We have an invitation to hold a Summer Convention from July 29th to August 2nd next, at "The Hayes," Swanwick, Derbyshire, which, by general consensus of opinion, is an ideal place for the purpose, and the terms are very moderate, only 8s. per day for Board and Residence.

"The Hayes" consists of a mansion and two hostels, providing three hundred and eight beds, standing in a park of forty acres, with attractive gardens, etc., etc. Lying, as it does, between Ambergate and Pye Bridge in mid-Derbyshire, there is within easy access some of the choicest scenery in the country. In addition to the Conference Hall and Dining Room, there are a number of large and small sitting-rooms and meeting rooms. "The Hayes" is lighted by electricity throughout, and is in every respect comfortably furnished. Adequate domestic service is provided for the comfort of guests. Garages have accommodation for thirty cars.

We have to guarantee a certain number, and we must decide as soon as possible whether we can accept this invitation or not. We shall be glad, therefore, to hear from all those who wish to attend this Convention WITHOUT DELAY. Particulars shall be sent to all applicants regarding railway facilities and motor services.

A full list of speakers will be available later. In the meantime we can place on the list Mr. John Leech, M.A., K.C., the Rev. Maxwell Carnson, from South Africa, Rev. T. Sparshott Johnson, M.A., Mr. John J. Morey, and probably the Secretary-General.

Please address letters to the Secretary-General, 6, Buckingham Gate, S.W.1.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 16th, at 8. Mr. E. Aiers.
BARNSLEY, Toc H Room, New Street, Saturday, 10th, at 7. Bible Study.
BELFAST, Y.M.C.A., Shankill Road, Thursday, 15th, at 8.
BEVERLEY, Wednesday, 14th. Rev. R. G. F. Waddington.
BEXHILL-ON-SEA, Devonshire Hall, Thursday, 15th, at 3 and 8. Miss Hamilton Hunter.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 12th, at 7.30. Rev. T. H. Whitehouse.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 16th, at 7.45. Rev. R. G. F. Waddington.
BRIGHTON, Robertson Hall, Ship Street, Friday, 16th, at 8. Mr. J. J. Morey.
CANTERBURY, County Hall, St. George's Street, Wednesday, 14th, at 3 and 8, Miss Hamilton Hunter; Thursday and Friday, 15th and 16th, at 3 and 8, Mr. John Leech, M.A., K.C.
CARDIFF, Y.M.C.A., Taff Station, Tuesday, 13th, at 7.30.
COVENTRY, Women's Unionist Club Room, Broadgate, Tuesday, 13th, at 7.45. Rev. T. H. Whitehouse.
DARLINGTON, Mechanics' Hall, Wednesday, 14th, at 7.30.
DORKING, Oddfellows' Hall, Tuesday, 13th, at 3 and 8. Miss Hamilton Hunter.
EALING, Wesleyan Memorial Hall, Windsor Road, Monday, 12th, at 8.15. Short Addresses.
EASTBOURNE, Saffrons Rooms, Tuesday, 13th, at 3 and 8. Mr. J. J. Morey.
EXETER, Y.M.C.A. Lounge, King's Lodge, Wednesday, 14th, at 3 and 7.30. Mr. F. Walker.
GUILDFORD, Holy Trinity Hall, Wednesday, 14th, at 3.15 and 8. Rev. T. Sparshott Johnson, M.A.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 14th, at 3, Mr. John Leech, M.A., K.C.; at 6, Study Circle, Rev. W. A. Sinden; Thursday, 15th, at 8, Rev. W. J. Gregory Bestall.
HERNE BAY, Monday, 12th, at 3, Wesleyan Schoolroom, High Street; Parochial Institute, Underdown Road, at 8. Mr. J. J. Morey.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, 12th, at 8. Bible Study.
HOVE, Town Hall, Friday, 16th, at 3. Mr. J. J. Morey.
HULL, Church Institute, Albion Street, Tuesday, 13th, at 7.30. Rev. R. G. F. Waddington.
MANCHESTER, Houldsworth Hall, Tuesday, 13th, at 7.45. Mrs. M. Bloxam.
NAILSWORTH (Glos.), Dining Hall of E. A. Chamberlain, Ltd., Thursday, 15th, at 7. Rev. T. H. Whitehouse.
NORWICH, St. Giles' Parish Hall, Monday, 12th, at 8. Rev. T. Sparshott Johnson, M.A.
PORTSMOUTH, Congregational Hall, Edinburgh Road, Monday to Thursday, 12th to 15th (inclusive), at 3 and 7.30. Mr. John Leech, Mr. J. J. Morey, Rev. T. Sparshott Johnson, Rev. E. A. Couldrey.
PRESTON, Thursday, 15th. Mrs. M. Bloxam.
RHYMNEY, British-Israel Hall, Tuesday, 13th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 14th, at 7.30.
SOUTHPORT, The Hall, 631, Lord Street, Monday, 12th, at 7.30. Mrs. M. Bloxam.
SYDENHAM, 4, College Mansions, Sydenham Park, Thursday, 15th, at 3.15. Mr. W. A. Jordan.
SYDENHAM, 29, Sydenham Park, Friday, 16th, at 7. Bible Study.
WALSALL, Temperance Hall (The Square), Tuesday, 13th, at 7.30. Mr. C. H. Clark.
WATFORD, New Public Library, Monday, 12th, at 7.45. Mr. Wm. Sleeman.
WIGAN, Miners' Hall, Millgate, Wednesday, 14th, at 7.30. Mrs. M. Bloxam.

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MAY 17, 1930.

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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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"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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Glastonbury Traditions

concerning

Joseph of Arimathea

BEING A TRANSLATION FROM THE LATIN

BY

H. KENDRA BAKER

OF

THE SECOND CHAPTER OF BRITANNICARUM ECCLESIARUM ANTIQUITATES OF JAMES USSHER, ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND, PUBLISHED AT DUBLIN IN 1639. WITH THE ORIGINAL FOOTNOTES.

This is the first published translation of this important chapter of the great Archbishop Ussher's Monumental Work on the Antiquity of the British Churches, produced in Latin in 1639.

It contains the collected traditions, as gathered from various sources by this eminent writer, concerning the coming to Glastonbury of Joseph of Arimathea and his companions, and distinguishes, with notable impartiality, between such as may be regarded as merely legendary and those which, on the basis of continuous authority, are worthy of acceptance.

In particular, he adduces the arguments used by the British delegates to the Councils of Pisa, Constance, Siena and Basle (1409, 1417, 1424 and 1434, respectively) in support of their claim regarding the priority of antiquity of the British Church, and deals with the evidence on which such arguments were based.

The original footnotes are reproduced (the more important being translated) in order that the reader may consult the authorities cited by Ussher, should he desire to do so.

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REMARKABLE DISCOVERY OF STONE TABLETS INSCRIBED BY MOSES

It is reported in the Press ("Daily Express," 25th April, 1930) that the stone tablets discovered in the district of Mount Sinai have now been deciphered, and Professor Herbert Grimme, the German Egyptologist, states that in three lines the writer "thanks the Pharaoh Hatshepsut (who succeeded her father) for having pulled him out of the Nile and raised him to high honour." Professor Grimme declares that the name of the writer can be deciphered as "Moses," and his own view is that the inscription was composed by Moses. He believes that a complete key to the life of Moses, and the flight of the Israelites, is concealed in Mount Sinai, and proposes a German excavation expedition ("Daily News").

INSCRIPTIONS FOUND REFERRING TO THE BUILDER OF THE PYRAMID

In the "Daily Mail" (17th March, 1930) it was reported that a further interesting discovery was made in the course of excavations at the tomb of RA OUER, who lived about 2730 B.C. An ante-chamber tomb has been found of RA OUER'S father, which contains most important inscriptions, including references to CHEOPS and his PYRAMID, in *perfect condition*. When these inscriptions have been completely translated it will no doubt be found that the builder of the Great Pyramid was no other than the grandson of Adam, as the date mentioned shows that Ra Ouer's father and Adam's grandson were contemporary, and both lived at the time the Pyramid was built. The builder of the Pyramid, and his real object in building it, is explained in the Book "And it *was* so," which deals with facts and information discovered by excavators in connection with Biblical personages and the Old Testament period. "And it *was* so" has been written for the purpose of showing how true the Bible history is, and how recent discoveries are proving that Biblical persons really existed. Recently, for instance, Sir E. Wallis Budge, late of the Egyptian and Syrian Dept. of the British Museum, was able to translate old Syriac writings which told, among other things, of the life of MELCHISEDEK, who his parents were, and how he came to be Priest of the Most High God. This information is given in "And it *was* so," as well as details about Mummies of Pharaohs, and of others earlier than the Flood, which have been found with inscriptions *written by actual people of the Old Testament period*, some fixing their exact date by recording astronomical events occurring during their lives.

All these details make very interesting reading, and throw new light on Bible times and persons.

A completely connected history is shown in "And it *was* so," from Adam to Christ's time, including the 421 years from Esther to the New Testament, which years are not accounted for in the Bible. "And it *was* so" (225 pages) is the most fascinating, interesting and convincing book ever written about the Bible, and contains details and facts only recently discovered from excavations, and from inscriptions on Tombs, Monuments and Tablets. The "Daily Express" says it is "one of the most remarkable books on Biblical matters that has been published in recent years," and gives nearly a whole column to reviewing it in detail.

"And it *was* so" can be obtained (Price 5/- and postage 6d.) direct from the Author, who will autograph copies if desired.

W. H. WARN, 8, Darncombe St., Moss Side, MANCHESTER.

Autographed copies can also be obtained from:—

THE COVENANT PUBLISHING CO., LTD.,

6, Buckingham Gate, London, S.W.1.

NOTE.—Mr. Warn is at liberty for Lectures, Readings or Debates on his book.

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CONTENTS.

	PAGE
ACROSS THE RIVER.—IV. By the Rev. W. Pascoe Goard ...	305
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—III. By Professor Edward Odlum, M.A., B.Sc.	307
"THE NEXT GREAT AWAKENING." Address by the Rev. J. J. Whitehouse, M.A.	309
NATIONAL REDEMPTION.—I. By A. R. H.	311
REPORTS BY COMMISSIONERS AND LECTURERS FOR 1929 ...	312
"THE FAITH THAT REBELS." "A RE-EXAMINATION OF THE MIRACLES OF JESUS" (By D. S. Cairns, D.D.). A Brief Review by A. P.	314
WEEK BY WEEK. By A. R. H.	315
"AS DUCKS TO THE WATER." By M. W. P.	316
"JOEL'S PROPHETIC MESSAGE AND WARNING" (By Howard B. Rand, LL.B.). A Review by J. G.	316
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	317
STANDING ON A ROCK. By E. M. Foster	317
THE SECRETARY-GENERAL'S NEWS AND NOTES	318

EDITORIAL.

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

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

ACROSS THE RIVER.—IV.

BY THE REV. W. PASCOE GOARD.

HOME.

WHAT a wonderful experience attendance at the General Assembly of the Church of the Firstborn has been, as we saw in the last issue. But now that we have seen and heard and been swept to the height of Heaven's ecstasy by the great convocation, we are ready to ask concerning *the home life* on the farther shore.

FAMILY LIFE BEYOND THE RIVER.

So the heavenly Guide takes us by the hand to bring us to the dear ones who have preceded us beyond the River. How early and how wonderfully the luminous Word of truth speaks on this particular matter. We shall take a few passages in the very first books of the Bible, and see that the assurance is given, and given again, over and over, that *when we cross the River we shall be gathered to our own people.* Let us see.

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; AND WAS GATHERED TO HIS PEOPLE." (Gen. xxv, 8.)

What a comforting story of crossing the River is this. Abraham had tasted so greatly of life in all its phases. He had come to a good old age, an old man, and FULL of years, and now he was weary and would rest. Then comes the assurance, the statement of fact, "AND WAS GATHERED TO HIS PEOPLE."

Of Isaac, Abraham's son, the same story is told: "And Isaac gave up the ghost, and died, AND WAS GATHERED UNTO HIS PEOPLE, being old and full of days."

Of Jacob we read a beautiful story of a scene on the margin of the River, to which the Patriarch had now come:—

"All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite.

In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, AND WAS GATHERED UNTO HIS PEOPLE.—Genesis xlix, 28–33.

One more example we shall take of this assurance, because of the more intimate family note it gives. This is it, speaking of a whole generation of that Israel which constituted the basis of the Church of the Firstborn, which is written in Heaven: "AND ALSO ALL THAT GENERATION WERE GATHERED TO THEIR FATHERS." These had been the companions of Joshua, the son of Nun, of which generation it is written: "*And the people served the Lord all the days of Joshua.*"

So we see that from the very beginning the Holy Book has carried the assurance that beyond the River the families, and the people, are gathered; and that the individuals of us who

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are called to pass over are gathered to our people, to our fathers, to the loved ones of our own circle.

We may rest in this assurance of being greeted by Father, Mother, Husband, Wife, Children, and all other loved ones who have gone before. It will be a happy company who will welcome us with such shouts of gladness as this old earth never knew. For here, with every meeting there is the shadow of parting, and with the most gladsome and buoyant life there comes like clouds over the sky the shadow of death. But there the partings are ended, and death is vanquished for ever.

And this brings in the fact of orderly arrangement of the generations, and of the neighbourhoods over there. Chums, companions, groups, neighbours; all homely, all happy, all friendly; grouping, dissolving, combining, scattering at will, in happy fellowship, which shall never be broken by anger, passion, hatred or pain.

So time and place will have their part to play in the co-ordination of the family of God. Abraham and Sarah's were registered in their generation thirty-five hundred years ago.

Moses, Aaron, Joshua, and so on, were registered *circa* twenty-three hundred years ago.

David and his associates were registered three thousand years ago.

The Apostles and their contemporaries were registered eighteen hundred years ago.

Our Celtic fathers, and Saxon fathers, and Norman fathers, were registered with their generations.

The present generation associated in these stirring times, who are now in the act of crossing the River, are, one by one, being welcomed with such a welcome by our fathers and mothers, and by their even earlier generations, until we reach back to the days of our Lord, back to the days of David, back to the days of Abraham, the whole of the Israel descent from which we have sprung constituting one of the chief families of Heaven.

Aye, aye, being "gathered to their fathers" means something in the life beyond the River. Neither will the welcome in the family of God be less warm for those who have by adoption become "fellow citizens with the saints and of the household of God."

Shall we know our loved ones there? This is the question asked again and again here below. Yes, and yes indeed, dear friend. Here we have knowledge of comparatively very few of our loved ones. There we shall know these few better, and shall value and love them more; but we shall also know our people in such numbers, ranks, and generations, as we have never dreamed of knowing here below. Home life on earth cannot begin to enter into comparison with the home life, the family life, across the River.

THE MANY MANSIONS.

But what of a family residence over there?

A little thought will tell us that places where "our fathers" gather will vary. What would suit the taste of one family group would not suit the taste of other groups; and for each family a suitable place will be provided.

Here is a musical family. Perhaps at the beginning they were of the choristers who sang in the services of the Temple at Jerusalem. These will never be for long very far from the great musical centres of Heaven.

Here is a group of outdoor people whose glory has been work in the engineering field. These have carried railroads through the wildernesses of the earth. They have harnessed the torrents, they have bridged the chasms, they have built the defences of cities and countries, and have done the rugged outdoor work of the world, hand gripping with the forces of nature continually. These would scarcely enjoy being with the musicians "harping with their harps." Well, to such the Lord will probably be saying, "You have wrought well on earth according to your powers, and according to the material at your disposal, and according to the forces which prevail in the earth. Now there is for you a larger sphere, and there are richer materials worthy of your greater powers. There are materials for world making. Planets are to be formed. Stellar systems are to be organized. There is the place prepared for you in the outdoor life beyond."

Indeed, there are "many mansions" in My Father's house, using the word in the *astronomical* sense. There the powers of the universe are in action of which we know something. These are to be harnessed, and to be used for the purposes of the people of God.

So we might go from class to class, and see that the family dwellings will be in endless variety, suitable to the bent of each group of the citizens of Heaven.

But what of the *personal* and *domestic* life on the other shore?

Here is our Lord's personal assurance for you, and His personal assurance for me: "I GO TO PREPARE A PLACE FOR YOU, that where I am there ye may be also." So wherever we go, and whatever place He prepares for us, we have the ineffable assurance that *He will share it with us.*

A Mansion!

No architect can draw the plan. No builder can tell of the materials which enter into its construction. Our minds can only think of such houses or mansions as we need, and as we use on the hither side. But of what use would a house of "marble halls," built of stone and mortar, be to us over there?

There was a time when our Lord complained that "foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." That was because He belonged at that time to the hither side of the River.

There came the time when He crossed to the other side, and then came back again to comfort us with His resurrected Presence. *In Daniel's time* He gave us the privilege to see Him, the then *pre-natal Christ.* Later He became incarnate, and gave us the privilege of seeing Him as *the living mortal Christ.*

Then He crossed the River and came back again to give to us the privilege of seeing Him, *the Risen Christ.*

When He became incarnate, houses and walls were desirable things for Him. But when he returned from over the River, houses were to Him as nothing. He passed through such walls, and they formed no barrier to Him. He came and went at will without the opening or the shutting of a door. To Him, then and since, material barriers have not existed, they belong only to the hither side of the River. Storms and tempests, night and day, cold and heat, miles and mountains,

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all had their weariness and their pain for Him before crossing the River. After that they were to Him non-existent. The earth had for Him no house, nor had He place where to lay His head.

One can understand the benevolent tenderness of the Lord God of Israel when speaking of David's purpose to BUILD HIM AN HOUSE. Well might the king declare: "BEHOLD THE HEAVEN AND THE HEAVEN OF HEAVENS CANNOT CONTAIN THEE."

The Lord Who dwells in the midst of Israel did not require an house to dwell in. It was a convenient place for men to draw near to Him. It was useful for them, but nothing for Him.

Jesus, after His resurrection, neither required nor used any house. He entered to find His people. He left when He had completed His visit to them.

After we cross the River an earthly house will have no meaning for us; it belongs to this mortal frame, on the hither shore.

So how shall we conceive what will be the nature of the place prepared for us on the other side? Yet there will be a place. It will be home in the fullest sense of the word.

The purpose of the many mansions, the reality of the many mansions, the families dwelling in the many mansions, are sure. Let the best and most beautiful the earth has to show come to mind, and it will not begin to foreshow the glories of the place prepared by the Saviour.

Think, the Maker of the heaven and earth, Himself, has the place in hand for us. He would not leave it to another. He said: "I GO TO PREPARE A PLACE FOR YOU." The place will accordingly be worthy of its Maker. The only limit to the glory of the place will be the need to keep it within the compass of our ability to use it and enjoy. What then must be the exquisite beauty of the place! How precious will it be when we know what loving Hands have prepared it for us! Not even the hands of father or mother; but the Hands that were nail-pierced on Calvary. "I GO TO PREPARE A PLACE FOR YOU"; one of the many mansions of "MY FATHER'S HOUSE."

Again let us think. The place prepared for us is in OUR FATHER'S HOUSE. It is in a dwelling-place which is, this time, indeed a House of God.

I know a palace which has been inhabited by Britain's Kings and Queens. Now it is indwelt by many who have served the State, and who have enjoyed recognition as good servants of the State by the King. How they love the place where the Royal footsteps have so often trod, and where the Royal family life has been enjoyed.

The place which Jesus has gone to prepare for us is

IN "MY FATHER'S HOUSE."

Moreover, our Lord will also dwell there: "THAT WHERE I AM THERE YE MAY BE ALSO." Now this is a statement which is *doubly made*, and quadruply assured to us to be a fact.

(1) "In My Father's House are many mansions."—The positive statement of fact.

(2) "If it were not so I would have told you."—The negative assurance.

(3) "I go to prepare a place for you."—The action in accordance.

(4) "That where I am there ye may be also."—The purpose.

Such a statement, so insisted on by our Lord, is not symbol, but is solid fact. And so the PLACE, the MANSION, is sure.

Now as to the preparation?

We can say nothing as to walls and roofs, as to windows and doors. We do not think that any of these things will enter into the architecture across the River. But there will be Heaven's equivalent for all these things.

We cannot visualize the furniture of the mansions across the River. All the furniture in the homes on the hither shore are for *the purposes of the service and ease of the mortal body*. All the furnishing in the "many mansions" will be for *the purposes and the service of the spiritual and immortal body there*. But if we take the feeling of satisfaction we obtain from perfect and beautiful furnishing here, and multiply that satisfaction to the proportion of joy experienced on the farther shore, then we may faintly know what is the joy of perfect appointments, such as our Lord Himself will put into the "many mansions," and for us into our own in particular. Think: He would not entrust it to any other's taste.

If we wish to enquire further, let us take the snow-flake, let us take the grass blade, let us take the wing of the insect which hums in the light, let us take the petal of the rose, and in all these, and a million other things, let us see how perfectly and how individually He has done all these works of beauty. Then let us think of one of His masterpieces which He has gone to prepare for us, even a mansion on the other shore.

And then as to the personnel of the household? Who should it be but the loved ones who have crossed before us, and who will be waiting on the doorstep to bid us welcome home. Even the best of the furnishings our Lord will provide will not take the place of the beloved faces of friends who have gone before, nor of those who shall follow after. Think of them, waiting on the doorstep, with faces aglow with delight, and with hands outstretched in greeting, to welcome us home.

The Mansions are in the most stately City of the whole universe as known to man in this life or that which is to come. Of that we shall speak again. We may contemplate with delight the fact that He is providing us with a City dwelling, such as Kings and Potentates on earth never have known, and never shall know, on this side of the River.

Around the City, and around the Mansion, will be the Paradise of God.

Of that also we shall speak again.

At the centre of the City is the Throne of God. Flowing from the Throne is the crystal river, the river of life. On the banks of the river are the trees of the garden.

Yes, a homely place, a cheery place, a restful family gathering place, will be the mansion prepared for us by the loving hands of Jesus Christ our Lord.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—III.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

"LET the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself *upon the earth*."

Here again we are faced with some far-reaching facts, truths

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of the deepest import to students of the Bible, as well as botanists and zoologists.

First.—We are told that plant life appeared on the earth before the animals came into existence, and that the lower forms of plants came first.

This is the story to-day told by our botanists, zoologists and geologists. Geology, in its history of rock fossils, tells us that the order as given in Genesis is the order of organic development as found in fact.

The lower orders of plant life; and then the trees bearing fruit! And let us notice that all this developed organic life took place in one of the *Yom* periods, *called "day three."*

Concerning this word *Yom*, we will have considerable to say when dealing with the Second Chapter of Genesis.

Second.—Strangely enough, materialistic evolution is challenged in this story of the third day. Genesis plainly tells us that plants are *limited to their own seed and kind.* Sane, experienced botanists know that this is true to-day. An acorn produces an oak, and not a cucumber. A pumpkin seed does not produce a thistle, but it does produce a pumpkin, and thus all the way through normal plant life and growth.

This is good science, and Genesis meets all the requirements at this point. There is no room, thus far, for the modernist or honest critic to refuse belief in the Genesis story.

Now for the challenge facing the atheistic or materialistic teaching of evolution. The Scriptures say that plants grow from seed *according to their kind*, or *after their kind.*

The evolutionist contradicts this in his teaching.

He tells us in plainest language that, *by variation and natural selection, two species can and do come from one.* And in course of time these may produce two species quite far apart in nature and function.

However, the sane, close, experienced observer of nature positively knows and teaches that plants produce offspring *after their kind*, and that this seed is a limited and limiting seed *after his kind*—"whose seed is in itself"—*asher zaro-bo.*

THE FOURTH YOM.

Let there be lights. We have them to-day. There are many lights in the heavens in addition to the Sun and Moon.

This part of the story is told us before the story of animal creation is rehearsed. Perhaps the cosmic light, penetrating through the atmosphere, heavily laden with gases and watery vapour, was enough to give growth to the lower orders of planets!

When the atmosphere was cleared, then the solar, lunar and stellar lights could shine directly upon the surface of the earth.

Speaking of the *lights*, the story tells us that they were for *dividing day from night, for signs, seasons, days and years.*

It was during this period that *He set them* to give light upon the earth. Had He not given a fixed, a definite *set*, then we would be without much we now have.

Let us think of the earth passing around the Sun in the Sun's equatorial regions, and the earth's polar axis perpendicular to the plain of its orbit.

This arrangement could not give the seasons, for it would be one perpetual hot season at the earth's equator, one perpetual winter towards the poles, and a perpetual spring or autumn between parallels 25 degrees north and south and 65 degrees north and south.

But when the "*set*" was given, a part of that set was the set of the earth, so that the polar axis tipped over 22½ degrees towards its elliptical plane. *By this "set" seasons were provided for in a simple and natural way.*

Were the earth to revolve around the Sun, and not on its axis, it would be without day and night; but *in the setting process*, the earth was provided with an axial motion, giving our 24-hour day period.

Thus, then, the *set* provided day and night, and the seasons. But we are told the *set* provided for the years as well. By the season-producing set the year was fully provided for, and without that *set* we could not by any ordinary method discern one year from another.

The *set* involved the Moon's peculiar relationship to earth and Sun by which we get lunar days, months and years; by which we get light at night, and by which, in its four phases, we get such signs as have governed the farmer, gardener and breeder of animals for thousands of years to a very considerable extent.

Yes, we have such an *astronomical set* in our solar and terrestrial heavens as gives us day and night, months and years, seasons *and signs.* The Book so affirms, and we have at the present time all which are mentioned in Genesis of that particular *Yom*, day, or period of time.

So far as we have now journeyed we see that the account is strictly accurate, true to nature, and, therefore, scientific.

ANIMALS.

The story of the appearance of the animal creation is simple, natural, and on all fours with that of the production of plants.

We find that the animals were limited strictly to *their kind*, reproducing according to the organic limitations of their kind, *by governing intelligence.*

To-day we know the animal world continues existence, *each species being limited to its kind as Genesis informs.* This fifth day or period, or *Yom* story, was scientific then, and is scientific to-day.

Let us note that in the animal world the waters and lower life were associated in the account during day five, and the earth and animals were associated during day six.

The Bible story is that of plants, water animals, land animals and man. This is the true story of fact as proved by the specialists such as botanists, zoologists, geologists and archæologists.

True to nature now! True to nature then! Exact science then! Now science exact!

The last part of the creation story is related to the appearance of man and to his basic higher nature.

"*Man in His own image*" is the keynote. What more do we or could we desire or need?

We do know that man to-day has reason, volition, powers of decision, of variation of work, and of the immediate object to be reached. Thus the Book! The great Book of nature and reason tells us the nature of the Supreme Being.

From every source in all ages of human history we learn that the attributes and nature of God are exactly those of man, made like Him, in a limited degree. Therefore man is made "in the image of God."

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The last verses of Chapter One tell us that man was given the proprietary relationship over animals and plants. What are the facts to-day in this regard? Just this; man is master, and naturally assumes mastership over all other organic existence; yes, and inorganic as well on this earth. This is a fact universally known and understood, and should, with the foregoing, give an unshaken faith in the historic and scientific accuracy of this First Chapter of Genesis.

What more can a reasonable man or woman require or ask? Here we once more affirm that Genesis meets the facts, and was a teacher of true astronomic and other sciences 3,300 years ago or more; and, in no way, falls before the attacks made by men and scholars.

"THE NEXT GREAT AWAKENING."

ADDRESS BY THE REV. J. J. WHITEHOUSE, M.A.,
At Headquarters, on the 10th of April, 1930.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

Mr. Garrison has spoken about the courage of a Clergyman who, believing this Truth, will make it known. I cannot claim to be anything of a hero in that respect, because I am a North-countryman, and whatever I believe I must say. I want to speak this afternoon about the next great spiritual awakening, and ask the questions, is it imminent, and, if so, what conditions are producing it?

I suppose we have all felt at moments that we are living in a period which is working up for a climax of some sort. Every phase of life you examine to-day is abnormal. In fact, so abnormal is it, that the abnormal has become the commonplace! That is one of our difficulties. Look at our vast

ARMY OF UNEMPLOYED.

We are getting so used to them that the abnormality of it does not strike us to-day so forcibly as it did eighteen months ago. And this mood is percolating through every phase of life to-day. We are witnessing the abnormal in everything and we are accommodating ourselves to all kinds of strange experiences. What does this mean? During the War a good deal was said about the birth of a new age. The summer of 1914 ended one chapter of human history, and the introduction of another chapter was begun in letters of fire and blood. The thought expresses an actual reality which is the key to a great number of our problems to-day. We are at the beginning of a new age. We are trying to adapt ourselves to conditions which we do not understand. We are aiding the birth of a new age without realizing it.

It is like the period of adolescence. Boys and girls from thirteen onwards to seventeen or eighteen are in the grip of new forces that they do not understand and life seems curious to them. Everything seems wrong.

We are experiencing something like that. We are caught by forces we do not understand. We have to realize, as the first thing, that actually we have closed one chapter of human history and are beginning the first line or two now in these years of a really new chapter—a new age. You may think of it as developing into

A NEW TYPE

of civilization. As other epochs of the past have marked new beginnings—new levels, so this epoch is witnessing the emergence of something new. Take, *e.g.*, the outlook for Religion. What is the religious level of to-day in England? It is humanitarianism. You go to a man who does not go to church or recognize the necessity of organized religion, and you try to find out what are his conceptions of his duty to God—in other words, his religious level. You find he is perfectly happy if he subscribes to a hospital or some other philanthropic enterprise! I will not say that he looks upon it as a kind of insurance for the chances of the next life—I do not mean that—but it gives him a chance to express the religious emotion that he feels and that is his level. You may say that he hangs his religion upon that beautiful parable of our Lord, which is summed up in those striking words, "Inasmuch as ye did it to the least of these, My little ones, ye did it unto Me." Humanitarianism!

You go to the same man and ask him to give to Missions, or to build a church! He cannot see your point at all! He will give to his hospitals! but the more spiritual side of religion, the centre, the kernel of religion, personal allegiance to Jesus Christ, and opportunities for spiritual worship, well, that seems to be quite outside his faith and thought! I think you can see how he has reached that level, if you study the history of the last hundred years.

Bishop Gore, in one of his books, points out that there were three features which influenced the religious outlook of the 19th century a hundred years ago. The first was the growth of scientific knowledge, the second the growth of Biblical criticism, and the third, the industrial revolution.

Let us look very briefly at science. We know that practically most things that we have to-day in the way of advancement—scientific advance—have come to us within the last hundred years. Well, in the 19th century there was that movement amongst scientific leaders, led by Darwin and Huxley, on evolution. Before that scientific theory was launched upon the world, the belief of the average Englishman was that God had created every species as we find it now. Of course you know what the theory of evolution teaches—that one species is evolved from another. Well now, the result of the growth of scientific knowledge in the 19th century was briefly this—to substitute the reign of law for the influence of a personal God. That was the particular result of the scientific movement of the 19th century upon the religious thought of England.

Then, secondly, Biblical criticism. We know how the Bible was torn so that there was practically little left but the cover which binds it. Ewald and Strauss, one in the Old Testament and one in the New, practically left us nothing! Abraham was a myth or a tribal name! You could not believe anything practically that the Bible said, as actual fact, and then they attacked the life of our Lord and, so to speak, knocked out the foundations of our faith.

And then the third feature which influenced the religious thought of the 19th century was

THE INDUSTRIAL REVOLUTION.

The steam engine took the place of handicraft. Life was speeded up; men found, as the century went on, less time for religious meditation and religious thought.

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Putting those three features together, what was the general result upon the religious thought of England during that century? First of all, it cast doubt in the minds of many people upon the authority of our faith. The Bible appeared to be snatched away from us. The old belief in the creative power of God had been merged into a process of law.

The second was this: that social enterprises took the place that the Church had occupied previously. We are all religious—we cannot help it! We have got to find some expression for that deeper religious spirit in the heart of each one of us, and the expression it found in the 19th century and onwards into our century has been in social work. Ladies from the West End went "slumming" as they called it!

Is this sufficient, this humanitarian level? Is it the Christianity of Jesus Christ and of St. Paul? The answer is—it is part of that Christianity, but only part. There is a fuller vision of the faith.

How can we lead our day and generation from the average level up to the higher level—the fuller vision—the faith as we have it in the Holy Scriptures?

I suggest that a brief study of past occasions when England has been brought back to a fuller faith—a study of these restoration times would help us to understand the principles which guide these movements.

If you study the history of past revivals in England, you will find that they were produced by the restoration of some forgotten Bible truth. We will start with the 16th century—the Reformation. The conscience of the country had been in the keeping of an organized Church. The absolution of the soul was received from that Church. What was the forgotten truth in that? The forgotten truth was that man is justified by faith, individual faith, that no system and nobody human can come between—that the only Mediator is Jesus Christ, and we need none other.

When Luther preached that doctrine in Europe, and others in England had caught on to it, the

Heart of the Nation

said "Yes, that is what we want; that sounds true." As a result, there was a great surging back to God.

Then came in the next century—the 17th century—the Puritan revival. That was in the time of the Stuarts, when there was a recognized belief in the Divine Right of Kings. What the country wanted then was the Divine Right of God, the Sovereignty of God and the liberty of the individual to worship as his conscience dictates. Cromwell and the Puritan Fathers proclaimed that truth and England got behind them and there was a revival.

Take the 18th century, the Georgian period, when the morals in this country sunk about as low as they could sink and the religious vision was not very much higher. Blackstone said he went to hear every preacher of note in London, and he did not know whether they were preaching for Confucius, Mohammed or Christ! What did a country that tolerated that need? They needed conversion, a turn right round. Then Wesley proclaimed this forgotten truth, and it caught on like a flame from the south to the north of the country.

One other, the next century, the 19th century. Some of you are perhaps old enough to remember the Moody and Sankey Mission in England and America; how it caught on in this City of London especially, and at Cambridge. Why did it catch on? Was Moody an extraordinary preacher, or Sankey an extraordinary singer? No doubt, but that was not the reason. The reason was that they restored a forgotten Bible truth. There had been a revival in the early part of the 19th century led by Finney, who proclaimed the terrors of the Law. Then came Moody like a ray of sunshine, preaching the love of God. It was as if the sun suddenly shot out from the sky on a winter day; it was what people were hungering to know about, and men on the Stock Exchange went to hear the great Evangelist day after day at his mid-day services.

Now we have come to the 20th century. What is the forgotten Truth that will recall this country back to its allegiance to God? It is the Kingdom of God. We know a good deal about God's love, but there is the Gospel of the Kingdom which until quite recently we have not said much about; at any rate, we have not said what the Bible says about it. As one looks at present-day conditions, one feels that the whole world is thinking now internationally.

The moment is ripe for a pronouncement of this Truth, if we can only get it over in the right way; if we can only make people see that there is *a witness to be borne by the nation* as well as by the individual. What a tremendous thing it would be for the rest of the world if this country of England realized that we have

A Corporate Witness

to bear.

I was speaking last night, during the Lenten Services, about the progress of the Faith and the modern Mission. What a tremendous change has come on this problem within the last ten years? As I was telling the people of the hardships of the Missionaries pushing their way through the jungle, it suddenly occurred to me that to-morrow it may be the native can stand in his hut, and the preacher be in Westminster Abbey. Not only will his voice be heard, but he will be actually seen by television. What a tremendous thing it will mean for the world.

Is it at all likely that this great awakening is near? I believe it is. And my belief is based upon three considerations: First, I seem to perceive all over the world a gradual formation of two camps—the Camp of Righteousness and the Camp of Evil, and there is a definite grouping of men in one or other camp; and the second consideration is, the modern excavations which are going on in Bible Lands.

That is one of the most Providential things that has happened for a long time. In Ur of the Chaldees, which we were told on the authority of the critics did not exist, Mr. Woolley (who was sent out there by the British Museum, combined with the University of Philadelphia, that is, England and America) has unearthed much valuable evidence. There is Ur and there is Jericho! We were told a week or two ago that they had found the actual evidence of the Flood in Mesopotamia, and also that they have come across the very walls that fell down flat in the time of Joshua. What is all this doing for us? It is making the Bible so clear that it cannot be challenged.

And then, thirdly, there is the stress of circumstances. I am one who believes that the authority of the Pyramid will be

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found to be absolutely right. It is only because any who doubt have not got the veil lifted, so that they can read the signs of the times aright.

The prophets tell us, there will come a time of stress for this country, when we will be absolutely up against it. When we are up against it, then it is that we shall call upon God to "do it for us." Then will come the next great awakening! And this is where the British-Israel Truth will be revealed as leading in the Vanguard. But let us approach this awakening, which may be nearer than we think, in the spirit of humility and with no other desire in our hearts than the desire to serve. There must be no jingoistic note sounded! We have nothing to boast about. The real note should be a note of humility. Let us also get a true balance of Bible truth. So many people have the idea that we leave Jesus Christ out. I always start by pointing out that He is the Saviour of the whole world, and God has selected one nation amongst all the nations to bear witness to this truth.

Consistency of Life is the thing that tells every time, and if we could have Britain consistently Christian, methinks that the nations of the world would come to us and say, "You have given us many good things—you have shown us how to be just and merciful—you have broken the shackles of slavery—you have taught us how to colonize and make enemies into friends. Now we want your best gift. We perceive that you have been with Jesus Christ, and we too want the Christ Who has made you great."

NATIONAL REDEMPTION.—I.

By A. R. H.

Widespread misconception exists regarding the meaning and significance of national redemption. Many confuse it with world salvation. But redemption and salvation are not synonymous terms.

Redemption means to "bring back." Salvation means "to restore to health."

This article has been written to show readers the part played by national redemption in the scheme for world salvation.

Of the seed of Abraham there are both "One" and "Many." There is the "one" seed paramount—Christ. And there is the multitudinous seed formed into a nation of light-bearers destined to take the "one" seed which is Christ to all the nations of the earth.

Christ is a light to the Gentiles. He is the glory of the servant nation called to take His light to other nations.

The guarantee that the servant nation will rise to its high calling lies in the fact of national redemption. It was expedient that Christ should die, not for the world's salvation only but also for the redemption of Israel.

For the working out of the plan of world salvation depends upon the ministrations of a redeemed race. Christ died as Redeemer of His People, and by His death they are nationally redeemed, i.e., brought back into covenant relationship with God.

As Redeemer, Christ stands guarantor that the race shall not fail in service to the world.

* * *

In their National Church liturgy the British People claim to be God's servants.

Some people think it is presumptuous on our part to make such a claim, and so it would be if the choice rested with us as to whether we were God's servant nation or no.

"Ye have *not* chosen Me, *but I have chosen you*,"* said JESUS, and this principle is as true to life *nationally* as it is individually.

As a nation we are called *by grace* and not of ourselves. For the promises made to our fathers upon which our calling depends came as a result of the justification which is *by faith*† and *not* of works.

As a RACE we could never have qualified for election as God's servants on our own merits (by the merit of our own self-righteousness), neither could any other people, race or nation have so attained election.

"The Lord thy GOD hath chosen thee to be

A SPECIAL PEOPLE‡

unto Himself, *above all people*, that are upon the face of the earth. The LORD did not set His love upon you, *nor choose you*, because ye were more in number than any people; for ye were the fewest of all people."

Such was the message to the Brith-ish Peoples as they stood upon the threshold of the Land of Canaan at the very genesis of their career of colonial adventure.

To take the Union Jack§—the Pax Britannica[1]—to the ends of the earth, to "establish the earth" and "inherit the desolate heritages"[2] has been but preliminary to the firm establishment of the Christian faith, indeed to that very end!

Isaiah's remarkable message to the Brith-ish Peoples in the

ISLES OF THE SEA[3]

makes this fact both eloquently and abundantly clear.

To "bless" means literally "to redden with blood." By these means (*i.e.*, colonization and setting up of the government of the throne of DAVID) is the end—the taking of the blessings[4] of the atonement—being achieved this very day before our eyes.

Some good people, however, still cannot see how GOD could possibly use the throne *apart from* the perfect spiritual and moral excellence of the individuals occupying it.

They quote for example the names of some of the kings of Israel and certain of the early British kings.

But the THRONE represents the CROWN. And the CROWN is above the King. The CROWN is the invisible—the King the visible—symbol of national unity.

The CROWN is permanent, never changing. The kingly representative may change, but even in the hour of death the proclamation goes forth: "*The King is dead; Long live the King.*"

To those who imagine that the usefulness of an instrument in the hand of GOD *depends more upon the individual than upon their office*,[5] we address the following question:

* John xv, 16.
† See Romans iv, 3 and 13, etc.
‡ Deut. vii, 6.
§ Union of Jacob.
[1] The Government and Peace of Isaiah ix, 7.
[2] Isaiah xlix, 8.
[3] Isaiah xlix.
[4] Genesis xii, 3.
[5] Caiaphas does not seem to have been a particularly good man, but God used him in his capacity as High Priest for the utterance of a prophecy concerning Jesus. See John xi, 49-52; verse 51 makes it clear that it was not the individual that God used but his office or official authoritative position as High Priest.

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Does GOD use Christian people *apart from* the perfection of the individual, and *can* GOD use the KINGDOM apart from the righteousness of the people composing it?

It is obvious that the individual Christian, however sanctified and consecrated he may be, can *never* claim to be a fit instrument *by virtue of his own* righteousness.

But GOD *can* use him all the same and *does* use him.

However worthy the individual believer may be—however exalted, noble and perfect his character—yet, brought under the searching light of the Christ-standard, his " righteousnesses are as filthy rags."

But he is *not* acceptable to GOD *on account of his* righteousness. He is acceptable and can be used of God *only because* by faith in Christ, he has the righteousness *of* Christ. His righteousness —the *perfect* righteousness which is *of* Christ—is *imputed to* him.

The more holy the individual Christian, the better the instrument he becomes—the more fully GOD can use him—but his usefulness *does not depend upon* personal devotion or righteousness—*but upon faith.*

In the case of the BRITH-ISH KINGDOM and the

THRONE OF DAVID

the principle is much the same.

The doctrine of redemption fulfils for the KINGDOM[6] much the same function as the doctrine of justification by faith performs for the individual believer.

REPORTS BY COMMISSIONERS AND LECTURERS FOR 1929.

THE work of the year has proceeded satisfactorily, and steady progress has been made.

Lectures have been given regularly at 48 centres. Of this number seven are in the South-Western Area, which has been temporarily placed under my care.

Of the remaining 41 centres six have been opened during the year, viz., Deal, Earlsfield, Fordingbridge, Ryde, Totland Bay and Woking.

During the year I have given 260 lectures, this number being fewer than in the previous year owing to the month's holiday kindly granted to me in the spring, when I visited Palestine and the Near East.

The work in my Area is now more than two men can discharge, and I am now being assisted by the part-time services of Miss Hamilton Hunter, Rev. E. A. Couldrey, and others.

Arrangements are in hand for the opening of new centres at Sevenoaks, Tiverton and Dartmouth.

I am greatly cheered by the growing interest I find everywhere, and am positive I could open new centres in every town in my Area if men could be supplied to give them systematic attention afterwards.

I have not encountered any real difficulties or any severe opposition. We praise God for the constant blessing which has attended our labours.

JOHN J. MOREY.

* * *

1929 has been for the most part a repetition of previous years. It has been taken up principally with lecturing up and down the country, chiefly in the Southern Area. I have delivered during the year some 200 addresses and sermons.

During the year the Crusader Movement has been inaugurated, and I restarted the Speakers' Training Class with a view to supplying suitable speakers for the Crusader meetings. It is hoped to establish a Speakers' Correspondence Course, so that those who are unable to attend the London classes shall, however, have the benefit of training by correspondence. I organized a Summer Convention at Llandrindod Wells, Mid-Wales, at the end of August. This was a distinct success and justified the holding of our Summer Convention this year at Llandrindod instead of at Glastonbury as in previous years.

We continue by the Grace of God unto this day.

(Rev.) JOSEPH GAY.

* * *

The Midland Commissioner during 1929 laboured in 31 towns and cities, gave 111 public lectures, conducted two missions and assisted in 25 other meetings.

Foundations have been laid in various places where it is hoped to build in the future and an immense amount of literature has been circulated throughout the Area.

Vitality of the Branches has been well maintained, and a very large number of persons have been interested and expressed acceptance of our Truth.

The national message of the Bible to our race is being driven well home, and is becoming fast embedded in the racial consciousness; a fact of immeasurable importance.

The financial position of the Midland Area continues excellent. All expenses of work in the Area have been met out of local resources, and a substantial balance remains toward cost of work planned for 1930.

It is a happiness to refer with gratitude and admiration to the energy and love of our workers everywhere. One wonders whether in the whole field of Christian service there can be found such a wonderful fellowship; such warmth of affection, steadfastness of zeal, self-sacrificing devotion, and readiness to spend and be spent in prosecution of the King's business, as we find among these banded together in the Cause of Kingdom Truth.

A scheme has been launched for uniting all members and adherents in the Area for a weekly day of prayer for definite objects mutually agreed upon.

We feel that God is at this time challenging us by events to persistently enquire of Him, that *He* may do *for* us all the wondrous things recorded in His promises.

(Rev.) T. H. WHITEHOUSE,
Midland Commissioner.

* * *

It is possible to report a year of very distinct advance in the North. The opportunities that my splendid henchman,

[6] " I have graven thee upon the palms of My hands; thy walls are continually before Me." Such are the wonderful words in which the Redeemer of Israel confirms the fact of national redemption for His Brith-ish People in the Isles. See Isaiah xlix, 16, etc.

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Mr. Whitton, and I have had, have increased almost beyond the possibility of our dealing with them. With one single exception, the many Branches are in a very healthy condition, and this is due, I think in the main, under God, to having good and spiritually-minded officers.

A notable feature of my work has been a striking increase in the number of drawing-room meetings held.

I have given 108 addresses during the year, and have used the services of four lieutenants, to go to places in Yorkshire, when I was unable to go myself. These four, whom I have had the privilege of teaching, have done very excellent work, and a demand for their services has been created.

We have lost a very valuable worker in Mr. J. Tench, who kept work going in County Durham, and it is difficult to continue his work from Bradford. But in spite of the seriousness of his loss, we hope to make progress up in the far north of this Area, and hold regular lectures in several centres.

(Rev.) GUY F. WADDINGTON.

* * *

During the year I have addressed 131 meetings. 1929 has been a year of immense progress in the work of the British-Israel local Branches.

Audiences have been most appreciative; there was better organization everywhere, and a growing keenness for more knowledge.

The British-Israel Crusader Movement was started. We had long set our hearts on carrying on British-Israel activity among "the lambs" of the flock.

It is a new development with tremendous possibilities. Given skilful treatment, sympathy and understanding it will set youthful Britain aflame.

The spirit of the Movement was well expressed by some young recruits at a recent Crusader meeting when they said: "B.-I.C. does not stand for British-Israel Crusader only. It also stands for 'British Isles for Christ,' and we mean to help win them for Christ."

E. HAMILTON HUNTER.

* * *

The Area of the Northern London District was increased early in the year and extended to include the Counties of Cambridgeshire, Norfolk and Suffolk, and the work has been steadily developed throughout the Area, opportunities opening up on all sides for meetings, followed up in many cases by the formation of a Branch. The vigorous Branch at Hornsey has been a success from the start. Oxford after passing through a rather difficult time has taken a fresh lease of life, and advantage was taken of some meetings arranged by Mr. Garrison at Cambridge to start a Branch which is steadily increasing in numbers and usefulness. The arrival of autumn saw renewed activity in most of the older Branches, and new Branches have been opened in Welwyn Garden City, Highgate, Lowestoft and Saxmundham. A beginning has been made at Hertford, King's Lynn, Norwich and Ipswich, and it is hoped that the New Year will see the starting of Branches in all these places, while openings have occurred in Sudbury, Suffolk, Linton near Cambridge, Hook Norton near Banbury, Royston, Herts, and Wembley. I was invited by the Vicar of St. John's (Hounslow) to preach on two successive Sundays on the subject of British-Israel to large and appreciative congregations, and have had opportunities at St. Mark's (Stratford), and St. Mary Magdalene (Holloway). At the last-named Church I gave a series of Advent addresses on Prophecy, and a desire has been expressed for the formation of a Study Circle. Opportunities have also occurred of discussing the subject with clergy and ministers, and a good quantity of literature has been circulated. As last year, I have had calls from other Areas, but the rapid development of the work in the Northern London Area makes this less and less possible. As the year closes and another opens the outlook in this Area may be said to be distinctly promising.

(Rev.) T. SPARSHOTT JOHNSON.

* * *

The past year has been one of steady progress, notwithstanding the setback owing to unauthorized statements regarding the Great Pyramid measurements and the month of May, 1928, not made by Federation lecturers, and which were promptly corrected and explained by our lecturers and written word. During the year 70 lectures have been provided for the Branches in my Area, and 21 visits to Branches made personally. Five B.-I. sermons have been preached in Churches of England, and a B.-I. Bible Class taken on 38 Sunday afternoons.

Most of the Branches in the N.-W. Area are clamouring for a mission from Headquarters. Three newly-formed Branches are ripe for such a mission, and districts at present untouched would heartily respond. Older Branches are also asking for a mission. There is ample evidence of increased interest and circulation of THE NATIONAL MESSAGE.

A "Full-time Commissioner" is greatly needed in this Area. With his advent I can visualize great and lasting strides being made.

May I take this opportunity of personally thanking all who have so ably assisted me by consenting to give of their time and ability so freely to lecture to our Branches.

In conclusion, pray! pray! pray! No appeal is made to God in vain. He will help us where human help fails.

SAML. E. STEELE,
Organizer, North-Western Area.

* * *

1929 has been a wonderful year, much has been attempted and progress has been made.

It has been my privilege to conduct eight Missions in various Branches, besides organizing other Missions in Sheffield. have given well over 200 lectures and addresses during the year. I have also paid over 500 visits to the homes of our members.

The correspondence columns of various newspapers have been frequently used by me in spreading British-Israel Truth. In this way I have carried on lengthy campaigns in four well-known provincial newspapers, thereby gaining much publicity for our teaching.

Last August I visited Barrow-in-Furness, where I had four very successful meetings, and thus began a work which has been well followed up by Mr. Brenchley, who has recently formed a Branch of the Federation there.

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Mr. Brenchley has also established a Branch at Bolton, where he is doing a good work.

I must acknowledge all the help and encouragement which I have always received from our Northern Hon. Commissioner, the Rev. R. G. F. Waddington, who is also doing magnificent work for our Cause.

True, during 1929, we have reached many thousands in our district with the Kingdom Message, BUT THERE ARE STILL MANY MILLIONS IN YORKSHIRE AND LANCASHIRE who have never heard of it.

Ten and a quarter millions of people live within 50 miles of Manchester Town Hall—more than live within 50 miles of St. Paul's Cathedral.

We need at once a full-time Commissioner, who is a capable organizer, and who thoroughly understands the ways of the hard-headed Northern people.

Given the right man, I can see a mighty revival breaking out in this district in a very short time.

WM. WHITTON.

* * *

I think I may feel encouraged by the last few months of British-Israel work in Bristol and its environs. The greater number of the meetings are inaugural—in many cases the audiences have never heard B.-I. Truth expounded, or in all cases have a most imperfect knowledge of it. Personally I find that it is a plant of slow growth, and that at "question time" one meets with a considerable amount of bias. However, with the exception of three cases out of 52 meetings (and these were at Modernist places of worship) there has always been a distinct desire to hear more, and where I have been fortunate enough to obtain a series of meetings I have invariably found the interest to increase and deepen, and several have come forward and avowed themselves believers. And in view of the marvellous increase and wide spread of British-Israel teaching in the past decade, it could not well be otherwise.

E. PALMER BOTT.

* * *

Since my appointment as a lecturer for the Principality of Wales I have to report a slow but sure progress.

Interest has been revived in some districts and virgin soil sown with the seed in others.

I have preached, lectured and held drawing-room lectures in 19 different centres. These have covered such counties as Pembrokeshire, Glamorganshire and Breconshire. In every instance the message was well received.

I am hopeful of seeing Branches formed shortly at Pontypridd, Newport, Merthyr Tidfil and Port Talbot.

Each week, on Thursday, Friday and Saturday, our Literature Stall is open in the Cardiff Market. The Stall is open for 17 hours. During these hours one comes across people from all parts of the Principality.

This is the most important part of my work for the moment, as it has created opportunities for carrying the message into other towns.

Sale of literature is good, and I have sent some hundred or so copies of the special number of THE NATIONAL MESSAGE to private individuals.

Without exaggeration we have in these ways reached at least 2,000 people during the past six months.

(Rev.) WALTER T. MEDHURST.

"THE FAITH THAT REBELS."

"A RE-EXAMINATION OF THE MIRACLES OF JESUS."

BY D. S. CAIRNS, D.D.

"The challenging title of as fine a book as we have read for many years."—(*British Weekly.*)

"At last we have a book on miracles which really moves the problem out of the stalemate into which it had fallen."—(*Guardian.*)

A BRIEF REVIEW.

Having fairly and fully explained the rival theories of miracles—Traditional and Modernist—Dr. Cairns sets forth the view of miracles contained in the Synoptic Gospels themselves, using the Old Testament as the lexicon of the New, getting at the Old Testament presuppositions that governed the thoughts of the Apostles, especially as regards God's covenant of sovereign grace with Israel; the Moral Order of the world; the Spirit of God; and the Kingdom of God.

The point emphatically stressed is the fundamental position of faith in Hebrew piety, since Abraham began the story of faith by going out of Ur of the Chaldees. The Divine life communicated by grace can be received by faith alone. Hence in the Old Testament, as in the New, faith is the subjective condition of salvation. Never was there a truer account of the religion of Israel given than that in the eleventh chapter of the Epistle to the Hebrews. The writer had learned in the school of Jesus to understand the very soul of the religion of His people.

In the Synoptic narratives the first point to notice is the extraordinary emphasis put by Christ everywhere on the necessity of faith. This is the element in His teaching which is, as it were, blurred and half suppressed under both the Traditionalist and Modernist views. Regarding it as necessary to go into this with some detail, the Principal of the Church College, Aberdeen, at length makes it perfectly clear that the whole realm of sin within the heart and of tragedy from without, not being part of the unchangeable order of God, were effectively dealt with by the Father, through the Spirit, in answer to the prayers of faith of the "Ideal Son," Who invited His disciples to similar enterprises of faith and works.

In the middle of the book it is reasonably contended that the idea that Nature is a rigid system, impervious and inflexible to the spiritual world, must be abandoned. Nature is dependent upon God, is purposive throughout towards His spiritual ends, and is plastic in His hands for the guidance and discipline and ultimate perfection of free human spirits.

The positive evils which man through the centuries has been enduring from the great system of Nature are signs that man has not yet attained full spiritual maturity. Thus it would seem to follow that Jesus of Nazareth, being the true Son of God and the ideal human being, it was fitting that He should show Himself uniquely master of those natural evils by the miracles He wrought and empowered His followers to imitate. Faith in the all-controlling power of God was

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and is the indispensable condition. The faith of Jesus in the Almighty Father, like all faith, was woven of three strands—faith in God's power and reality, faith in His love, and faith in His perfect liberty to help men, "a truth which was obscured so long as men believed in the completeness of the scientific explanation of reality, but whose possibility is now in process of being demonstrated by our fuller knowledge of the limits of science."

Why should religion accept limits to the power of the love of God and the possibilities of prayer? Against all such limits set by man's unbelief stands Christ, with His incessant "Have faith in God."

"The malady of our time lies in its contracted thoughts of God. We think too narrowly and meanly of His Power, His Love and His Freedom to help men. That is what the miracles of Jesus and His teaching about faith mean."

These unique deeds are seen to be the natural results within a Spiritual universe of the appearance of a unique Personality. But they are unique in degree, not in kind; and therefore the believing followers of Christ never need be intimidated by the Modernist idea that Nature is a completely closed physical system. On the contrary, there is no part of it that is not open to the petitionary prayer of faith which can remove any obstacle, however great, standing in the way of the Kingdom of God.

A. P.

WEEK BY WEEK.

By A. R. H.

Last week we advanced a plea for recognition of the value of our great temporal heritage. We stressed the importance of the material basis of the Kingdom-organization in the earth.

Tribulation is teaching us that the spiritual and economic forces in the life of the nation are inseparably intermixed. The material forces of the Kingdom cannot flourish without spiritual inspiration behind them. The spiritual activities of the Kingdom fail to function on the material plane with the waning of national economic health. Both activities are interdependent.

The life of the nation and its spiritual witness to mankind alike depend upon continuance of material prosperity.

Money itself is not evil. It is the inordinate love of money which is the root of all evil. God, Who is the Giver of all good things, has richly endowed His People with natural resources so that their spiritual mission to mankind may not fail for lack of proper equipment.

The pioneer spirit which has been instrumental in wresting the hidden wealth from the everlasting hills and in establishing the earth and inheriting desolate heritages is a truly religious spirit.

The elect race have a part to play as well as the election of grace. And right nobly have they played their part of colonization—Kingdom-Empire building.

* * *

In these difficult times of transition we need to revive the doctrine of individualism upon which our EMPIRE has grown great and preach the gospel of Kingdom-prosperity.

Even the *Methodist Recorder* begins to see the importance of the material side of Kingdom-activity. In a leading article stressing the point that TRADE is vitally related to RELIGION, it says: "Christian men and women are under a sacred obligation to work for

A REVIVAL OF TRADE.*

if only to provide work for the victims of unemployment.

"But there is more than this to be said. If the BRITISH NATION should lose its industrial leadership and sink into poverty, *then its religious and philanthropic witness must inevitably suffer decline.*

"The good causes which rely upon the British people for their main support are almost numberless, and no Christian man can view with equanimity the prospect of the withdrawal of such support.

"No one will doubt that the great work of the BRITISH MISSIONARY SOCIETIES could hardly have been achieved apart from the material prosperity of GREAT BRITAIN in the last century."

Commenting on the fact that money for missionary activity is not forthcoming at present in large enough sums the article continues: "What is the reason for this? Not spiritual decline we are persuaded. We doubt whether there ever was a time when there was so much enlightened enthusiasm for Foreign Missions as there is to-day, or a greater readiness to make sacrifices for this cause.

"The failure to raise the requisite amount of money is to be traced, not to lack of enthusiasm, but to lack of means. In a word, *bad trade is hampering and limiting* the missionary enterprise of the CHURCH.

"The same applies to the appeal which is being made for the Ministerial Training Fund and which is as yet meeting with an inadequate response. We refuse to believe that the majority of our people do not realize the importance of giving a thorough training to our accepted candidates for the ministry.

"We are not persuaded that this generation is less enlightened and discerning than that which built the COLLEGES. Here again it is *lack of means* that hinders us. *The root cause of our difficulties is bad trade.*

"It follows from these considerations that Christian men and women ought to be eager to help to bring about a revival of trade.

"The ways by which this is to be accomplished are primarily the concern of business men and economists. But the Churches may help to

CREATE THE SPIRIT†

and atmosphere in which our problems can be discussed and solved. They can make the people realize that there are *vital spiritual interests at stake*, and that there is need for serious co-operative and self-effacing effort to cope with the present situation.

"Politics have entirely changed their character in the last generation. Now the questions which agitate the electorate are economic, social and industrial. These cannot be dealt with in the old way. Less than ever is all the truth on one

* Revival of Trade and Revival of Religion are inseparably linked together, as witness the outpouring of the spirit of Ez. xxxvi. 25-27, followed immediately by material blessing of verses 29-30, etc.

† We want a new spirit in industry between employer and employed. The Churches should pray for the outpouring of the new spirit of the new covenant upon the heart and mind of the Nation. See Jer. xxxi. 33-36, and Ez. xxxvi. 26-27.

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side, and the complex and delicate problems which confront us need for their solution an open mind, freedom from party bias, *and a readiness to co-operate with all men of good will.*

"The question of tariffs, for instance, should be lifted clean out of party politics and should be discussed and settled on its merits in the COUNCIL of the NATION.

"Unemployment is a question which demands the unprejudiced and co-operative thought of the best minds of the NATION.

"*We believe that Christian men should make the state of trade a matter of prayer.* We are not anxious that our people should be prosperous for the sake of comfort and ease. Adversity has its uses and we are discovering them in these difficult days.

"But it is time to face the fact that if BRITAIN is to have a future as glorious as its past, no effort must be spared to restore our declining trade. *We trust men of all parties will co-operate in the service of the country, and through the country the service of the world.*"

Thus tribulation is helping our NATION to catch the vision of the fact that it is through BRITAIN that "*all the families of the earth*" are to be, have been and are being blessed.

It is doing more. It is preparing the ground for the preliminary stages in a movement to restore the Divine Constitution. Everywhere the conviction is gaining ground that PARLIAMENT should be freed from party manœuvres and conform more truly to the highest ideal of what a great

COUNCIL OF STATE

should really be. Popular feeling in this regard was admirably summed up by *General Smuts* recently when he said: "GREAT BRITAIN is fundamentally sound, but I feel convinced that you are up against a hard struggle, and that there should be far more national co-operation than is at present apparent.

"The time is rapidly coming when there will have to be a great effort of co-operation. The problems which your Country has to face are greater than any single party can solve, and the interests of the NATION will have to come first. With combination and the scrapping of party politics the country will undoubtedly win through."

Here we have nothing less than the call for the manifestation of

A NEW SPIRIT

in the administration of government. The people are looking for a new type of government—a national government—a truly constitutional government.

Theoretically to-day the government is carried on by the KING in COUNCIL. The establishment of a COUNCIL of STATE pledged to carry out the principles of the Divine Constitution (upon which Britain's present Constitution is based) would bring us closer to the influence of the throne and of Him‡ Whose influence overshadows that throne than we have ever been before.

If Tribulation leads us to restore the Divine Constitution it will have been well worth while. For the restoration of the Divine law and principles of government *must precede* the coming of Him Whom the heavens now retain.§

‡ In looking to the earthly kingly occupant of the Davidic throne we must never lose sight of *Him* Whose minister he is.

§ Acts iii, 21.

National prayer for the revival of trade is all to the good, since it will inevitably lead us straight on to preparing the way for the coming of the KING.

Britain's deliverance is certain. But there is significance in the strong suggestion for the necessity of national prayer: "I will yet for this be enquired of by the HOUSE of ISRAEL to do it for them."¶

"AS DUCKS TO THE WATER."

How is it that some people absorb B.-I. teaching as naturally as ducks take to the water?

First.—I think it is because they have never had any doubts about the Bible, so that when new truths are revealed, it is no surprise for them, but only the natural outcome.

Second.—They were taught the Scriptures from their youth, and received them without questioning them, for as soon as one commences to question God's Word, he is running a grave risk of weakening his faith in it and in God.

Third.—I think God reveals His purposes to those who come to Him empty and praying to be filled.

For instance, suppose one person comes to another for information, but is so puffed up with his own superior knowledge, how can he expect to learn anything? Is not that how our Lord saw it when He thanked His Heavenly Father, saying, "Because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes . . . . . for so it seemed good in Thy sight"? (Matt. xi, 25-26.) M. W. P.

A REVIEW.

"JOEL'S PROPHETIC MESSAGE AND WARNING."

BY HOWARD B. RAND, LL.B.

THIS is the title of a very valuable little book from the pen of Mr. Howard B. Rand, LL.B., which is a very real contribution to that literature which has gathered around the prophetic Scriptures. Mr. Rand has allowed the book of the prophet Joel to speak for itself. Realizing the tremendously important fact that the Anglo-Saxon race is descended from the Northern, Ten-tribed, Kingdom of Israel, he shows, with convincing clarity, that the message of Joel has an application and an implication to these last days in which we live, and therefore is a message to which God's Israel nation should give prayerful and diligent heed. He deals with the Book of Joel in its three natural divisions. The first part deals with the Judgments which will fall upon Israel because of her impenitence. In the second part the author rehearses, with great vividness, the attacks of Israel's enemies, Israel's repentance, and the restoration of the Kingdom as God's answer to Israel's prayer. In the third part of his book, the deliverance of Jerusalem and the judgment of the nations, Mr. Rand has laid the prophetic student under a deep debt of gratitude to him. One realizes, as perhaps never before, how completely the message and warnings of this old-time prophet are having their complete fulfilment in our day and generation. The light of modern events is falling upon the Holy Scriptures and transforming them into messages more germane to our time and age than

¶ Ez. xxxvi, 37.

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anything which might come from the pen of our modern sage and scholar.

While dealing with the Book of Joel, Mr. Rand, with that ease of the expert, roams through the entire prophetic Scriptures both of the Old and New Testaments, and marshals them in one common witness to the truth which Joel proclaims. By so doing he has increased, to a great degree, the value of his book. If further confirmation were needed, other than that which is freely distributed by Mr. Rand throughout his book, for the message and warning which the prophet Joel gives, then Appendix A, giving the evidence of the Apocrypha, is worth while. Appendix B, a reprint of an editorial which appeared in the *Boston Herald* for May 25th, 1929, is very arresting. This book will enrich any library to an extent far beyond its size. No earnest Bible student can afford to be without it. J. G.

QUESTIONS AND ANSWERS.

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

QUESTION.—What constitutes a Gentile? Were the Israelites ever so classed in the Scriptures?—A. C.

ANSWER.—The word "Gentiles" is one equivalent of the Hebrew *goiim*, which is represented in the English also by such renderings as "nations" and "heathen." The Revised Version very frequently replaces the Authorized Version "Gentiles" by "nations." The actual word "Gentiles" (Heb. *goiim*) occurs 30 times in the A.V. of the Old Testament, and some 98 times in the A.V., N.T. It does not occur in the singular ("Gentile") at all in the Old Testament, and only twice in the New Testament.

The Hebrew word *goi* has the same root meaning as *'am* ("people"), which occurs more than 1,500 times in the O.T. In their primary sense of a *connected body* (cf. Deut. xxxii, 21), *goi* and *'am* are both applied even to troops or herds of animals (Joel i, 6; Prov. xxx, 25, 26). So the plural forms *goiim* and *'ammim* have the general sense of *nations* or *peoples*. Ultimately, however, the application of the singular *'am* with rare exceptions (Gen. xxvi, 11, of the Philistines, Exod. ix, 16, of the Egyptians) was confined to the Israelites, while the singular *goi* was generally, though not exclusively, applied to other nations (although in Isa. i, 4, and Zeph. ii, 9, *goi* and *'am* are both used to designate the people of Judah and Jerusalem).

The Hebrew *goiim* occurs very frequently in the O.T. as a designation of non-Israelitish peoples (cf. 1 Sam. viii, 5, 20; 2 Kings xviii, 33; xix, 17; 1 Chron. xiv, 17; xvi, 24; 2 Chron. xxxii, 23; xxxvi, 14; Neh. v, 17; Psal. lxxix, 10; cvi, 47, etc.).

The Greek LXX and the Greek Testament employ the word ἔθνος (*ethnos*) for nations (Gentiles), speaking generally, and λαός (*laos*) for the chosen people, although *ethnos* is not infrequently used for the latter, and that without any disparaging distinction (cf. Luke vii, 5; xxiii, 2; John xi, 48, 51, 52; xviii, 35; Acts x, 22; xxiv, 3, 10, 17; xxvi, 4; xxviii, 19).

It will be seen therefore that it is somewhat difficult to draw a hard and fast line when endeavouring to distinguish between the different Hebrew and Greek words, translated Gentiles, heathen, nations, etc., in our Bible. In Gen. xlviii, 19, "fulness of nations," the Heb. word is *goiim* for "nations," whose meaning may have a double application.

In 1 Cor. x, 32, "nor to the Gentiles, nor to the Church of God," the Revised Version correctly reads, "to Greeks, or to the Church of God" (cf. also John vii, 35; Rom. iii, 9, etc.), which is the more correct translation, although the sense is much the same, for to the Jews of that period Greek culture and religion stood for the culture and religion of the non-Jewish or non-Hebrew world.

In conclusion, it practically means that the "Gentiles" or "nations" were those who were not of the Jewish religion (especially in later times). Hence, assuming that the scattered seed of the House of Israel were to be reckoned amongst the nations, they would appear to the Jews as "Gentiles," inasmuch as they were non-Jewish, although they could yet be of the seed of Abraham. The Jews regarded both Ephraim-Israelite Gentiles and ordinary (non-Jewish) "Gentiles" in the same category. This would account for the hostile feeling which the Jews displayed towards other nations and peoples.

STANDING ON A ROCK.

By E. M. Foster.

BRITISH-Israel has often been called a bright ray of light piercing the darkness. No metaphor seems too strong to illustrate the revelation it gives. How, then, shall we describe the incredible hardness of heart of the many Israelites in our midst? Many of them who cannot believe, do not even wish the teaching were true. They persist in calling it a new idea, when we know that it is only the old true idea once more revived to lead Israel in the way she should go.

When the Renaissance brought classical literature back to Europe, with what delight it was hailed! It was seen in every walk of life. The courtier writing his sonnet tried to vie with his master Horace, and the commoners crowded to the Globe to hear Shakespearian drama pack-full with classical feeling and allusion. Can we picture an England so dull as to be incapable of appreciating these things?

And here and now we have our splendid Federation heralding a greater glory than that of Greece and Rome; and thousands do not even trouble so much as to enquire. Must we then despair and cry out that the glory has departed? Never, never. Although the Shekinah was removed from the Temple, God never deserted and never will desert His Israel. Through many trials, out of Egypt and into the Promised Land the Isaac nation came into the Appointed Place. And even now the returning march eastwards has begun. We who hold the Gospel key can ever rejoice, for not even the gates of hell shall prevail against us.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH and Miss Hamilton Hunter were the speakers at Headquarters last week. The former and the Rev. E. A. Couldrey are announced for next week: Wednesday at 3, and Thursday at 8. The Bible Study Circle, conducted on Wednesdays at 6 p.m. at Headquarters by the Rev. W. Andrew Sinden, is affording light and help to the goodly numbers who attend. All are cordially invited. The meetings continue each Wednesday until further notice.

* * *

On Saturday next, May 24th, Empire Day will be observed by a special gathering at Headquarters, 6, Buckingham Gate, S.W. Tea Social from 4 p.m., followed by an address by the President of the B.-I.-W.F., Major J. Knowles, O.B.E., and a lecture on "India, Past and Present," by Mr. Herbert Garrison, who will introduce a fine series of lantern pictures from his large and comprehensive collection. This subject has been chosen in view of the present situation in India about which something will be said.

* * *

L. K. writes from South Africa:—"I enclose cheque towards your appeal in THE MESSAGE of March 22nd, and pray for God's blessing on your work. Your teaching has proved wonderfully helpful to me personally, and there is indeed a movement among my dry bones."

* * *

HARROW AND WEALDSTONE BRANCH.

Mr. Harrison Hill gave his address on "The Bible in Song and Story" on Thursday evening, May 8th, with musical illustrations. Mr. Douglas Chambers (son of the late Rev. Arthur C. Chambers) presided. Miss Beck, in welcoming the Chairman, expressed the great honour and respect in which his father was held. The lecture was an impressive statement of the fact that the Bible is the basis of English literature and especially of the poetry and hymnology of the English-speaking race. The audience joined heartily in singing George Herbert's setting of the twenty-third Psalm and the Psalm of the Great Hallel (Psalm cxiv), traditionally believed to be the hymn sung by our Lord and His disciples at the Last Supper. "And when they had sung an hymn, they went out into the Mount of Olives." (Matthew xxvi, 30.) "Sing, O Israel" (the tune composed by Mrs. Garrison; words by the Lecturer) was also quickly learned by the audience and sung for the first time in Harrow.

* * *

The Rev. T. Sparshott Johnson has recently addressed meetings in Worthing, Woking, Sutton, Royston and Edgware. The last two places have recently been entered, and there is a prospect of Branches being started in the near future.

* * *

Miss Hamilton Hunter addressed a large gathering at Blackheath on the 24th ult., the subject being "Israel Traced in the Bible to Britain." At the close Miss Hunter appealed for further individual efforts to spread the great Truth. Eight new members were enrolled.

One of our members sent THE NATIONAL MESSAGE to a nephew in the R.A.F. in Iraq. The paper was at first neglected; but later the recipient had occasion to journey to Jerusalem in charge of a convoy. While travelling in the train his travelling companion interested him in the British-Israel subject and asked him to secure a certain book from Headquarters. Others were sent for, and now a group of young men in a bungalow in Mesopotamia are studying the subject for themselves. Thus the seed is scattered and fructifies.

* * *

W. S. G. writes:—"I read your Annual Report with delight, and wondered at the strides you are making. The excellent response to your teaching must greatly rejoice your heart. 'The Nation' and 'The Church' which has befogged Christian leaders and teachers is now plain to me, thanks to your literature. I am an organist, and there is now something very beautiful and real in the Church of England Service. May you be blessed with good health, and may the Spirit of God guide you in all things."

* * *

Miss Hamilton Hunter writes to correct what she fears may give a wrong impression in the notice of her lecture at Walsall which appeared in our issue of May 3rd, where she was stated to have explained Redemption as being *national*, and Salvation *individual*. The lecture, she says, was to point out that there was a National Redemption of Israel, and an individual Redemption of men; also a National Salvation (rescue from sin and its consequences), and an individual Salvation. The *National* Redemption, however, differed from the *individual* Redemption, being the work of Jehovah—the Lord God of Israel; while individual Redemption was the work of the Lord Jesus Christ, the Redeemer of men. But both *National* and *individual Salvation* were the work of the Lord Jesus Christ the Saviour, "for there is none other Name given under Heaven among men whereby we may be saved."

* * *

In the Review published last week it should have been stated that the publishers of the book, "The Rome of St. Paul," are "The Religious Tract Society." A footnote stated that the book—7s. 6d. net—could be obtained from the Covenant Publishing Company, 6, Buckingham Gate, S.W.1, which is quite correct.

* * *

A. S. writes:—"This wonderful B.-I. new light has sent my sons back to the Bible, which their colleges and the nebulous teaching of the Churches had closed for them."

* * *

THE BEST SELLER OF ALL.

"Nothing can equal the popularity of the Bible. It is an astonishing fact, when one thinks of all the books that are published year by year, that the Bible can still sell at 40,000,000

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copies, as it did last year. All the figures of all the best sellers are *put completely in the shade.*

All the talk of the lessening force of religion breaks on this solid rock of success. After hundreds of years the Bible remains the greatest comfort and solace of mankind. If it is asked why this is so, the answer is—read the Book and see. Nobody who has ever read the Bible fails to return to it in trials and stresses, in order to renew the comfort and sustain the strength which came originally from it."—*Daily Express.*

* * *

We have to record with regret the passing away of two more of our members: Mrs. Knox, who was a devoted member of the Croydon Branch, and a member of the Committee. She always assisted at the Book Stall, and gave helpful addresses at the Bible Study Circle. The Rev. Commander Roberts speaks in warm terms of her zeal and courage when several years ago she was Hon. Secretary of the Herne Bay Branch.

Miss Jessie Keene, who, with her friend Miss Agnes Moore, was a frequent attendant at our meetings at Headquarters. She was a lady of considerable attainments, and she enjoyed the beauties of her Greek Testament. With Miss Moore she held missions in several parts of the United Kingdom, and many towns and villages have been helped to live for Christ through their faithful ministry of the Word. They had worked for thirteen years in the Christian Police Association, and as Missioners in co-operation with the late Mr. Reader Harris, K.C. They had been associated in good works for forty-five years. We tender our sincere sympathy to the relatives and friends of both families.

* * *

Dr. F. H. Carter writes:—

"As an old student of St. Bartholomew's Hospital, and a member of the B.-I.-W.F., I am deeply interested in the announcement in THE NATIONAL MESSAGE that the Rev. Canon Savage has invited Mr. Basil Stewart to speak in the Church of St. Bartholomew-the-Great. As is generally known, this celebrated Norman Church is a part of the original Priory and Hospital founded by Rahere in A.D. 1123. It is significant and inspiring that this noble effort to bring the light of B.-I. Truth into this grand old Church should coincide with the appeal for a million pounds for the Hospital itself for the material needs of the patients.

"Dr. Aldersmith was a fellow-student with me at St. Bartholomew's Hospital. He was a veteran among B.-I. workers, and co-operated with Mr. Davidson in the great book on the 'Pyramid.' He was an able and clever man, and took the highest qualifications. He never practised, but for many years he was Surgeon at Christ's Hospital, the old 'Blue Coat' School; no doubt he wished for the leisure he could never have obtained in general practice to carry on his important investigation of the B.-I. Truth. How he would have rejoiced—nay, is rejoicing—in this beacon of light being brought into the old Church connected with his 'Alma Mater'!"

* * *

Mr. P. W. Thompson, M.A., writes:—

"Mr. Basil Stewart states that, on the authority of the Pyramid, we are in for rather a bad time.

"As I take my British-Israel from sources purely Biblical, I am unable to discuss the Pyramid. But from the perusal of my daily paper, I am inclined to agree with Mr. Basil Stewart, as to the facts of the case, whatever the origins may be.

"Now, when God causes Israel to approach a Red Sea or a Jordan, it is only that Israel may be led right through it, without the loss of a shoe-latchet, provided they take God's way. 'God is the best Master that ever was—but He will be Master,' as the old Wesleyan local preacher pithily put it. God's way for financial prosperity is the tithing way. Many of our number have ascertained this from personal experience. Every fresh tither gained brings us nearer to the time when God can bless us nationally in material things. And for the glory of God and the prosperity of Israel we must all become Apostles of tithing.

"'*Giving and Taking*' can be obtained free of cost from 6, Buckingham Gate. Please let it be made full use of. Let every member of the new Study Circles receive a copy as part of his or her equipment. See that your Bible Class is fully supplied. Get your minister to have it distributed after service at your Church, or use it as an inset in the Parish Magazine."

* * *

Mr. F. M. Lawson writes *re* Three Future Dates:—

"There are certain dates which stand out very definitely marked during the last twenty years.

1. *August 4th*, 1914.—Great Britain's entry into the war. The entrance to the first low passage in the Great Pyramid.

2. *November 11th*, 1918.—Armistice Day, or 11 o'clock on the Great Clock. The end of the first low passage in the Great Pyramid.

3. *May 12th*, 1926.—This can be looked upon as half-past 11 on the Great Clock. The end of the great General Strike. The Great Clock struck the half-hour.

4. *May 29th*, 1928.—Entrance to second low passage in the Great Pyramid. Only marked by considerable public attention being given to the Great Pyramid. In view of the words "those days shall be shortened" it was not altogether expected to be marked.

And there are three future dates which appear to be at least as important as these four dates:—

(*a*) *May 30th*, 1930.—Reasons for this date are given later.

(*b*) *November 10th*, 1933.—This date marks 12 o'clock on the Great Clock, *i.e.*, the end of an hour of 15 years from November 11th, 1918. One hour of a day or time of 360 years.

(*c*) *September 15th-16th*, 1936.—The end of the second low passage of the Great Pyramid.

Before I show the connection between these three dates, I feel that perhaps it is as well to give a brief personal introduction. Towards the end of 1917 I discovered that the periods, which have always been accepted on the scale of a year to a day, were also running out on the scale of a day to a day. (See

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'The Great Shaking,' by J. B. Nicklin, published January, 1919.) Since this time Nicklin has made many further discoveries of these periods. (See 'Our Days are Numbered,' by Nicklin.)

During these last twelve years I have frequently concentrated on the future dates, but it is only recently that I have discovered the connection between November 10th, 1933—12 o'clock on the Great Clock—and September 15th-16th, 1936—the end of the second low passage in the Great Pyramid. *These two dates are* 1,040 *days apart.* 1040 *is the difference between* 2300 *and* 1260. So these two dates are connected by either a date 1260 before the earlier or by a date 1260 after the later one. If they are connected by an early date, that date is May 30th, 1930, which is 1,260 days from November 10th, 1933, and 2,300 days from September 15th-16th, 1936. Consequently as a starting-point it may make May 30th, 1930, as important as the two future dates.

I could give quite a few confirmatory signs, such, for instance, as the fact that March 16th, 1930—the day for Intercessory Prayers by the Church of England for Russia—was 1,335 days from November 10th, 1933, and the fact that Russia is prophetically accepted by many students as being involved in the Final Tribulation is not without significance."

* * *

A. R. H. writes:—

"In your leading articles, from time to time, you have referred to the effect on crops of man's relationship to God. You have shown from the law of God how dependent the health of the vegetable kingdom is upon the spiritual health of the kingdom of man.

As Leviticus xxv, for instance, has it: 'Keep my judgments and do them," verse 18; 'And the land shall yield her fruit, and ye shall eat your fill,' verse 19.

Here is a true story illustrating this truth.

In Torquay there are two large houses adjoining each other. Each house stands in its own grounds of some five acres each. The richness of the soil is the same. The aspect (southern) and configuration of the land the same. The owners of both properties are equally wealthy and employ equally skilled men at an equally high rate of wages.

Yet one garden is a failure and in the other everything flourishes as if by magic.

What is the secret of the difference between the two? It is nothing but the relationship of the individual men to God.

The one is a man of wonderful and simple faith, who loves God and loves his flowers.

The other is a discontented man without love in his heart, who lives in open rebellion to life and delights in the use of abusive language.

One day I found old Tom greatly upset following a visit from his unruly neighbour.

Tom is very proud of his tomatoes. But Jim, next door, is very jealous. 'How do you grow your tomatoes,' he had said to Tom. 'I can't make my tomatoes grow at all.' Every other word in his sentences was punctuated by profane expletives.

Tom was furious and ordered Jim out of his greenhouse at once. 'Don't you ever dare come near my plants using language like that,' he cried. 'I don't talk to my plants like that."

Then he unburdened himself further to me. 'You know I always start my day by asking the Lord to guide me in my work. And it's surprising how wonderfully He helps.

'If there's a bit of rain in the morning I always says to the wife: There my dear, the good Lord knew I had some work to do in the potting sheds, so He's sent a drop of rain so that I can get on with my work inside and keep my feet off the wet.' Then jerking his thumb in the direction of Jim disappearing in the distance he repeated: 'I love my flowers. I don't talk to my flowers like that.'

As I left I no longer wondered at the success and beauty of old Tom's garden. It seemed as if all his flowers were singing aloud the praises of God; the God of Love and First Author of Beauty."

SOME ENGAGEMENTS FOR NEXT WEEK

BATH, 5, Argyle Street, Tuesday, 20th, at 7.30, Mr. Harold Norris; Thursday, 22nd, at 3, Mrs. Greville-Stuart; Sunday, 25th, at 3, Rev. Dr. Gale.

BATTERSEA, 193, Lavender Hill, Tuesday, 20th, at 8. Rev. E. A. Couldrey.

BEDFORD, Alexandra Hall, 44, Harpur Street, Friday, 23rd, at 7.30. Rev. J. J. McNair.

BELFAST, Y.M.C.A., Shankill Road, Thursday, 22nd, at 8.

BOGNOR REGIS, Osborne's Cafe, Thursday, 22nd, at 3 and 7.30. Rev. E. A. Couldrey.

CARDIFF, Y.M.C.A., Tuesday, 20th, at 7.30. Rev. W. T. Medhurst.

CHELTENHAM, Empire Hall, North Place, Thursday, 22nd, at 3 and 7. Rev. T. H. Whitehouse.

FITTLEWORTH, Tripp Hill House, Wednesday, 21st, at 7.30. Miss Hamilton Hunter.

FORDINGBRIDGE, Victoria Rooms, Tuesday, 20th, at 3 and 7.30. Miss Hamilton Hunter.

HASTINGS and ST. LEONARDS, Masonic Hall, Tuesday, 20th, at 3 and 7.30. Lt.-Col. Smythe.

HEADQUARTERS, 6, Buckingham Gate, Wednesday, 21st, at 3, Mr. John Leech, M.A.; at 6, Study Circle, Rev. W. A. Sinden; Thursday, 22nd, at 8, Rev. E. A. Couldrey.

HULL, Church Institute, Albion Street, Tuesday, 20th, at 7.30. Mr. W. H. Jackson.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, 22nd, at 7.45. Mr. J. A. Yoxall.

NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 22nd, at 7.30. Miss G. Turney.

PUTNEY, 12, Ravenna Road, Monday, 19th, at 8. Rev. E. A. Couldrey.

RHYMNEY, British-Israel Hall, Tuesday, 20th, at 7.

SALISBURY, Angel Hotel, Monday, 19th, at 7.30. Miss Hamilton Hunter.

SHEFFIELD, Victoria Hall, Wednesday, 21st, at 7.30.

STOURBRIDGE, Wesleyan School Hall, New Road, Tuesday, 20th, at 7.30. Rev. T. H. Whitehouse.

STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 19th, at 8. Rev. W. J. Gregory Bestall.

SUDBURY, Town Hall, Friday, 23rd, at 8. Rev. T. Sparshott Johnson, M.A.

SYDENHAM, 4, College Mansions, Thursday, 22nd, at 3.15. Bible Reading.

SYDENHAM, 29, Sydenham Park, Friday, 23rd, at 7. Bible Study.

TAUNTON, Monday, 19th. Mr. J. J. Morey.

TUNBRIDGE WELLS, Town Hall, Tuesday, 20th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.

WOKING, Onslow Hall, Guildford Road, Friday, 23rd, at 3 and 7.45. Miss Hamilton Hunter.

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MAY 24, 1930.

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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

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 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, 1930

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CONTENTS.

	PAGE
Across the River.—V. By the Rev. W. Pascoe Goard ...	321
National Redemption.—II. By A. R. H.	323
The Days of the End.—No II. By J. Bernard Nicklin ...	324
Does the Bible Stand or Fall when Tested by Science, History and Philosophy?—IV. By Professor Edward Odlum, M.A., B.Sc.	325
The Establishment of Israel's Priesthood and Worship. By Daniel Farmer	326
The National Policy of Israel. By "Fusilier"	329
A Testimony concerning "Systematic Giving." By One Who Has Tried It	330
Week by Week. By A. R. H.	331
The Fulfilment of Prophecy. By E. M. Foster	333
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	333
The Secretary-General's News and Notes	334

EDITORIAL.

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

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

ACROSS THE RIVER.—V.

By the Rev. W. Pascoe Goard.

Activities of the Redeemed Beyond the River.

What a wonderful Book is "The Revelation of Jesus Christ which God gave unto him," commonly called "The Revelation." It is wonderful in its origin. It was given by God Himself. It is wonderful in its transportation from Jesus to John: "He sent and signified it by His angel unto His servant John . . ."

It is wonderful from the human standpoint as being from the pen of the Apostle, or at least from his voice. For the John to whom it was sent is he "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

We have the record which John bore in the Gospel of St. John, and in the Epistles General of John.

"Blessed is he that readeth, and they that hear . . . . and keep those things which are written therein." So the wonderful Book pronounces.

We have looked at the great Assembly of the Church of the Firstborn which are written in Heaven. We shall now look at the activity which is going forward among the great company whose abode is in the heavenlies, namely, "The One Who sat upon the throne," the Lamb, the elders, the "Zoon," and the innumerable company of those who have attained that blessed abode through the "blood of sprinkling which speaketh better things than that of Abel," namely, the Church of the Firstborn which are written in Heaven, the spirits of just men made perfect, the Angel hosts, and every creature.

The activities which are recorded are all connected with the opening of the seven-sealed book, which the Lion of the tribe of Juda took from the hand of Him that sitteth upon the throne. This is done in the midst of the General Assembly there described (Rev. chapters iv and v).

Have you perchance watched the simple act which has let loose mighty forces, the effect of which have been commensurate to the powers of nature precipitated into violent action?

Have you seen the touching of a spark to a charge of powerful explosive and watched with bated breath the tremendous results? Have you watched the mechanic swing the sledge which has knocked away the wedges, which act has released the ship from the "ways," and which has set her free to glide into her native element, the water? Have you watched the touching of a button which has opened the sluice gates, releasing the mighty flood of waters in such systems as the irrigation waters of the Nile, or of the great rivers of India? Have you known that such forces have been released, such machinery set in motion in far distant lands, by His Majesty touching a button in Buckingham Palace? If you have seen any of these things, or known of them, then you may be able to gather some slight insight to the forces which were unloosed in Heaven when one after the other the Lamb broke the seven seals of the prophetic book which He had taken from the hand of Him that sitteth upon the throne!

The seals were opened before the throne of God in Heaven. The results are tabulated as taking place in the earth.

These things in themselves are very interesting. But what is of greatest interest to us at the moment is the positive demonstration that the hosts of Heaven are interested in, and busily engaged in, controlling human affairs as they unfold themselves on earth.

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Let us look at what is being done in " the General Assembly of the Church of the Firstborn which is written in Heaven." As the Lamb breaks the seals of the book, they see, as we also see, events taking place in Heaven as on the earth as a result of His action :—

(1) The going forth of the four horsemen—on earth.
(2) The cry and the clothing of the souls under the Altar.
(3) The fearful meteorological and seismic catastrophe which *overwhelms the earth* at the end of the dispensation, coincident with the Coming of our Lord.
(4) The sealing of the hundred and forty-four thousand who have been selected to be the personal attendants of our Lor Jesus Christ. Of these there were ten thousand from each of the twelve tribes of Israel. Henceforth these follow the Lamb whithersoever He goeth.

We read of an occasion on earth when the Son of man was beset with foes in the human and spirit spheres when He exclaimed : " Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of Angels ?

But how then shall the Scriptures be fulfilled that thus it must be ? "

Twelve legions of Angels would be equal to twelve times ten thousand. And the " more than twelve " is an indefinite number beyond estimate. But our Saviour did not call for the " more than twelve legions of Angels," nor for any Angel aid. He went His way to the Cross of Calvary, and to the crossing of the River. But now He accepts twelve times ten thousand of His brethren of the tribes of Israel to be His attendants whithersoever He goeth. He gives the honour to His Own brethren, and to ours.

(5) The muster of the great multitude which no man can number, and their service of God in His Temple.
(6) THE SEVEN ANGELS SOUND THE SEVEN TRUMPETS IN SUCCESSION, and in answer to each trumpet great things take place in the earth.
(7) THE SEVEN ANGELS POUR OUT SEVEN VIALS UPON THE EARTH, and great things take place in the earth as the result.
(8) One of the seven Angels which had the seven vials shows to John from the standpoint of the Heavens BABYLON THE GREAT, which is *the City of the seven hills* ; and foreshows her destruction.
(9) Heaven rejoices over the destruction of Babylon the Great.
(10) The marriage of the Lamb which succeeds the destruction of Babylon the Great.
(11) The gathering of the Armies of Heaven to follow the King of kings to the earth for its deliverance.
(12) The beast and the kings of the earth, and their armies, gather to resist and make war with the Lamb.
(13) The beast is taken and with him the false prophet, and the remnant are slain with the sword of Him that sitteth upon the horse, which sword proceeded out of His mouth. They were slain by the word of the Lord. Let us hope it is in the spiritual sense in which this figure may be understood. The word " sword " is figurative. May the slaying with the figurative sword be figurative also, being death to sin, leading to the newness of life in Christ Jesus. But we may only hope, we cannot know.
(14) The Devil is chained for a thousand years.
(15) Judgment and reward of the righteous dead.
(16) Resurrection of the just.
(17) The last rebellion, led by the released Devil at the end of the thousand years.
(18) The Great White Throne and the general judgment.
(19) The new Heaven and the new earth.
(20) The Holy City, New Jerusalem.
(21) The Paradise of God.

These are the events tabulated as the agenda proceeding through and being enacted by " the General Assembly of the Church of the Firstborn which are written in Heaven." It is a wonderful agenda which is being handled in that great Assembly.

As we read this agenda, and remember that unless the Lord shall first come, we shall yet be in time to attend some of the sessions, and to take part in the great Convocation. The thought which overwhelms us at the moment is the clearly-stated fact that *after crossing the River we shall still be engaged in the affairs of this world.* We shall have a wider field and clearer vision than we could ever have in this life.

At the same time, the life over there is not wholly given up to the earth and its affairs. There are Heavenly affairs which will arrest our attention and arouse our interest, and we shall have all necessary time and energy to give to them.

There are great things being handled, both for Heaven and for the earth, and they are being directed by the great Assembly it has been our privilege to attend.

What our particular part of the universal activity will be we do not know. Perhaps you who may have patience to read these things will be able to judge in what direction your natural ability and choice will lead.

Some will attend closely on *the service of the Temple.* These will comprise such a great multitude as no man can number.

Some will fly on the wings of mercy to the help of those who are struggling through the darkness of this life.

Some will attend at the crossing to help those who are passing over and to welcome them into the higher regions of light and life.

Some will go off on missions to the outer regions, even to the uttermost part of the heaven.

Our Lord gives us a flashlight glance at this when He said to us :—

" And He shall send His angels . . . and they shall gather together His elect from the four winds, from one end of heaven to the other."

Well, there it is ! Our Lord's elect are *scattered throughout the earth and the heaven and to the uttermost part of each.*

I have gone to great Observatories and have been instructed by the astronomers in charge. They have shown to me, as a matter of course, the brightness of the focussed sunlight, and centred in the brightness the sunspots which were showing for the time on the disc of the sun.

They have shown to me the tables of the distances of the stars, and have made my imagination reel with the magnitude of the heavens. Light years beyond counting marking the distances of the stars from the earth and from each other.

They have spoken to me of stars, of systems, of galaxies,

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of sidereal divisions of the heavens, and of the heavens as they are known to the observers and astronomical world.

What a story it is! Then here is the statement of the Lord that He will gather His elect *from the uttermost parts of the heaven.*

What have they been busy at there? What worlds have they seen in birth, what systems have they seen in process of formation? What planets have they visited to witness the introduction of life? What orders of beings have they had under observation? What questions! These must remain unanswered till we get among those who enjoy the fulness of the powers and liberty of action of those who have crossed the River.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other" (Matt. xxiv, 31).

Listen to the stirring calls of the Angels: "Sons of God, Rally, rally; come, for the standard of the King of kings is raised and is floating in the breeze. Rally, rally; for the march to earth is about to begin. Come; for the marriage supper of the Lamb is prepared. Come; for the armies of Heaven are now about to set forth for the rescue of the earth from the dominion of Satan and his hosts. Sons of God, Rally, rally, to the standard of the King of kings. The trumpets sound the assembly in Heaven and in the earth."

And even as the trumpet calls and the saints outstrip the light in the swiftness of their flight to join the ranks of the armies of Heaven from the glorious pastures of the skies there come with flying hoofs, and with lifted crests, *the horses of the hosts of God.* Spotless in their whiteness among the most beautiful of the Divine creations, every one seeking his appointed master, the horses of the Lord also rally to the trumpet call.

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

His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

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

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

And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

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

And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh."—Rev. xix, 11-21.

So, the question is overwhelmingly answered as to whether when we cross the River we shall lose touch and interest in persons and things on this side. The affairs of earth are still of prime importance to our Lord and to His saints, and we shall bear a more and more important part in all these matters till the end of time. And how worthy such affairs are, and will be, of the best we have to offer in the way of service. And how thrilling with interest will be every moment of every hour of every day which shall find us thus employed to the end of time.

NATIONAL REDEMPTION.—II.

By A. R. H.

CONTINUING from the point at which we left the matter of national redemption in our article last week, we see that the doctrine of redemption fulfils for the Kingdom-organization much the same function as the doctrine of justification by faith performs for the individual believer.

That is to say: just as God can use the individual believer because he is justified by faith and has (not his own, but) the righteousness of Christ, so God can use the Kingdom and the Throne because of the fact of national redemption.

For CHRIST died not as Saviour of the WORLD *only.* CHRIST *also* died as REDEEMER of His People ISRAEL. And *by* His death they are "brought back" into *covenant relationship* with GOD.

Their usefulness therefore depends, *not* upon their virtue, *but upon their relationship* to God.

It would be presumption to suggest that they could win for themselves that relationship. It is not theirs by their own effort or on account of their own merit.

The calling and election are both of GOD, only. For as REDEEMER of His Brith-ish People, CHRIST died for the NATION.* And because CHRIST died for the NATION, GOD can use the Nation, and indeed the THRONE, in which

THE WHOLE EMPIRE †

is mystically united.

The more consecrated the individuals in the NATION, the better GOD can use the Nation. The more righteous the earthly occupants of the THRONE the better GOD can use the Throne.

* John xi, 50.

† The Brith-ish or Covenant Man Nation has now developed into the Brith-ish Empire or Nation and Company of Nations of Gen. xxxv, 11. It is obvious from Daniel ii, 44, that the Brith-ish Kingdom is an Empire like (and yet unlike) its predecessors. Note Ferrar Fenton's reference to the whole Empire; Matt. xxiv, 14. F.F.

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But the usefulness of these instruments *does not depend* upon their individual worth, *but upon the fact* of the redemption.

Does that mean that, in the case of the individual, we may sin that grace may abound? God forbid. We cannot sin with impunity.

Does that mean that because the people of the KINGDOM are redeemed, therefore they are free from the consequences of sin? A thousand times, No! A redeemed people need salvation‡ with all its merits every whit as much as the Gentiles, or, if possible, even more so, so much the greater is their responsibility.

GOD is with them but *if* they sin they will by no means go altogether unpunished.§

Does it mean that the HOUSE and THRONE of DAVID is immune from chastisement? What saith the Scripture? "If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men."[1]

At the same time, chastisement by no means abrogates the force of the declaration: "But my mercy shall not depart from him," and then in verse 13 (2 Sam. vii): "I will establish the

THRONE OF HIS KINGDOM

for ever."

But to return to our threefold problem: The individual believer may be far from sanctified at the time that GOD begins to use him. For sanctification is *a process* which only *begins* at conversion.

But his sanctification is provided for, as it is written: "He which hath *begun* a good work *in* you will perform it until the Day of Christ."[2]

Again, the people of the KINGDOM may be far from righteous but their cleansing and eventual sanctification has been provided for.[3]

The individuals occupying the Davidic Throne may fall short judged by Divine standards, but a great

NATIONAL REVIVAL OF TRUE RELIGION

is destined to emanate from this source, and none other.[4]

Under the terms of the *old* covenant the usefulness of the KINGDOM depended upon the conduct of the individuals concerned.

With their defection the whole scheme breaks down and the KINGDOM is scattered.

But to-day, the restoration of the KINGDOM (the "Your Kingdom *must be being* restored" process of development)[5] comes into operation under the "better" promises of the *new* covenant.

‡ Every Sabbath Day throughout the whole world wherever Brith-ish People worship, the stirring words of the great Israel Psalm, the Te Deum, are sung. In this Psalm we pray for *the salvation of a redeemed race.* We pray that God's People who *have been* redeemed nationally may individually become numbered amongst the saints, *i.e.*, among those who are in Christ Jesus. It is possible to be a member of a redeemed race—a race in covenant relationship with God—and yet not be *in* Christ. God can use the Jacob element in the nation because of the redemption. But He cannot use the nation as a perfect instrument until the "Jacob" elements, having crossed the Brook Jabbok, are promoted into the higher biological scale of the sons of God.

§ See Jer. xxx, 11, and xlvi, 28, etc.

[1] Was not Cromwell a scourge in the hand of God? True in mistaken zeal he would have swept away the Throne as well. But in the Divine plan the Throne was to play an essential part in the constitutional government of the Kingdom. The Throne was therefore preserved.

[2] Phil. i, 6.

[3] See Ezek. xxxvi, 25–38; Isa. lx, 21, etc.

[4] See Zech. xii, 10.

[5] Matt. vi, 10. Ferrar Fenton.

No longer does the work and future of the Brith-ish KINGDOM depend upon the "IFS" and "BUTS"[6] of human fallibility.

The good influences of the KINGDOM are operative as a result of the *un*conditional "I WILL" and "THEY SHALL" clauses of Jer. xxxi, 33–40. And this covenant, which opens up for

GOD'S BRITH-ISH PEOPLE

a new and living way of service to all the nations of mankind, depends for its effectiveness upon the fact of *national* redemption. This fact the Epistle to the Hebrews (especially verse 15 of chapter ix) makes abundantly clear.

Now of the things which we have written this is the sum.

Once the individual is *in* CHRIST, nothing can separate him from His love.[7]

Once the KINGDOM is redeemed, and thus "brought back" into covenant relationship with GOD, it can never be destroyed.[8] Moreover, its progressively increasing capacity for usefulness and service is assured.

The HOUSE and THRONE of DAVID, sharing in that *national* redemption, will continue to function, so long, at any rate, as the moon shines forth, a faithful witness[9] in the heaven.

THE DAYS OF THE END.

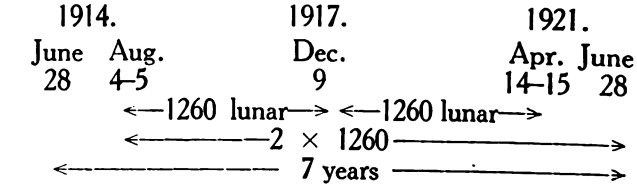
THE SIGNIFICANCE OF JUNE 28TH, 1914, AS AN INDEX DATE.

BY J. BERNARD NICKLIN.

No. II.—JUNE 28TH, 1914, AND INDUSTRIAL STRIFE.

FOLLOWING the War came a period of industrial unrest which began in 1919, and reached an acute stage in the Coal Strike of April to June, 1921.

The most critical day in this was April 14th-15th, well remembered as "Black Friday," when a last-minute settlement most probably averted a revolution. This day, it should be noticed, was the anniversary of the sinking of the *Titanic*, and 1260 lunar from Jerusalem's surrender, as well as 2 × 1260 lunar days from Britain's entry into the war. The Coal Strike meanwhile dragged on until *June 28th*, 1921—the *seventh* anniversary of our date when a settlement was reached. This day was also 2 × 1260 days from Britain's entry into the War.



JUNE 28TH AND TWO EFFORTS TOWARDS WORLD-PEACE.

A double 1260 period from the *commencement* of the War, as just observed, led to an era of industrial strife and its settlement. From the *conclusion* of the War, a double 1260 period led to a great effort towards World-Peace—the Locarno Conference. To be exact, twice 1260 days from the Armistice, and twice 1260 lunar from the day the League of Nations was formed (January 25th, 1919), expired October 5th, 1925, the

[6] Lev. xxvi. [7] Rom. viii, 35. [8] Dan. ii, 44. [9] Ps. lxxxix, 37.

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opening day of Locarno; while, from the signing of the Peace Treaty of Versailles, 2300 days ended two days before the agreement was reached and signed at this Conference, October 16th. And here it might be mentioned, that in these day-intervals "signing" or "agreement" usually follows *two* days *after* periods expire. Why this should be is hard to say. It suggests perhaps "to-day, to-morrow and the third day perfected."

The other effort towards Peace is the Kellog Pact, or Peace and Security Pact, signed August 27th, 1928. From the birth of the League of Nations, which was the starting-point of this Post-War Peace Movement, to just *two days before* this Pact was signed, the interval was one again of 3500 days.

1914.	1918.	1919.		1925.	1928.
June	Nov.	Jan.	June	Oct.	Aug.
28	11	25	28	5–14	25

← 5 years →←2300→
<2 × 1260 lunar>
←2 × 1260→
←3500→

Readers will recognize 2300 as the number for the "cleansing of the sanctuary" (Daniel viii, 14). How fitting, that as an interval it here separates the signing of the Peace Treaty and this Locarno effort at "cleansing" the war-spirit from the world! Among the many "year" periods expiring in this closing era, 1914–1936, chronologists name the *Seventieth* Jubilee—70 × 50 years (3500)—which began, it will be remembered, at the entry into the Promised Land, when the Land was divided. These seventy Jubilees seem to parallel the "Seventy Weeks" (Daniel ix, 24), the one a time-measurement leading to Christ's sufferings, the other to His coming Glory. It can therefore not be without significance that we twice behold this number here as a "day-interval," in one case pointing to the extinction of the rule which so long desolated the Holy Land; and the other, to an event that we trust was a harbinger of the Glorious Reign of Peace soon coming!

JUNE 28TH, 1914, AND TWO IMPORTANT POLITICAL CHANGES.

One was the change in Government, November 2nd, 1924, when Labour gave place to the Conservatives, and Mr. Baldwin became Premier; the other, the change of June 1st, 1929, when the Conservative administration ended, and the present Labour Government came into power.

These dates are remarkably connected, the former being 3 × 1260 days from June 28th, 1919, and the latter 3 × 1260 from that important event, the Formation of the League of Nations. It will be noticed that whereas June 28th, 1914, was half 75 days from Britain's entry into the War, the Formation of the League of Nations was 75 days from the Armistice:—

1914.		1918.	1919.	1924.	1929.
June.	Aug.	Nov.	Jan.	Nov.	June
28	4	11	25	2	1

←75/2→ ←75→

←3 × 1260→
←3 × 1260→

JUNE 28TH, 1914, AND TWO IMPORTANT ECCLESIASTICAL EVENTS.

These are, the Rejection of the Prayer Book Measure by the House of Commons on June 14th, 1928; and the Papal-Italian Settlement, announced February 7th and signed February 11th, 1929.

While the former occurred just 2 × 1260 plus 2 × 1290 days from June 28th, 1914, the latter was 4 × 1335 days from this date:—

1914.	1928.	1929
June	June	Feb.
28	14	9

←2 × 1260 plus 2 × 1290→
←4 × 1335→

Note here that all three numbers of Daniel xii occur in this group, viz., 1260, 1290 and 1335. While the number 1290 has reference to the "desolation of the Sanctuary," 1335 is associated with "finality."

JUNE 28TH AND TWO FINANCIAL EVENTS.

The era February 7th-11th, 1929, has been mentioned above as witnessing that most important prophetic event—the Roman settlement, but on February 7th, the London Bank Rate was raised from 4½ to 5½ per cent. On September 26th, it was again raised from 5½ to 6½ per cent., while during the week ending November 2nd, a financial storm was raged, reaching in New York the violence of a tornado, causing a collapse on the Stock Exchange, said to have rendered hundreds of thousands of Americans homeless.

These rises in the Bank Rate are linked respectively from the Armistice, and Signing of the Peace Treaty, by an interval of 2 × 1260 plus 1260 lunar days, while the Financial Crisis is 3 × 1260 days from the latter:—

1914.	1918.	1919.	1929.		
June	Nov.	June	Feb.	Sept.	Nov.
28	11	28	9	26	2

< 2 × 1260 plus 1260 lunar >
←5 years→←{2 × 1260 plus 1260 lunar}→
←3 × 1260→

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—IV.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

GENESIS, CHAPTER TWO.

VERSE 1.—"Thus were the heavens and the earth created," etc. There are not *two* accounts of creation. Chapter *Two* follows, expands and gives details not specified in Chapter *One*.

In this chapter we have a short reference to the creation story, and in it we get two important facts worthy of consideration.

". . . . when they were created, in the day that the Lord

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God made the earth and the heavens, and every plant of the field *before it was in the earth*, and *every herb of the field before it grew.*"

First.—Here we see a remarkable and striking use of *Yom*, day, which clearly takes in the first three days. Verify for yourself. Hence *Yom* in the second chapter includes three days or *Yoms* as in the first chapter.

This shows two significations of one word, and that word is *Yom*, translated day.

This will come up later, when we will find that *Yom* may mean a week, a year, or a hundred or thousand years as we shall show in due time.

Second.—We are told that He created the plants *before they were in the earth*, and *every herb before it grew.* Here again is a challenge to the atheistic evolutionist who teaches a contradictory theory. Not so, however, with the theistic evolutionist !

The statement is that *the plants were made before they grew* and *before they were in the earth.* The materialist teaches that plants were not made, but that by accident a slimy cell or group of cells were formed by the operations of soil, water, heat, light, magnetism, etc., and from this chance cell came, by multiplication, all cells, plants and animals.

This is very different from saying that the plants were "*made before they were in the earth and before they grew.*"

We shall look into this, and see what lessons we may learn from the storehouse or school of nature *now at work.* Eastern Canadians know that when fires swept away the primary forests of beech, maple, oak, elm, ash, etc., straightway *a new forest of poplars, interspersed with birch, followed.*

In British Columbia, when the evergreen forests of pine, fir, cedar, spruce and hemlock are destroyed by fire, we see that straightway the alder and the poplar take possession of the ground.

How comes this? Whence the countless young poplars, birch and alders across Canada? One thing sure is this, the seeds are not lying awaiting the removal of the native forest, and if they were, the fires would utterly destroy them.

But they appear in myriads after the destroying fires.

Our answer is this : The poplars, birch and alders are created and were so created *before being in the ground*, and *await the conditions*, the suitable environment which, when found, they *at once occupy and therein and thereon grow into visible material trees.*

They are made before they are in the ground and grow in the earth when the conditions are suitable.

This view will catch up hosts of similar facts and conditions all around the earth and in every area of organic plant life.

This explanation is in harmony with the above statement taken from Chapter Two of Genesis, which otherwise is difficult to comprehend.

THE WATER SUPPLY.

We now turn our attention to the river in the Garden of Eden.

Verse 10 :—"And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads," *i.e.*, the origin of four rivers, the names of which are given.

The river *went out in four directions.* Whence came it? Did this river flow into the garden and then flow out of the garden? Not that ! It rose up from the depths of the earth and appeared as a mighty living river within the garden itself.

Bear in mind this important fact. The location, the site, the garden, was God's choice on this earth of all the possible locations and sites then to be had. *He selected one choice spot.* Do you imagine He chose it for a few months, or years, or centuries ; or *for ever* while this earth lasts? Keep this in mind for future consideration.

THE ESTABLISHMENT OF ISRAEL'S PRIESTHOOD AND WORSHIP.

(The substance of an Address at Headquarters.)

BY DANIEL FARMER.

TURNING to Exodus, chapters xix and xx, we find it was the desire and purpose of God that the whole nation of Israel should be unto Him "A Kingdom of Priests," but alas ! their lapse into gross idolatry almost directly after God had made known this desire temporarily disqualified them for this high position and honour.

No form of evil seems to so anger the Divine as that of idolatry, a fact which needs loudly restating at this time.

The children of Levi were selected for the priesthood as the representatives of the whole nation.

In Exodus xxv we are given the particulars for the construction of this first building for the worship of the true God. In the nations around, and in Egypt from whence Israel had just come, there were "lords many and gods many," but the message to this people was : "Hear, O Israel, the Lord thy God is one Lord."

With the materials so freely offered this tent or tabernacle was made "after their pattern" (Ex. xxv, 40). In many departments of life and conduct we are allowed freedom of preference, but when it is a question of worship acceptable to God (Job iv, 23), then all the symbols expressing such must be Divinely chosen.

All human vagaries and fancies in this realm are described by the Holy Spirit as "will worship" (Col. ii, 23).

In the order of their construction, as well as in the order of their erection (see chapter xv), the arch, or central part, is first dealt with, as God deals with man (Ps. li, 6). But in this study we shall begin with the outer court, and learn the way into the Most Holy Place. "Let them make Me a sanctuary, that I may dwell among them," was God's command. His desire is for the companionship of man. He came down at Bethlehem in the person of His Son (John i, 14), and in the grand finale we are told, "Behold, the tabernacle of God is with men" (Rev. xxi, 3).

In the Book of Numbers we have the details of the formation of the court which surrounded this tabernacle.

The Court of the Tabernacle.

Now it is evident that although God desired the companionship of man, yet, nevertheless, there must be the observance of some conditions—for God is holy and man is sinful—this had been very recently shown by Israel's conduct. Conse-

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quently, a space is put between God and His people, which no man was allowed to pass except by the observance of certain rites and ceremonies.

The Outer Court consisted of a white curtain hung on pillars of brass. White in Scripture is an emblem of purity, holiness (Ps. v, 7; Rev. iii, 4; also xxi, 11). Brass signifies judgment (Rev. i, 18). Thus the camp was kept at a distance by this white curtain, hung on sixty brazen uprights, five cubits high, over which no man was allowed to pass.

At the East End was the "gate of the Court," composed of curtains woven with the colours, blue, purple, scarlet and white. Combine these colours in liquid form and we get flesh colour. How suggestive! Only one way into God's Presence, viz.: "through the veil, that is to say, His flesh" (Heb. x, 20).

"I am the Way, no man cometh unto the Father but by Me," said our Lord.

"Thou art the Way, by Thee alone
From sin and death we flee;
And he who would the Father seek
Must seek Him, Lord, by Thee."

The Brazen Altar.

Directly the worshipper passed into the Court, he found an altar, four-square in shape, made of wood and overlaid with brass.

Bringing his offering (the offerings varied according to the offence—see Lev. i-v), say, a lamb, he laid his hand upon its head, slew it, and then the priest offered it upon the brazen altar. Thus the worshipper identified himself with the guiltless lamb and learned the great truth running through Scripture from Genesis to Revelation, viz.: that "without shedding of blood is no remission" (Heb. ix, 22). This "scarlet thread" is a hall-mark of the salvation proclaimed in Holy Writ—as is the scarlet thread which proclaims the Government-made rope in our dockyards to be such.

Man had forfeited the gift of life by disobedience, and only on the ground that the penalty of death was paid by someone able to rise again could a second offer of life, in justice, be made (Rom. iv, 25).

The Brazen Laver.

This was made from the brazen mirrors given by the women of Israel. Its use was twofold. It reflected the condition of the worshipper, also provided means for his cleansing.

If the brazen altar speaks of atonement, the laver speaks of the Word of God, and of the daily cleansing of all who serve Him, even as our Lord taught (John xiii, 10).

Between the brazen altar, the place of acceptance and the Most Holy Place, how often the children of God are conscious of defilement in walk and work. So we read, "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the WORD" (Eph. v, 25). Thus, in experience, we find Psalm cxix, 9, is true. At the laver, water was provided for the washing of the hands and feet of the priests.

The Tabernacle.

The tabernacle itself was a portable tent composed of forty-eight boards covered with gold, each board ten cubits high and a cubit and a half broad. The interior consisted of two compartments, viz.: the Holy, and the Most Holy Place, the whole building standing upon a solid foundation of one hundred sockets of silver, made from the redemption money paid by the children of Israel (Ex. xxxviii, 27). When erected it was covered by four curtains overlaying each other. The outer curtain was of badgers skins (R.V. seal). The next was of rams skins dyed red, the third of goats hair, the inner one being woven of blue, purple, scarlet and fine-twined linen. The whole a symbolical representation, first of Christ, then of Christ and His people.

Here it stood, based not upon the sand, but on "redemption"—even as the great Founder of the Church said He would build it on Himself (Matt. xvi, 18). No storm ever overthrew it, it is calculated the weight of these solid sockets being equal to five tons. Nor can the true Church of God ever be shaken.

"On the Rock of Ages founded,
What can shake thy sure repose?"

Amidst the things yet to be removed, God's Church is not to be found (Heb. xii, 27).

The Holy Place (The Candlestick).

On the south side of this first compartment stood the golden seven-branched candlestick, or lampstand, made of solid gold, beaten into form, not cast, fed with oil and ever kept burning. What an apt figure of the Light of the World! Surely He was of pure gold—becoming the Light of the World, not by an easy, but by a very difficult experience. (Heb. ii, 10).

This man-made symbol often needed trimming, so do His people whom He calls "light." There was no other light, no natural light, in this Holy Place. The things of God are not naturally perceived (1 Cor. ii, 14; John iv, 24).

The Table of Shew-Bread.

This stood on the north side, made of wood and covered with gold, around the top of which ran a double border. On it were placed every Sabbath twelve loaves of bread, covered with frankincense—a loaf for each tribe—called "Shew," or face bread. Frankincense has to do with merit, acceptance, and so Israel, in spite of great demerit, found acceptance on the ground of a Merit yet to come.

The bread was for the priests only to eat. If the candlestick typifies the Light of the World—the table speaks of Him Who said of Himself: "I am the Bread of Life" (John vi); and Who in verse 35 gives us the key of explanation, for He exclaims, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." So that to come is to eat, and to believe is to drink. "Feed on Him in thy heart by faith." How simple! This chapter is often wrongly applied to the institution of the Lord's Supper, but it was spoken twelve months before the Supper was instituted. In verse 53 our Lord teaches that, just as He, when here as Man, lived by faith on God, His Father, so we in our turn are to live by faith on Him.

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" I hunger and I thirst,
Jesus my manna be,
Thou Living Water burst
Out of the Rock for me."

The Altar of Incense.

This, also made of wood and covered with gold, stood at the West end of the Holy Place, facing the vail which hung in front of the Most Holy Place. Incense in Scripture is typical of prayer (Ps. cxli, 2 ; Rev. v, 8). The High Priest took a live coal off the brazen altar of sacrifice and put the incense upon it on the altar. No prayer, worship or service is acceptance to God apart from the merit of His dear Son, the great Sacrifice once offered on the altar of Calvary.

" I stand upon His Merit,
I know no other stand."

The Most Holy Place.

The only piece of furniture here was the Ark of the Covenant, containing the two tables of stone, above which was the golden mercy seat, upon which the blood was sprinkled seven times once a year (Lev. xvi). Here was the place and this the condition upon which God would meet and talk with Moses, and to-day, in Christ, with us.

The men of Beth-Shemesh removed the mercy seat which covered the Commandments as they looked into the Ark, and were sorely smitten (1 Sam. 6), for " The Law worketh wrath." Christ is the end of the law *for* us (Rom. x, 4) ; apart from Him the law is the end *of* us.

The Robes of Aaron.

The under one was the white broidered coat, for Aaron symbolized the coming of the Great High Priest Who would in Himself, and in His life and conduct, be " holy, harmless and undefiled " (Heb. vii, 26). Above the white robe was worn the " Robe of the Ephod," made " all of blue " (Ex. xxviii, 31). Blue is the colour of Heaven, and of Himself our Lord said : " I came down from Heaven " ; so He was, and is, of a twofold nature. All the priests of merely world-religions simply come up.

The Ephod—the third and uppermost—was woven of a combination of colours, the same as the colours of the gate of the Court, and the two vails, with the addition of gold. If white and blue typify a holy and heavenly priest, gold has to do with a royal one. Our Lord was of the royal House of David—to Him the throne of David is yet to be given (Luke i, 32).

At His first Coming " gold was amongst the gifts " (Matt. ii). When He returns to reign, " to Him shall be given of the gold of Sheba " (Ps. lxxii, 15), for " He must reign " (1 Cor. xv, 25). Hebrew scholars tell us that the word " purple " means to accumulate, so shall this one do, for " . . . He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne " (Zech. vi, 13). 700 years before His birth it was foretold, " Of His Kingdom there shall be no end " (Isa. ix, 6). To Him " all the ends of the world shall remember and turn " (Ps. xxii, 27), and " To Him every knee shall bow " (Phil. ii, 10).

" Jesus shall reign where'er the sun
Doth his successive journeys run."

The Mitre.

This was of white linen, and on a blue lace attached to it was a plate of pure gold with the words, " Holiness to the Lord." " It shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the Children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord " (Ex. xxviii, 36). What an unspeakable word of comfort to the worshipper or worker, far more conscious of shortcoming than of transgression.

Upon his breast, the place of affection, and on his shoulders, the seat of strength, Aaron bore the names of the Children of Israel—wonderful pictures of Him Who not only loves, but is " able to save to the uttermost."

Summary.

Such then, in the briefest outline, is the description of Israel's priesthood and order of worship. The writer to the Hebrews says these things were but " patterns of things in the heavens," " a figure for the time then present " (Heb. ix). It was the " kindergarten " stage of spiritual understanding. To repeat any of these forms and ceremonies indicates not " High " Church, but a very low one indeed—what is spoken of as the babe condition—(Heb. xv, 5, 13), not an indication of growth and advance but a retrogression back to the " weak and beggarly elements."

When, in the past dispensation, there was an appointed priesthood, it was not for their salvation, but simply to lead the worship of, and to instruct, an already redeemed people. Only once in the whole of Scripture is there recorded a confession to the priest (Matt. xxvii, 3).

The ritual which threatens the disruption of the Protestant Church of England is not a repeat of the Old Testament order, but, alas ! a copy of the old heathen practices of ancient idolatrous Babylon, from which God, in His great mercy, set us free at the Reformation. The offering of a material sacrifice to-day, Mass or Eucharist, is the mark not of a Christian minister but of a heathen priest. None who take that course, or even go back to the Old Testament altar, " have no right " to the only Altar of this age, viz. : the Sacrifice of our Lord and Saviour (Heb. xiii, 10). All other altars are a denial of His " One sacrifice for sins for ever " (Heb. x, 12).

" Before His Father there,
His sacrifice He pleads,
And with unceasing prayer,
For us He intercedes."

The world is yet to see this Priest-King upon the throne, the glorious union of Church and State, for which all good men long and pray, " Thy Kingdom come," of which the mitre and the tiara of the Vatican are but a travesty.

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THE NATIONAL POLICY OF ISRAEL.

BY "FUSILIER."

ANYONE who comes up against the fact of our inheritance of Israel's mission and whose interest is aroused will probably ask himself these two questions :—

(1) Can it be possible that we are the descendants and inheritors of Israel, the Chosen Race, and of its God-given mission ?

(2) If we are, where does it land us ? What is the result to us ? How does it affect us ?

As regards (1) I do not propose to go into this at present, but I do say *judge by results*.

If it can be shown that the British-Anglo-Saxon race is carrying out the mission given to Israel by the Great Builder, if it can be shown that the work being done by our race is just the work laid down for Israel, ought not we to conclude that there must be something in it ?

Think of it this way :—If the Church had never claimed to be the heir of Israel's promises, and so stopped people from expecting the reappearance of Israel as a nation, would not the peoples of the world, all down the ages, have been expecting Israel to turn up again and carry on her job ?

If they had been looking for Israel to turn up, would they have had any doubt that she was found, as soon as it was spotted that the Anglo-Saxons fitted the description of the long-expected race ? This is not a question to us of mere antiquarian interest, it is a matter absolutely vital to us and to the world.

That it *is* a very important matter is seen by examining (2). How does it affect us ? In enlarging on this question I am not going to trouble you with proofs and identity marks now. I am going to assume that we are Israel and indicate how it affects us.

(1) It gives a Rule of Life quite plain and simple and easily understood, the Fatherhood of God and the Brotherhood of Man ; Israel being the big brother, charged with the responsibility of the family's welfare.

(2) It gives us the only true lines for a National and Empire Policy. We often say why can't we be rid of these party politics and politicians and have a National Party with a National Policy ?

If we recognize ourselves as Israel we find our National Policy laid down for us by the Great Builder, not quite as interpreted by a lot of politicians hustling one another for place and office while the nation's business waits, but a God-given National Policy which, if we follow it, can alone bring us success.

Surely it must be up to us to find out about this policy and go all out for it ?

Now here are a few suggestions for your consideration based on the National Policy of Israel.

SEA POWER.

Israel was given the Command of the Sea ; what business has any statesman of ours to cut our Navy to a point that may endanger our food supplies ? They say they are working in the cause of World Peace ; do they know how to attain this better than the Great Builder ?

They cry "Peace, peace, when there is no peace."

Who was it said "If a strong man armed keepeth his house, his goods are in peace" ? Our clever politicians seem to think that a strong man *disarmed* is going to keep his goods.

Now look at the plan of the Almighty for the Command of the Sea. It is to be Israel's job.

The British Empire and the U.S.A. are surely Israel, and most probably we must add Japan. It is just these three Powers who seem likely to co-operate in a Three Power Pact to regulate the command of the sea. It looks as though the plan of the Almighty is coming off, in spite of the politicians. But these three Powers have still to learn the nature of His plan. They have to learn that they are taking on Israel's job of sea dominion for the good of the world, to keep the sea safe for all to use lawfully. It is only by the proper understanding of His plan that any such Pact can stand. Between these three, it must be each for all, all for each, and all for World Peace.

THE EMPIRE AND AN EMPIRE POLICY.

The British Empire is the most amazing Empire that has ever existed and by far the greatest.

It *seems* to have come into existence largely by chance, it *seems* to hold together largely by chance, and yet, after the War, when kingdoms and empires were falling to pieces in all directions, the British Empire emerged more powerful and more strongly knit together than ever.

What is the explanation of this amazing Empire that seems to thrive on hard knocks, that seems to survive and grow in spite of the criminal blunders of politicians ?

Do you think it is just a fluke ? If so, it is the biggest fluke on record. Or do you agree that it is just such an Empire as we should expect Israel to be in these days if she reappeared and took her rightful place as foretold in the Bible ?

If Israel has reappeared, the National Policy laid down for her in the Bible must apply.

I believe that the British Empire is that company of nations into which Israel was to grow.

The U.S.A. are also of Israel ; their Government is not our concern, but the Government of the British Empire is very much our concern, and we ought to ask ourselves whether we are governing it in the best possible way.

Under our present system, large portions of the Empire are the sport of party politics and politicians, in that a change of Government in England may mean an almost complete change of policy towards large parts of the Empire.

Think of it—a new set of rulers every few years, many of whom are completely ignorant of the countries they are setting out to govern. Is this the best way to run an Empire like ours ? No. An Empire Policy is necessary, and this can only be attained by setting up an Empire Parliament.

If we were to have an Empire Parliament, who would be its Leader and Chairman ? Surely not Mr. Jack-in-the-box politician, or the Home Premier for the time being. Britain would be largely represented in any such Parliament, but, if you wanted to keep Home party politics out of it, you would have to find a Chairman other than our Home Premier.

Suppose we look for our Empire Parliament Leader by the light of the constitution laid down for Israel.

At a certain time in Israel's history she asked for a King.

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Israel's first King was Saul; chosen and appointed by the people, he proved a very bad King.

Israel's second King was David, chosen and appointed by God. Thus was founded the Royal House and Throne of David, that was to last for ever in David's line. (2 Sam. vii, 16.)

In this way David and his descendants became the supreme earthly Rulers in Israel.

David's Throne was to endure for ever; *where is it now?*

It is just where you would expect to find it . . . . ruling over Israel, for His Majesty King George V is the direct descendant of David.

Many people have wondered what it is that holds together the unique Commonwealth of Nations that we know as the British Empire, and most people agree that the link that binds all together is the British Throne. It is not yet generally recognized that the British Throne is the Throne of David.

It is only natural that the present representative of the Throne of David should preside over an Empire Parliament.

An Empire Parliament, with King George presiding and the Prince of Wales as his Deputy, would very soon work out that Empire Policy which is advocated by many and which must be our great hope of the future.

Colonization and Unemployment.

Israel was given the job of colonizing the waste places of the world. History tells us how Britain has carried this out, but of recent years there has been a falling off. The Empire is there, crying out for colonists from the Old Country, but they are not going out as in former times.

Last year the U.S.A. woke up to the fact that she wanted more of the old stock from Britain and doubled the annual quota she was willing to take from us; she did not, however, get all she asked for by a long way. Emigration falls off, unemployment increases at home.

Israel is forgetting the directions laid down for her surplus population, with the inevitable results.

Man-made devices of the politicians have been largely responsible, chief among which is the dole, that gets us nowhere and is directly responsible for the falling off in emigration.

How then can we set Israel on the outward march again, to places where her sons can have room to grow up?

A family cannot emigrate on the dole, so capital is needed to tide over the start. If it were possible for a family to have, say, five years' dole in a lump sum, perhaps that would help to restart the outward march again and relieve some of the crowding at home.

It is not claimed that emigration alone would cure unemployment in this country, it *is* claimed that emigration is indicated as the outlet for our surplus population.

Further aids to the unemployment problem can be found in the Bible, among which is the Bible's teaching on the use and abuse of Capital.

Israel's Mission to Rule Backward Races.

Our Empire contains nations in all stages of civilization. Some, like Canada and Australia, have attained self-government because they were fit for it, but others most certainly are not yet ready for it. Israel was given the job of ruling the backward peoples. Our race has proved itself the only one able to do this job successfully. But, since we have been given this job, it is up to us to see it through, not to leave it half done by granting self-government to peoples that are not fit for it. This would only mean utter misery for the peoples concerned. Think of the state of India and Egypt if we cleared out and left them to themselves.

Israel means "Ruling with God," and Israel is meant to *Rule* under His Guidance; she cannot hand over her job to peoples in no way fitted or ready to rule themselves. It is a pity some of our politicians don't realize this, for they might then make fewer blunders.

Now turn the Israel test to Palestine, where Jews and Arabs are ready to cut one another's throats for possession of the land. It will help a bit to realize that the Jews never did and never will own the whole of Palestine; the Bible says so. Judah's share was one-twelfth only, the other eleven Tribes all had their portions, and the Book says it shall be so again. As a matter of fact, when all Israel was settled in Palestine, Jerusalem itself did not belong to the Jews, it was in the portion of Benjamin.

If our politicians think they are going to hand over Palestine to the *Jews because it used to belong to them*, they are right off the lines and had better think again. There are eleven other Tribes with equally good or better claims.

The Bible said that Israel would deliver Jerusalem from the hands of the Unbeliever, and British Empire units took it with the help of the Arabs. There were no foreign troops engaged.

The Arabs are descended from Ishmael, son of Abraham, and they know it, and they also know that Abraham was to possess Palestine. Do you blame them if they cannot see where Judah's prior claim comes in? The peaceful settlement of Palestine cannot be brought about on the lines laid down by the Balfour Declaration.

Judah is still disinherited and cannot take part in the councils of Israel or be received back into Israel unless and until she accepts Him Whom she crucified.

Here are a few ideas for a National and Empire Policy based on the directions given to Israel. When we realize our identity as Israel, we shall find our Policy all laid down for us in the Bible, the one true Policy, by following which we can alone fulfil our destiny.

A TESTIMONY CONCERNING "SYSTEMATIC GIVING."

By One Who Has Tried It.

I HAVE before me a formula written and signed forty-two years ago.

Before that formula was adopted in 1888 I had recognized that (except in special circumstances—1 Tim. v, 8) a Christian should systematically set apart a tithe of his income for the Lord's service; for if under the old dispensation that proportion was required, then under the new dispensation one could not decently do less. I had already carried that conviction into effect for more than ten years, during which time I had married, and two children had been born.

I then realized that if income should increase beyond a certain point *the percentage should also increase*, and I reckoned that I was in the best position to determine that increase of

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percentage *whilst the time for its operation had not yet arrived*, for I was aware that the accumulation of money would be likely to create, or foster, a desire to retain it, or to spend it extravagantly. Consequently, I concluded that I had better adopt a well-considered formula in advance, in case it *might* be needed. In preparing my formula: (*a*) I fixed first as a *datum*, a certain sum, plus a certain sum for each child dependant, and up to that annual datum I resolved to distribute in the Lord's service at my existing rate of 10 per cent. On any surplus of income above that datum and up to £— I decided to distribute 15 per cent. and on every additional £— an extra 5 per cent. and so on.

I further resolved (*b*) that I would never possess as capital more than a certain sum plus an additional sum for each child dependant, so that if that position were ever attained, I should then distribute all my income that I did not expend. I provided that this clause (*b*) should never be substituted for the clause (*a*) unless it served to increase the amount available for distribution.

A few years after the adoption of my formula there came a year when my income was a minus quantity and I had to live upon my capital. For the preceding year and the following year my income was small, and for two years my formula produced nothing! However, I continued most of my subscriptions on a reduced scale, out of capital, in the assurance that the tide would turn, and I was not disappointed.

Now, let me disclose interesting information as to how the formula has worked out since its adoption.

During the first year of its operation :—

	s.	d.	
Out of every £1 of income	14	2	was spent.
	3	10	was saved.
	2	0	(10 per cent.) was given.

During the *whole period* of forty-two years' operation (to 31st December, 1929) the proportions have automatically worked out approximately as follows :—

	s.	d.	
Out of every £1 of income	8	6	has been spent.
	3	6	has been saved (in reaching the maximum capital).
	6	2	has been given.
	1	10	has been passed on to relatives.

At the time of the adoption of the formula my capital was about one-eighth of the maximum amount therein stipulated, and it was not until twenty-eight years later that the maximum was reached. Since that time I have been able to distribute each year all the excess of income over expenditure; that distribution has often amounted to more than half my income, and in one year it was more than two-thirds of my income, thus demonstrating the value of clause (*b*) in the formula.

The foregoing testimony affords an interesting example of the Proverbs :—

"There is that scattereth, and yet increaseth; there is that withholdeth more than is meet but it tendeth to poverty."

"The liberal soul shall be made fat: and he that watereth shall be watered also himself."

It also exemplifies the promise :—

"Give, and it shall be given unto you . . ." It also affords a significant comment upon the challenge of God.

"Bring ye the Whole Tithe into the storehouse . . . and prove Me now herewith saith the Lord of Hosts if I will not open the windows of Heaven, and pour you out a blessing . . ."

It is noticeable that to tempt (test) God in any other manner is forbidden (Deut. vi, 16; Matt. iv, 7). Giving affords the solitary opportunity to prove or test God, by invitation.

We can find many who are rich, yet "not rich toward God" (Luke xii, 21), but we cannot find those who by giving to God have become impoverished. But, the giving of money, though eminently practical, is by no means the highest form of giving to God (Luke xviii, 29-30); moreover, *this* story of giving is not worthy to be compared with many of its kind that have been (Mark xii, 44) or might be recorded; it discloses nothing that is meritorious, for the system indicated has had one serious defect in that it has involved no self-denial or sacrifice; the formula has merely served to check any unhealthy desire to accumulate wealth, and tended to restrain any temptation to spend extravagantly.

This anonymous but reliable testimony is simply offered in the hope that it may be of practical service to young men with fair prospects who desire at the outset of their career to adopt the principles that shall guide them in determining the minimum of their monetary offerings to their Lord Who gave *Himself* for them.

Some may say that "Systematic Giving" is a cold, commercial, formal practice, suggestive of taxation. That objection will not bear investigation. Periodical gifts to our Lord, for subsequent distribution as He may guide us, may be presented with quite as much love and gratitude as spasmodic or casual gifts. Giving in money or service should really be a matter of principle, rather than the outcome of occasional emotion. There are many who are quite generous *at times*, when their sympathies are awakened for the time being by some story of need or distress—but what would one think of a person who was honest *at times*, or truthful *at times!*

Giving (discriminate, not indiscriminate), like honesty and truthfulness, should be a principle of life, and all such principles reach their highest level when they are adopted for Christ's sake.

WEEK BY WEEK.

By A. R. H.

We have stressed the necessity of a material basis for Kingdom activities in the earth. We have shown that the strength of a Kingdom-Empire organization behind us is necessary if we are to properly carry out our spiritual mission to humanity.

The close relation between Trade and Religion has been indicated. And the need for a new spirit in Industry as well as in the spiritual life has been made evident. Tribulation indeed is revealing to us the fact that there is no essential difference between the two.

Life is one and cannot be split up into water-tight compartments. If religion is religion it must touch life at every point.

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We cannot keep the spiritual life for Sundays only. We need a new spirit in the whole of our life national as well as individual; and no exceptions.

Revival of Trade and Revival of Religion have been seen to be interdependent. A national re-birth is called for.

We now propose to consider some of the inverted political ideas which are undermining our Industrial and Economic foundations and thus indirectly striking a blow at the heart of our spiritual and religious life.

* * *

In spite of the witness of the Great Pyramid, BRITAIN has been slow to realize that chaos in economic conditions can be just as destructive as war itself.

Certainly Unemployment, which is one result of economic chaos, is costing the country as much as the prosecution of a war.

Up till the present stage the KINGDOM has been based upon a healthy individualism. It has been built by the individual effort of men and women.

Much of our trouble* to-day comes from the intrusion of so-called "Socialistic" ideas which confuse ethical ideas and economic laws.

This is no attack on Socialism. We are all Socialists if by that we mean a desire to create better living conditions for all the people.

It is the inverted ideas behind Socialism that are so harmful. We must learn to draw a definite, logical distinction between the ethical and the material.

Sir Ernest Benn has some pertinent things to say regarding this question: "Socialists try to make the best of both worlds in this matter of the ethical and material," he writes. "They wax eloquent against riches. There is of course a very strong case against the

MISUSE OF RICHES,†

and it is very important that we should each of us be taught how to use such riches as we secure and to entertain the right ideas in our endeavour to secure riches.

"But Socialists do not scruple to rail against riches as bad in themselves."

Sir Ernest sees danger in the tendency of the ideas behind Socialism becoming distorted into "a kind of fanatical religion which argues that comfort,

WEALTH AND MATERIAL WELL-BEING

are bad for the soul and must therefore be abolished.

"Surely if ethics and economics are to be connected at all a much more inspiring religion can be built upon Capitalism than ever came out of the degradation of the Socialist idea," he continues.

"Socialism, if it is connected with anything at all in the public mind, is linked up with the notion of an easy life, *and religion and ease can have little in common.*

"Apart from the economic truth that life is not, and never can be easy, there are surely some deeper, truer, more ennobling inspirations to be found in the endeavour, *the service*, the work, the triumph over difficulties which are inseparable from the struggle for existence unfortunately termed Capitalism.

"The common confusion of ideas in material and ethical matters leads to all sorts of misconceptions which drag us down.

"This muddle over the ethical and the material would cease to worry us if we could get

A NEW CONCEPTION OF THE SERVICE

which is rendered to each and all by the individual effort of each of us. We need a revival of individualism.

"Nothing has stood in the way of our industrial development and the advance of our material well-being except our mania for politics—our collective obsession, our determination to discuss and regulate every action before we undertake it.

"*We should, by all the rules of progress, be infinitely better off than any Continental nation.* Nevertheless, NEW YORK looks upon us as part of hopeless EUROPE.

"ENGLAND found out how to make wealth—not money but things—years before AMERICA started. Fifty years ago the standard of life here, with all its faults and failings, *was much higher than had ever been known in human experience in any age or any country.*

"Then we became addicted to politics and since that time have been engaged in *throwing away our heritage. From the economic point of view politics are far more destructive than war.*

"Our triumphs of the Victorian era—that period in which we *lifted our own people and other peoples of the world* out of *the slough of their mediæval despond to a civilized state*—were achieved before education became a shibboleth.

"ENGLAND founded TRADE and COMMERCE and provided the

BASIS OF MODERN CIVILIZATION

with a people who, for the most part, were illiterate. Our education is being chiefly used now in the manufacture of new political sophistries.

"*When our people reach the stage when they are able to visualize‡ the needs of a nation of forty-five million people*, then and not till then, shall we get

A NEW SPIRIT,§

a new idea and new enthusiasm.

"*We shall have revealed to our newly-opened eyes the complete and utter folly of most of the things we are doing to-day.* We shall see how, by political means, we are robbing ourselves of the very things that are offered to us by the politicians.

"We are suffering from a surplus of labour and a shortage of wealth. If we *reverse our policy*, dismiss politics from our minds, *dedicate ourselves to activity and the production of wealth*, we could arrive very quickly at a condition of affairs in which there was a shortage of labour and a surplus of wealth."

Thank you, Sir Ernest, for a most remarkable conclusion! Note the order of the last three paragraphs of this summary—(1) A new spirit; (2) A national awakening and repentance; (3) Surplus of wealth.

* Board of Trade returns show that British exports during the month of April, 1930, were lower for any month since May, 1926, when the General Strike took place. And with the exception of that month April's exports were the lowest since July, 1921. Readers will recall that 1921 is known as the Black Year of Industry. Both 1921 and 1926 are significant years in Pyramid chronology.

† Genesis xiii, 2, tells us "Abram was very rich." But Abram knew how to use his riches aright.

‡ The Kingdom vision.

§ Cf. Ezek. xxxvi, 26, and Jer. xxxi, 33.

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Now turn to Ezekiel xxxvi, and you will see that the new spirit of verses 25 to 28 is followed by the national awakening and repentance of verse 31 and the surplus of corn, fruit and root crops of verses 29 and 30.

A striking parallel which again confirms the inseparable nature of the national economic and spiritual life.

BRITAIN needs economic as well as spiritual salvation. The need for this is pressing. The demand for it incessant; the possibility of it shortly becoming living reality, a certainty.

THE FULFILMENT OF PROPHECY.

BY E. M. FOSTER.

THE Psalmist declares, "The Lord is my Shepherd I shall not want," and again, "Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like sheep." Ezekiel takes up the theme of this parable, and in chapter xxxiv prophesies the coming of the Shepherd and the gathering of the sheep. The Prophet clearly states at the end of that great chapter whom he has in mind. They are the lost sheep of the House of Israel scattered amongst the Gentile nations.

Clearly our Lord had Israel in mind when He referred, as He so often did, to His sheep. Still scattered they were in His time on earth, and so that they might have the glad tidings quickly, He bade His disciples go first "to the lost sheep of the House of Israel." Remember, no other people are ever called "sheep" in the Bible. And so it came about that the Gospel first reached the ears of Israelites in Judea and Asia Minor and "in the uttermost parts of the earth"—the Isles of the West. And the first Christian Church to be built was the one established at Glastonbury.

There is another great parable running like a fine thread through Scripture. Again we turn to Ezekiel (chapter xvii). This is the riddle, the solution of which is known to all B.-I. students. It tells how the Lord God cut off the tender twig from the great cedar, and planted it in a high mountain. Here it grew into a great cedar tree, until all the birds came and nested under its branches. Princess Tea Tephi is here described. Descended from King David, she came under Divine protection to these shores, and by her marriage with Eochaidh, the Heremon or Arch-King of Ireland, the Throne of David was established in Britain.

Turn to St. Luke, chapter xiii, for an echo of this parable. To what does Christ compare the Kingdom of God? To a grain of mustard seed. And this smallest of shoots, like "the tender twig," grew until it became a great tree, and all the birds of the air nested in its branches. Here is confirmation from the Highest that the Throne of David stands secure for ever, and that Britain-Israel shall grow until she fills the whole earth.

One more example. We all know Daniel's Stone Kingdom. It is the Kingdom set up by God to overthrow all former empires and then rule over the world for ever. Pass now to St. Matthew, chapter xxi. It is the parable of the vineyard. The Jews have rejected their Saviour. To whom then shall the Kingdom of Heaven be given? Jesus answers, "Have you never read the Scriptures? . . . The Kingdom of Heaven shall be taken from you and given to a nation yielding the fruits thereof." And it is a Stone Kingdom, this realm of God, grinding to powder on whomsoever it falls. We have Christ's words confirming this (Matt. xxi, 44). It is Great Britain, the possessor of the insignia and rights of Israel. With such testimony as this we may send out our challenge to the world.

QUESTIONS AND ANSWERS.

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

QUESTION.—Being urged to join the League of Nations' Union, I should be grateful if you will answer the following questions:—

(1) Am I correct in believing that the inauguration meeting of the League of Nations was opened without any sort of religious service?

(2) Do any of the League meetings open with prayer to the "Prince of Peace" to guide and bless their deliberations?

H. M. M. (Herts).

ANSWER.—The answer to both questions is probably in the negative, as we have no information to hand stating that these official and international meetings commence—or have commenced—with prayer. I remember asking Lord Robert Cecil (as he then was) why there was no mention of GOD in the Covenant of the League, and he informed me that while the League was based upon the religious principle of detestation of war, it was not possible to introduce religion specifically.

It must be remembered that the representatives and members of the League belong to all and sundry religions and religious sects, so that certain difficulties would immediately arise should the question of an Opening Prayer be forthcoming. In this respect the League differs obviously from Parliament.

With regard to the League of Nations' Union, this would depend upon the *locus standi* of the particular Branch which you are invited to join. If it be attached to a church or to a place of worship, there is no reason whatsoever why it should not open with prayer. But, otherwise, it is not the custom for public, political or civic meetings to do so.

On the other hand, how much better it would be if only Christian people were elected to positions of importance and authority! "The Church which is His body" should be the leader of the nation, and all public authorities should, in a Christian country, seek counsel of Christ "at all times, and in all places," in order that His blessed Spirit might be the supreme Leader in public thought and government. Does it not say that "the government shall be upon His shoulder"? And yet our nation is so slow in seeking the guidance and the premiership of Christ.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are in the midst of the biggest Press campaign ever undertaken on behalf of British-Israel. We had a whole-page Manifesto in "The Times" on Thursday, May 15th, and in "The Morning Post" on May 17th, under the title, "The Present Menace and how to meet it." Other papers are to follow with it this week and next week. Enquiries are pouring in by every mail. In our correspondence are letters of approval and appreciation from University professors, clergymen and business men who regard this Manifesto as of National importance. Our own members are writing their congratulations, and expressing their gratitude. The Rev. Commander Roberts writes:—"I congratulate you on the moderation of its tone and the effective logic of its reasoning. This is what is wanted in every paper. I hope it will have a very wide circulation, with God's blessing."

J. W. D. writes:—"I have read it with the greatest pleasure and profit. I do not think it is possible to provide more information and detail concerning B.-I. in fewer words. How anyone approaching the subject with an open mind can fail to accept every conclusion proved puzzles me."

One member purchased 200 copies of "The Times" for sending out by post; another residing in the country bought all the copies available in the local news shop.

In response to requests we have arranged for reprints of the Manifesto, and we can supply these at 1s. per dozen. We already have one order for 250 copies.

H. K. B. writes: "This Manifesto is, in my opinion, a magnificent production, worthy of a stupendous subject, and I should like to feel that I had in some degree contributed to the cost of it, so I enclose my cheque, and I earnestly pray that God will prosper this splendid effort of the Federation."

We hear of clergymen who made it the subject of their sermons on Sunday last. One took for his text Acts iii, 25. He asked what we took this to mean, pointing out how essential to the understanding of the Gospels are the Prophets, he dealt with Peter's address in Solomon's Porch from a British-Israel standpoint. From that he passed to what he described as one of the most inspiring manifestations of disinterested devotion to the spiritual and temporal welfare of the nation that he had ever seen—the wonderful appeal in "The Times," the leading paper of the world, at an expense which it was difficult to estimate, without the least thought of gain or reward, the whole-page appeal to the nation and the Empire to return to God, to value His promises, to make themselves worthy of the blessings which had been showered upon them, and to adopt the one remedy for all our evils. Whether one believed the teaching of British-Israel or not—personally he *did*—the fact remained that to the reasoning being the solution of all our present difficulties was contained in that dignified and impressively-worded appeal, paid for by men who have unbounded faith in God and who had the courage of their convictions. He described the Manifesto as an impressive demonstration of the highest political importance.

The sermon made a profound impression.

The Rev. Pascoe Goard had a good voyage across the Atlantic. He writes from Toronto that they had a good and business-like Convention there on May 3rd. He was going on to Detroit, thence to Chicago and Winnipeg; from the latter city we have a cablegram of cordial greetings signed by the President of the Conference there—Mr. W. H. Blackaller. We have also had a cablegram from the Secretary of the Detroit Convention, and we look forward to a mailed account of the proceedings.

* * *

Mr. John Leech, K.C., and the Rev. Gregory Bestall gave interesting addresses at Headquarters last week. Our readers are reminded of the celebration of Empire Day at Headquarters to-day (Saturday) by a Social Tea at 4 p.m. and a lantern lecture at 5.15 by Mr. Herbert Garrison.

On Tuesday next, May 27th, the Rev. Cyril C. Dobson is to give two distinct lantern lectures at Headquarters on "The Garden Tomb at Jerusalem," at 3 and 8. Tea to be served between the lectures.

Mr. Leech will lecture on Wednesday next at 3, and the usual evening meeting will be held on Thursday.

* * *

On page 336 you will see illustrated the specimen lesson used in conjunction with Study No. 1 of the British-Israel-World Federation Headquarters Study Circle. Each of the other ten studies will be accompanied by a similar chart, together with extended notes on the analysis as shown on page 3 of the cover, which was also used for Study No. 1. These charts and notes are recommended for the use of Study Circles at a cost of 3d. each or 3s. post free for the set of eleven when complete, obtainable from: The Covenant Publishing Company Ltd., 6. Buckingham Gate, London, S.W.1.

* * *

Will friends in and around Norbury, Thornton Heath, Streatham and Upper Norwood, who would attend or support the local Study Circle kindly send in their names and addresses to Headquarters, that the local Secretary may be advised? Weekly meetings have been arranged.

* * *

The four meetings addressed by Miss Hamilton Hunter at Portsmouth and Southsea on May 5th and 6th were splendidly attended, and the addresses highly appreciated. The speaker's appeal to those who believe in British-Israel teaching, yet had not hitherto taken any active part, resulted in the enrolment of fourteen new members and some Crusaders, and the institution of a monthly prayer meeting. There was also a response to a call for new members by Miss Hamilton Hunter at Southampton on the 7th.

* * *

The Battersea Branch has asked that we call the attention of local friends to the special meeting at the Town Hall on May 28th, with Mr. J. J. Morey as speaker and Rev. Kenneth Dodds presiding.

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The Folkestone Branch is very grateful to the Rev. Kenneth Dodds for his two splendid lectures at the Town Hall on May 8th. His subject, "The Heavenly Oratorio," a study of the Book of Revelation, and the way he dealt with it opened up new and glorious visions. Another visit is eagerly anticipated.

* * *

W. S. writes :—

"One of the marks of Israel's identity was that they should be a Christian people and a missionary nation.

They should as the election of race carry the message of salvation to those nations and individuals who by acceptance might become of the election of grace.

How is Israel to do this if the vast majority know nothing of their birthright and destiny, nothing of their racial election?

What is our duty who have this knowledge? Surely it is to pass on that knowledge to others who do not yet know.

Missionary work? Yes. There is still a great deal to be done among our own people. Millions blind and deaf to their heritage to whom the knowledge of British-Israel Truth would be as life to the dead.

Let us who can see lead the blind.

Let us who can hear guide the deaf.

Let those who can give, give to those who have not the knowledge.

Our work is ever-growing, and the demands on our treasury are ever-increasing for this almost world-wide work. In fact we cannot meet the calls made on us for lack of means.

Will you share in the missionary work which has to be done by sending a donation to-day?

We will do all that humans can do, but we cannot do it unless we are furnished with the means. Send to The Secretary-General, 6, Buckingham Gate."

* * *

Mr. Lucas, Secretary, writes :—

"The Toronto Central Branch has been honoured by a visit from Rev. F. W. Domina, of U.S.A., who addressed meetings in British-Israel House on Tuesday, Wednesday and Thursday nights. The appreciation of his lectures was plainly evident in the increase in the size of his audience each night over that of the preceding one. He has a wonderful message, and will, we hope, visit us again before long.

On Wednesday night our Toronto East Branch held its regular weekly meeting and enjoyed a splendid address from its President, Mr. Gladstone Brown. This Branch is doing splendid work, and has built up a large and growing membership."

* * *

E. H. writes :—

"I wish to say how *very* much help I have received through THE NATIONAL MESSAGE week by week for the last six years, and I long for others to know about the great Truths contained in the Message . . ."

* * *

Mr. James Cuthbert writes :—

"In reading the article, 'The Restoration of Israel,' by Dr. J. Llewellyn Thomas, the following sentence occurs : 'Now the word "islands" may be read as "coast-lands" or "sea-coasts."' Most respectfully I submit that this is not the case. For the sake of the faithful and those not knowing Hebrew permit me to say that the Hebrew word for island does not mean coast-lands, and never did. That is a rendering which the perverse ingenuity of commentators, higher critics and latter-day revisers have manufactured and sown broadcast.

The Hebrews, whose land on the West bordered the sea-coast, knew perfectly well the difference between islands and sea-coasts. They had only *one* word for island—*ay*—the word always so rendered in the Authorized Version, as well as in the text of the Revised Version.

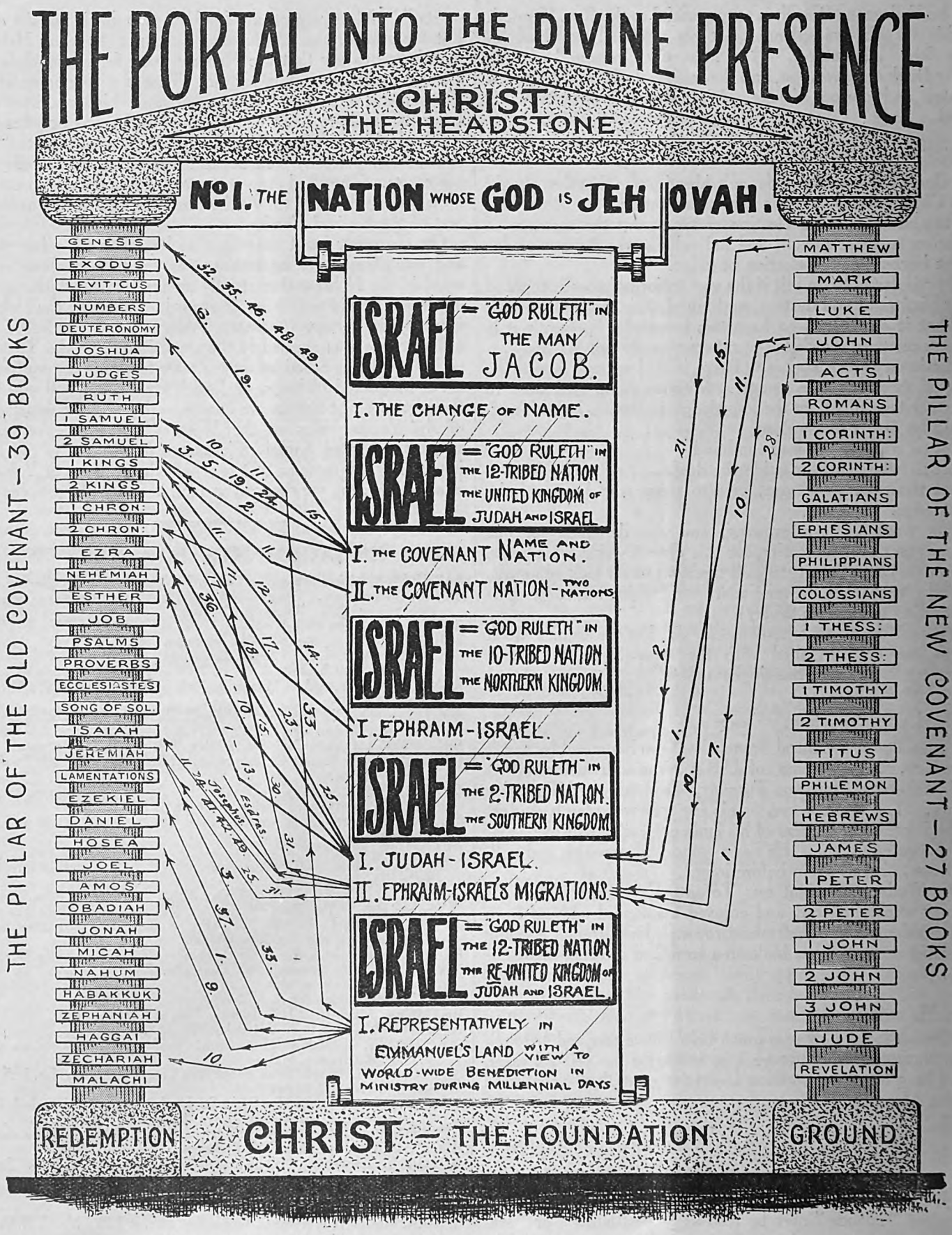
On the other hand there are no less than nine for coasts and coast-lands. If *ay* means coast-land, then there is no word in the Hebrew that strictly means island, which, as our old friend Euclid would say, is absurd. (We have the Hebrew word *ay* in Jersey, Guernsey, Alderney and Anglesey. As a diminutive it is applied to the small islands in the Thames each of which is called an *ayt*—a pure feminine diminutive.),

An instructed Hebrew, or Jewish Rabbi, will tell you that the isles of Great Britain are known to them by the appellation of *Ayi h'ayam*—isles of the West. So that the name by which the United Kingdom is known in Hebrew to the Jews is precisely the same as that to which the message of Yehovah is addressed, the very words, in fact, used by His prophets!"

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 30th, at 8. Miss Hamilton Hunter.
BATH, 5, Argyle Street, Tuesday, 27th, at 7.30. Prayer Meeting. Thursday, 29th, at 3 and 7.30. Rev. E. A. Couldrey.
BATTERSEA, Town Hall, Wednesday, 28th, at 8. Mr. J. J. Morey.
BELFAST, Y.M.C.A., Shankill Road, Thursday, 29th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 26th, at 7.30. Rev. T. H. Whitehouse.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 29th, at 8. Mr. J. J. Morey.
BOLTON, "The Old Parsonage," Halliwell, Bolton Lane, Thursday, 29th, at 7.30. Mr. Holden.
BRADFORD, City Cafe, Colliergate, Friday, 30th, at 7.45. Bible Study.
BRISTOL, Rotary House, Colston Street, Friday, 30th. Sale of Work and Annual Meeting.
CARDIFF, Y.M.C.A., Tuesday, 27th, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House, Tuesday, 27th, at 8. Mr. J. J. Morey.
GLOUCESTER, Suffolk House, Thursday, 29th, at 3 and 7. Rev. T. H. Whitehouse.
HEADQUARTERS, 6, Buckingham Gate, Tuesday, 27th, at 3 and 8, Rev. Cyril C. Dobson, M.A.; Wednesday, 28th, at 3, Mr. John Leech, M.A., K.C.; Thursday, 29th, at 8.
HORNSEY and CROUCH END, Monday, 26th, at 3, 6, Gladwell Road, N.8; at 8, Scouts' Hall, 59, Park Road; Wednesday, 28th, at 8, Scouts' Hall; Thursday, 29th, at 3, 75, Cecile Park, N.8; Friday, 30th, at 3, 5 Montem Street, Tollington Park, N.8, Mr. Wm. Whitton.
HULL, Church Institute, Albion Street, Tuesday, 27th, at 7.30. Mr. W. Clark.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 27th, at 7.45. Rev. R. G. F. Waddington, M.A.
PENGE, Friday, 30th. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 27th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 28th, at 7.30.
SOUTHPORT, The Hall, 631, Lord Street, Monday, 26th, at 3 and 7.30. Rev. R. G. F. Waddington, M.A.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 26th, at 3 and 8.15. Mr. J. J. Morey.
SYDENHAM and FOREST HILL, St. John's Church (Presbyterian) Hall, Devonshire Road, Forest Hill, Friday, 30th, at 7.45. Mr. J. J. Morey.
SYDENHAM, 4, College Mansions, Thursday, 29th, at 3.15. Bible Reading.
SYDENHAM, 29, Sydenham Park, Friday, 30th at 7. Bible Study.
WALSALL, Temperance Hall (The Square), Friday, 30th, at 7.30. Annual Business Meeting.
WATFORD and DISTRICT, New Public Library, Monday, 26th, at 7.45. Rev. Kenneth Dodds.
WIGAN, Miners' Hall, Millgate, Wednesday, 28th, at 7.30. Mr. C. H. Corrin.

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"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

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MDCCLXXVI

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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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concerning

Joseph of Arimathea

BEING A TRANSLATION FROM THE LATIN

BY

H. KENDRA BAKER

OF

THE SECOND CHAPTER OF BRITANNICARUM ECCLESIARUM ANTIQUITATES OF JAMES USSHER, ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND, PUBLISHED AT DUBLIN IN 1639. WITH THE ORIGINAL FOOTNOTES.

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The original footnotes are reproduced (the more important being translated) in order that the reader may consult the authorities cited by Ussher, should he desire to do so.

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THE NATIONAL

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CONTENTS

	PAGE
The Return from Across the River.—VI. By the Rev. W. Pascoe Goard	337
Does the Bible Stand or Fall when Tested by Science, History and Philosophy?—V. By Professor Edward Odlum, M.A., B.Sc.	339
The Days of the End.—No. III. By J. Bernard Nicklin	340
Week by Week. By A. R. H.	341
The Fulness of the Gentiles in the British Commonwealth of Nations.—II. By Dr. Wadge (Winnipeg)	343
The All-American Convention. By Our Special Correspondent	346
"Tarshish"	347
The Time of Jacob's Trouble. By L. Furze Morrish (Melbourne)	348
"Israelites and Jews." By J. N. Rayzor	349
The Secretary-General's News and Notes	350

EDITORIAL.

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

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

THE RETURN FROM ACROSS THE RIVER.—VI.

By the Rev. W. Pascoe Goard.

What a thrilling moment for Heaven when the hosts of the Lord fall into the march earthwards across the intervening spaces!

That the intervening spaces are great from the standpoint of Heaven we are not required to believe. Rather it seems that the General Assembly are assembled very closely to the earth which they are considering, and which the Lord is administering in their presence.

So the rally has been effected of the hosts of the sons and daughters of the Lord Almighty. These march in their families and tribes; as of old their fathers marched when Israel formed and marched in the wilderness. With them are the innumerable hosts of the blood washed out of every nation, language, people and tongue. Before them goes the Lamb, Who has now put on the robes of His authority and on Whose vesture and thigh there is a Name written, King of kings and Lord of lords.

Behind Him march His personal attendants numbering one hundred and forty-four thousand—that is to say, an army division of ten thousand out of every one of the twelve tribes of Israel.

Marching parallel to these, under the leadership of Michael, the Archangel, are all the angel hosts, their serried ranks stretching in seemingly endless procession like a river of light.

Now our attention is directed to the earth. As is usual on our earthly Globe, it is morning, afternoon and night simultaneously in different parts of the earth. So our Lord indicated when He said, "two women shall be grinding at the mill; one shall be taken, and the other left"—this was the task of early morning. Again He said, "two men shall be working in the field"—this is the task of the day. And yet further, "two shall be sleeping in one bed"—this indicates night and darkness.

The earth will be going on with routine pursuits, and none will be thinking of the approach of the King with the armies of Heaven and the angel hosts.

Describing the event from the standpoint of the earth our Lord said, "As the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be."

We are given here and there details of that wonderful moment of future history; so we get this flashlight, "He shall descend from heaven with a shout; with the voice of the archangel, and the trump of God."

Here are three audible phenomena, the shout of triumph of our Lord Himself. How thrilling the Voice! How transporting the tone when, with all His humiliation past, all His patient intermediate waiting ended, all His endurance of the sin and consequent suffering of His people and all people on earth ended, He comes to put an end to chaos, and to establish righteousness and order by His Own administration from the throne of His father David!

His Voice was heard from the Cross, crying, "My God, My God, why hast Thou forsaken Me?" Again it was heard, crying, "It is finished," and these voicings of our Lord have rung down through the ages, stirring the hearts of each succeeding generation to sympathetic pain.

Now once again His Voice rings forth with a shout of ineffable triumph and glory as He comes to "take the throne of His father David and rule over the house of Jacob for ever."

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Answering to His Voice is the voice of the Archangel as he marshals his angelic host for the final clash with the power of Satan.

Once before Michael and his angels had met the hosts of the Devil and his angels in Heaven ; once before Michael and his angels had prevailed, and the Devil and his hosts were cast out from Heaven, but, alas ! they came down to earth, having great power. And bitter was the suffering and fierce the spiritual conflict they brought into the earth sphere.

But now the angel host, accompanied by the hosts of the sons of men, are commissioned to purge the earth sphere from the presence and malign influences of the powers of evil.

With what thrilling exaltation Michael inspires his angel hosts for the last great conflict and triumph !

How reassuring to the almost overwhelmed people of the Lord in the greatest international crisis of world history will be the shout of our Lord and the voice of the Archangel !

And now we are called to listen to the thrilling peal of the trump of God as it sounds the assembly once again, for the hosts of Israel in all their generations to muster in the ancient form of the Israel square, as is set forth at the organization of the nation in the first chapters of Numbers.

Never since the trump of God sounded to herald the approach of Jehovah at Mount Sinai has human ear responded to the sound. Now it rings out the reveille for the sleeping dead, and the assembly for the living.

In answer to these unique voices and the trumpet's call, " The dead in Christ shall rise first . . ."

Let us think for a moment what is here implied. The hosts of the redeemed, riding upon white horses, have accompanied the Lord from before the throne ; and yet, as far as earth is concerned, these are the dead. That is to say, their physical bodies died, and all but the last generation in whose bodies the process was not complete had returned to their primal dust. Such bodies were not suited to the Heavenly conditions. But now that the redeemed were returning to earth again, they must take to themselves suitable bodily clothing for the thousand years' long experience which lies before them.

Up from the ground, and in from the surrounding atmosphere, and even from the waters of the seas, with instantaneous flight spring atoms which arrange themselves into molecules, materializing bodies in the very form and the very substance which answers to the spirit of each individual. The Apostle Paul declares that this will take place " in a moment ; in the twinkling of an eye ; the dead will be raised ; and we shall be changed."

The hosts of Heaven have come to earth, and as one changes his garments from time to time to suit his occupation, so these have put on a garment of flesh to suit the earthly conditions. And yet, how exalted ! How spiritual ! How free from the taint of mortality ! How independent of gravitation ! How disdainful of material barriers ! How altogether suited to the exalted personality and immortality of the wearers are the garments thus assumed !

And so the dead are raised, and the living in Christ are changed ; from the mortal to immortality ; from the natural to the spiritual ; from weakness to power, and to glory unspeakable at the Coming of the Lord.

The passages which make these things so clear for us are :—

" 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. It is sown in corruption ; it is raised in incorruption :

It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power :

It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul ; the last Adam *was made* a quickening spirit."—1 Cor. xv, 35-45.

" Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal *must* put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv, 51-54.

Now the Lord, accompanied by His resurrected and translated hosts, enters upon the establishment of peace and righteousness in the earth, and the ushering in of the millennium reign.

The attendant angels watch and guard, and lend their aid. The earth-born generations operate henceforth, freed from Satanic influence and power, under the benign rule of Jesus Christ, under the influence of the immortal saints of God, and under the ministering agency of angels. It will be well indeed for the earth !

But speedily the thousand year day is ended.

Satan is loosed again for a little season. He was interrupted by the lightning-like Coming of the Son of man in a war against Israel and humanity. His angels were put to flight, and he himself was chained. Now that his imprisonment is over, he gathers his angels to a standard, and setting his standard up on the earth, he gathers the hosts of the sons of men who have been ruled in peace and righteousness by the Son of man against their will. The spirit of rebellion remained still latent in their hearts. Now that the standard of Satan is raised,

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they fly to enrol themselves beneath it. A multitude as the sands of the sea. They are marshalled in military formation, and compass the camp of the saints above, poised and ready to precipitate war, and again deluge the earth with blood.

It was necessary that the Devil should thus be loosed, and permitted to raise his standard, in order that freedom of choice between Christ as Leader and Saviour, or the Devil as leader and destroyer, should be exercised by every one of the earth-born generation.

By night and day they steal away from the camp of the saints and enlist with the enemy.

It is not, however, the Divine purpose that war should again trouble the earth, nor sin and rebellion dwell therein.

"Once in the end of the world Christ appeared to put away sin by the sacrifice of Himself."

Now at the end of the Adamic period God in His Heaven intervenes to put away sin from the earth by the destruction of the unrepentant and permanently rebellious sinner, and the end is told in a short phrase of a short sentence thus: "And fire came down from God out of heaven, and devoured them."

Thus the long, long ages of sin and feud and war is to be ended on earth for ever.

Then as the great finale, the great White Throne is established, and the dead are judged out of the books which are opened.

But, thank God, there is another Book, which is the Book of Life. "And every one who was not found written in the Book of Life was cast into the lake of fire; this is the second death."

And now St. John, turning from this tragic ending of the human period through which we are passing, cries:—

"And I saw a new heaven, and a new earth: For the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi, 1-8.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—V.

JERUSALEM

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

First.—Throughout the Scriptures we are often told that Jerusalem has been selected as God's earthly throne for ever, the for ever of human earth activities.

Select the verses that emphasize Jerusalem as the past and future centre* of God's earthly control of human affairs, and you will be amazed.

Second.—Read Ezekiel, Joel, Zechariah, and John the Revelator, and find that in Jerusalem there will be a mighty river coming up from the bowels of the earth, which will perform wonders in the desert places. Read Ezekiel xlvii, 1-12:

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

"Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

"And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles.

"Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

"Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

"And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

"Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

"Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and *there shall be a very great multitude of fish*, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

* One of the most striking proofs of the fact that since the destruction of Jerusalem in A.D. 70 God's earthly administration has been temporarily operating elsewhere is contained in that somewhat cryptic utterance, "Jerusalem shall be inhabited again in her own place, even in Jerusalem." (Zech. xii, 6.)

When the government of Israel leaves its temporary seat at Westminster (in the Appointed Place or Isles of the Sea north-west of Palestine) and returns once more to Jerusalem as the centre of the coming all-world Empire, then this prophecy will find fulfilment, and God's government on earth will once more radiate from its proper place, even in Jerusalem.—EDITOR.

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"And it shall come to pass, that *the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea*†, *exceeding many.*

"But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

This reveals an important fact of nature. If a great river is to come up in the new Jerusalem, then that river is now flowing under Jerusalem. *The river of Ezekiel, yet to be, is there now.*

Third.—There was a river in ancient Eden which came from the earth depths and gave the origin to four rivers.

It ceased to function *above* the surface of the earth. Doubtless it has operated *under* the surface for thousands of years.

Would it be strange if we find the ancient Edenic river, *the now flowing river*, under Jerusalem, and the Ezekiel river to be one and the same? Not very strange! Just natural!

Mighty geologic movements changed the flow and surface location of the Edenic river and its four avenues of travel. The Book assures us of tremendous coming geologic changes which will include the appearance of the Ezekiel-John‡ river in Jerusalem.

Then perhaps we will more readily see *why the perpetual Divine choice of the Jerusalem site was made in the days of Adam and the Garden of Eden.*

THE DAYS OF THE END.

THE SIGNIFICANCE OF JUNE 28TH, 1914, AS AN INDEX DATE.

By J. BERNARD NICKLIN.

No. III.

LET us pause and consider some of the conclusions arising from that which was presented in former issues.

A score or more of these day-intervals have now been examined. There can be no question as to their existence. Dates can be verified at any Reference Library and calculations easily checked. To anyone unbiassed they afford clear evidence of the *supernatural ordering of events.*

But these intervals, as we have endeavoured to show, are the numbers of Bible prophecy, and the events connected with them are those prophetically foretold for these latter days, relating, for example, to Jerusalem, the Jews, End of Mohammedan Rule, the World War, World Peace, Rome and the Papacy, and so on. The inference clearly is that from the beginning God has pre-determined the course of human history, "declaring the end from the beginning," and that "the Most High God ruleth in the kingdom of men." And we read that "He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained."

These numbers seem to tell us that that DAY is at hand! A Day of destruction it will be, in which the present world-order, its financial, social, political, religious systems and organizations will pass, "when the kingdoms of this world are become the Kingdoms of our Lord and of His Christ."

Are they the preliminary tremors of the coming "Earthquake" that are thus indicated by these day-intervals?

We have noticed how they have developed from June 28th, 1914, affecting in turn almost all classes and departments, and that they concern Great Britain in particular.

Then we would call attention to the unmistakable "doubling" that has been so marked a feature. *Two* events related in almost every group, intervals occurring *twice.* Surely this is Divine confirmation? "By the mouth of two or three witnesses shall every word be established."

The event of recent years, which by its overwhelming suddenness seemed to forebode this Coming Day, was the sinking of the *Titanic* at midnight April 14th-15th, 1912—and there is a striking connection between this and these day-intervals which will presently appear.

JUNE 28TH AND TWO FUTURE JEWISH FESTIVALS.

Readers familiar with the prophetic significance of the Jewish Feasts know that as the first four annual Feasts were fulfilled at our Lord's First Coming, *on days of the year on which they fell,* so it is believed will the last three, viz.: Trumpets, Atonement and Tabernacles, be fulfilled at His Second Coming. Now, the Feast of Trumpets or Alarm is the forerunner of the Great Day of Atonement, which falls nine days later—the one day of all others among Jews for mourning and putting away of sin, but the all-important event awaited on this day was the return of the high priest from the Holy of Holies, and this in the Jubilee year was heralded by the blowing of a loud trumpet proclaiming redemption and liberty. All this seems to point to the Day of Atonement as the day when the Son of Man is to be revealed, our Great High Priest, Whose Return is to be accompanied by the Sound of a Great Trumpet, and "unto them that look for Him," as the writer to the Hebrews says, "shall He appear the second time without sin unto salvation."

The Feast of Tabernacles, or Great Hosanna, which commenced five days later, was the last and most joyous of all the Feasts. It commemorated the deliverance from Egypt, and was, moreover, the great Harvest Home. Many believe that the opening of this Feast will witness our Lord's triumphant Return into Jerusalem.

As Christ's Second Coming is the Grand Climax we are looking for, with what watchfulness and expectancy should these latter Jewish Feasts be awaited! But is it not significant that five times 1260 days from June 28th, 1914, will end on the Feast of Tabernacles, 1931; and that five times 1260 days from June 28th, 1919, will end on the Day of Atonement, 1936?

† The Mediterranean is the Great Sea.

‡ SEE REVELATION, CHAP. XXII.

Here we read of the new River in the Garden, the Tree of Life, the fruits of the Tree for food and the leaves for health purposes.

Why conclude that the River of Eden, of Ezekiel and of Revelation is other than one River? Why imagine there three Garden locations instead of *one*?

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		Tabernacles.	Day of Atonement.
1914.	1919.	1931.	1936.
June	June	Sept.	Sept.
28	28	27	26

←——5 × 1260 days——→←—5 years—→
←— 5 years —→←—— 5 × 1260 days——— →

In this group we seem at last to behold the Alpha and Omega of these day-intervals! Note the characteristics of completion. A double fivefold interval extending from the initial date of the War to a Day of Atonement! Note also the number "five" signifying "redemption"; and recollect that the "Stone" that smote the Image, which depicts as we believe the great event we are anticipating, was the "fifth" kingdom seen in Daniel's vision.

But in these intervals there are other confirmatory datings which strike us, for instance:—

September 27th, 1931, will also be 4 × 1260 days from Jerusalem's surrender, December 9th, 1917. Elsewhere* we have mentioned that this date coincided with the 24th day of the 9th month in the Jewish Calendar for 1917, a date thrice quoted in the prophet Haggai in connection with Jerusalem's restoration. It will also be recalled that the year 1916-17 was the 1335th year of Mohammedanism, and that it would thus witness an important step towards Jewish restoration which was predicted long before by Dr. Grattan Guinness. Now the year 1931–2 will be 1335 lunar years from the Mohammedan *occupation* of Jerusalem. Hence we have here a very remarkable set of circumstances:—

Jerusalem's Deliverance.		Feast of Tabernacles.
1917.		1931.
Dec.		Sept.
9		27
	←——— 4 × 1260 ———→	
RESTORATION.		REJOICING?
1916–1917.		1931–1932.
1335 lunar years from Hegira 622 A.D.		1335 lunar years from 637 A.D.

What will September 27th, 1931, or the year commencing it, bring forth?

September 26th, 1936:—

Is the termination of 2 × 1260 days from November 2nd, 1929, which concluded the week of the Financial Crisis already referred to;

And also terminates 1260 days from April 14th–15th, 1933, which we recognize will be the 21st anniversary (a generation) from the *Titanic* disaster.

If the years 1912–1915 saw the beginning of world "travail"—of which our Lord said, "This generation shall not pass, till all these things be fulfilled"—we are brought to the years 1933–36 as its end-time.

But in 1933, fifteen years expire from the Armistice—signed at the 11th hour, of the 11th day, of the 11th month—1918—the "Midnight Hour" as it has been termed. (Seven Times of the Gentiles being regarded as a Great Week, of which each Day = 360 years, and each Hour = 1/24th of 360 = 15 *years*.) Confirmation of the existence of this Hour seemed assured, when on the day the "Half-Hour" was due to "strike," May 12th, 1926, the General Strike suddenly terminated, the War Armistice and Industrial Armistice being thus linked by this Half-Hour interval.

Also, November 10th, 1933, when "Midnight" will be reached, is a date strongly marked both in relation to these day-intervals and the Great Pyramid, as presently to be shown.

Moreover, the year 1933–4, according to the most reliable chronologists, terminates 2520 years from Nebuchadnezzar's destruction of Jerusalem—*the final stage of Judah's overthrow.*

For the above reasons 1933 is therefore also strongly marked, and it does seem significant that the date in that year indicated by these day-intervals should be the 21st anniversary of the *Titanic* disaster:—

1929.	1933.	1936.
Nov.	April	Sept.
2	14–15	26

←—— 1260 ——→←——1260 ——→

(To be continued.)

* "Our days are numbered," p. 10.

WEEK BY WEEK.

By A. R. H.

In previous articles we have indicated the need of a material and national basis for Kingdom-activities in the earth. Our power to get wealth is God-given. National wealth and material well-being are essential if we are to establish and carry out the principles of the Covenant upon which the Kingdom-Empire in the earth is based.*

Further we have pointed out the relation between Trade and Religion and shown that the spiritual and economic forces of the national life are interdependent.

The present time of national trouble and perplexity is revealing the fact that we need a new spirit in Industry every whit as much as we need it in our national religious life. If Britain is to fulfil her destiny and remain "chief of the nations" she must seek the ways and means of manifesting a new spirit in every phase of her national life. A national re-birth is called for. The mind of the nation must be brought into harmony with the MIND *of* CHRIST.

Only thus can we find strength to resist and overcome the inverted, chaotic, economic doctrines and political sophistries which are undermining the foundations of our moral power. Only thus can we find the inspiration to destroy the paralysis which is sweeping over our economic system, and, in the realm of government, initiate those reforms, restitutions and restorations which alone can make our future sure and guarantee an everlasting greatness.

In the present final article of this series we examine the three outstanding signs of the times which go to prove that THRONE, GOVERNMENT *and* PEOPLE *are each and all moving irresistibly toward this most desirable consummation.*

* * *

It is a remarkable fact that the present time of national stress and strain should be coincident with a marked renewal

* Deut. viii, 18.

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of national interest in the BIBLE. The secular Press of GREAT BRITAIN is giving space for discussions regarding the BIBLE on a scale never known before. True, some of it has no direct spiritual intention.

One famous daily paper, for instance, has been publishing a series of articles with the sole purpose of directing "attention to the beauties of the English language and the many moods and designs to which it can be adapted by its masters."

But we should be foolish to underestimate the value of this propaganda purely on the grounds of its avowed secular object. If only we can get the people to read the BIBLE we can safely leave the rest to the Spirit of the LORD. It is the Spirit which quickeneth. And countless thousands who have begun by reading the sacred BOOK purely for the sake of discovering the beauty of its literature have ended in being captivated by the Spirit animating its pages and brought into direct spiritual contact with Him Who is the First Author of Beauty. Such is the power of a human literature which has behind it the inspiration of a living SPIRIT.

Furthermore the Book of books is not the WORD of GOD only. It is also

THE WORD OF THE KINGDOM,[1]

and it is on this plane of presentation that its significance for the present age finds its chief fulfilment.

Once the reality of this fact dawns upon the minds of the people we shall have cause to rejoice indeed. For the Kingdom conception of Bible truth is the spearhead of Christian progress.

Without it every forward movement builds up its own opposition and quickly find its progress and momentum dying and exhausted. Without the Kingdom-vision and Gospel in its fullness a religious revival dissipates its energy.

With the Kingdom-vision the Gospel attains full stature as *the whole counsel* of GOD and becomes sharper than any two-edged sword. Its force and energy are irresistible. No power on earth can frustrate its advance.

Moreover it calls for that complete

RE-ORIENTATION OF THOUGHT

without which a new moral awakening is impossible.

The *Methodist Recorder* nearly stumbles into the light of this revelation in its review of these problems last week. It tells its readers that the "simple" Gospel is the gate to the profoundest philosophy of life (*i.e.*, contains the solution for all present-day world problems), and that those who enter the gate must follow the path wherever it may lead them.

But surely the gate of the Gospel leads us straight into the citadel of the KINGDOM. Can there be any doubt as to where the path will lead us?

In Kingdom teaching resides the cure for that exhaustion which seems always to afflict modern ethical revivals, and is the cause of such concern to the Editor of our contemporary.

Only the preaching of *the whole Gospel* can meet the needs of the present-day situation. And the whole Gospel is contained in that GOSPEL of the KINGDOM, which, as *Ferrar Fenton* has it, shall or must "be proclaimed throughout

THE WHOLE EMPIRE[2]

as a witness to all nations," before the end of the present dispensation.

[1] Matt. xiii, 19. A.V. [2] Matt. xxiv, 14. F.F.

To many religious-minded people it may at first seem strange that so material a crisis as Industrial depression should be driving the nation irresistibly towards so great a spiritual goal. But it is clear from Deut. viii, 18, that any form of distress menacing the wealth and material prosperity of the Kingdom strikes a blow at the heart of the Covenant itself upon which the Kingdom is based.

And without controversy the crushing

BURDEN OF UNEMPLOYMENT

is causing a quickening of the social conscience of the nation. It is questionable if any other form of pressure could produce so great an awakening of moral sensibility.

The whole nation is coming to realize that the present social system is in *Bishop Gore's* words "a gross violation of the MIND of CHRIST," and that fundamental changes must be effected.

These changes will not be brought about by following the leadership of revolutionary extremists. Reformation cannot be achieved by the simple process of inverting the social pyramid. Industrial redemption can only come along the lines suggested by LORD SANKEY, who, in the HOUSE of LORDS, recently declared: "The great need of our country is an ethical revival throughout society. Let us

RENEW A RIGHT SPIRIT[3]

not only in one class but in every class. Let us see that there is a fair share and just reward for those whose brains contribute to the success of the industry; a just reward for those who by their savings have enabled it to be started and supported. Above all, let there be a just reward to those who day by day risk their lives in working it.

"We may adopt the most modern methods, but the human element is and will remain the key to the situation. It is there that the economists and calculators fail. *They regard men as machines; but it is not machines who have made our* EMPIRE."

Pregnant words these and specially significant, coming as they do from the lips of BRITAIN'S LORD CHANCELLOR. And the sentiment of these words, uttered within the walls of BRITAIN'S HOUSE of PARLIAMENT, finds an echo in the words of the DUKE of GLOUCESTER, who, in representing the ROYAL HOUSE at the Annual Meeting of the *British and Foreign Bible Society*, said:—

"In scattering the Scriptures among the peoples, no questions are asked about churchmanship, nor are religious formulas dictated.

"The Society works among those of varying animistic beliefs, and amongst those of Hindu, Confucian, Shinto, Buddhist, and Moslem faiths, *seeking not to destroy but to fulfil*, and to avoid the bitterness of controversy.

"No distinction is made between nations or discrimination against race. White, black, brown, yellow or red, *all one family equally entitled to the supreme bequest of their one Father.*

"A creature needs only to be human to come within the scope of the Society's operations. *Its sole purpose is to circulate one Book, and that without note or comment.*

[3] A striking commentary on Jer. xxxi, 33-36, and Ezek. xxxvi, 26-27.

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"This will be a happier and more peaceful world when in our personal and public affairs we all make the BIBLE *our final*

COURT OF APPEAL

and accept its ruling as the LAW *of* LIFE."

Here again we have a striking testimony. And this time one that comes from the lips of a member of the ROYAL HOUSE of BRITAIN.

Incidentally it assumes a new significance in view of recent celebrations. A week or two ago BRITAIN celebrated the twentieth anniversary of the accession of HIS MAJESTY KING GEORGE V to the DAVIDIC THRONE. The anniversary was celebrated with more than usual sincerity, since it marked the restoration of HIS MAJESTY the KING to normal health and activity.

One of HIS MAJESTY'S first public appearances since his illness took place at WEMBLEY for the Cup Final Football Match. And it was on this occasion that a most remarkable thing happened.

Following the National Anthem, the vast crowd of one hundred thousand people stood bare-headed and sang the hymn, "*Abide with me.*" KING and PEOPLE singing aloud the praise of GOD. Could religion and sport have been combined in this manner in any other country but BRITAIN?

Instinctively one's mind went back to the CORONATION, when the monarch is anointed both PRIEST and KING.

And so on this occasion we see him as KING, interested in the daily life and health of his people; their love of clean and wholesome sport. Again as PRIEST, he joins with them in delight to hear the nation's voice raised in praise and prayer to GOD.

Surely in this event we have a foreshadowing of the day soon coming when the HOUSE of DAVID and EPHRAIM-ENGLAND together[4] turn in supplication toward GOD. How easy and natural it could all be is evident from the examples of the tendency in this direction aforementioned.

And yet it seems we shall need a further national shock and crisis before we shall be ready as a nation to act together in unity. In that day, led by the THRONE of DAVID, the people will seek the LORD their GOD and say, "Let us join ourselves to the LORD in

A PERPETUAL COVENANT[5]

that shall not be forgotten."

A nation will be born of GOD in one day.[6] The BRITISH PEOPLE will have become Brith-ish in deed as well as in name. They will have become truly BRITH-ISH ISRAEL—Covenant Men ruling with GOD.

And as a result shall come such an outpouring of the new spirit of the new covenant upon the heart and mind of the nation that the multitudinous difficulties and distresses that afflict the national life will be swept away like the morning mist dispersed by rising sunbeams.

Sorrow and sighing will flee away. For have not GOD'S PEOPLE become all righteous?[7] To the world will be manifest the ISRAEL KINGDOM in all its glory redivivus. BRITAIN will have become in truth a KINGDOM of PRIESTS and an HOLY NATION.[8]

[4] Cf. Zech. xii, 10, with Jer. xxxi, 9. [5] Jer. l, 5. [6] Isaiah lxvi, 8-9. [7] Isaiah lx, 21. [8] Exodus xix, 6.

THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.--II.

BY DR. WADGE (WINNIPEG).

PAUL'S ARGUMENT—GENTILE ISRAELITES.

REFERENCE—"The Epistle to the Romans." By the Rev. W. Pascoe Goard.

We turn now to chapters ix, x and xi of the Epistle to the Romans and study Paul's statements as to the Israelites in his argument there. We must first remember that Paul wrote this Epistle about A.D. 60, *i.e.*, approximately 30 years after Pentecost, when the Christian Church first became an identity distinct from Judaism. Consequently, it is obvious that any statements he makes at this time in reference to the Israelites cannot logically be taken as referring in a spiritual way to the Church. If Paul had been writing such messages to the Church, he surely would not have made such elaborate reference to the basic rights of the House of Israel.

Further, in studying this argument we must remember that when the House of Israel was carried into captivity by the Assyrians, they had ceased as a nation the worship of Jehovah—having been idol-worshippers for generations, they had lost their proper name—being then known as the Beth-Khumri, they had lost the distinctive physical rite of the Israel nation—circumcision, and they had been divorced by God. Owing to all these conditions they were a people for the time being outside of God's covenants. Thus they literally became heathen; and consequently they became known to the Jews as Gentiles. As we have already shown, the Greek word *ethnos* is more appropriately translated by nations than by Gentiles, so it will greatly help to clarify the argument if we keep this in mind during the consideration of these three chapters.

In the latter part of the first chapter of this Epistle Paul writes of the heathen and describes their degeneracy; in chapter ii he describes the self-righteousness of the Jew, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh." (ii, 28.) And then he shows that both heathen and Jew are grouped together by the one condition common to both—unbelief.

In chapter ix he introduces Israel by name, though he has already referred to them under the names of Greek and Gentile. Paul makes it clear that the Gentiles he refers to are not heathen, but his "Kinsmen according to the flesh; who are Israelites; whose is 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 is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." These rights and privileges belonged to Israel and descended to the House of Israel through Joseph and Ephraim, to whom was given the birthright blessing. "For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." (1 Chron. v, 2.) That these rights still belonged to the House of Israel, though uncircumcised and unbelievers (heathen), is shown by the fact that Paul here ascribes these rights to his

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kinsmen in the flesh, and not to the Church, though it had then been in existence for approximately 30 years.

Again, in proceeding with his argument, and in speaking of the potter fashioning his vessels for service whether for positions of honour or otherwise, he shows that God " endured with much long-suffering vessels of wrath fitted unto destruction (*i.e.*, the real heathen), that He might make known the riches of His glory *upon vessels of mercy, which He afore prepared unto glory, even us, whom He also called*, not from the Jews only, *but also from the Gentiles*." (ix, 22-24, R.V.) That Paul by speaking of Gentiles was here referring to the Ten-tribed House of Israel is proven by the fact that he refers to the Gentiles as being prepared unto glory, vessels of mercy, and also by the fact that he immediately proceeds to show that these Gentiles were Israelites.

In the next two verses Paul quotes from the prophet Hosea, who was distinctly a prophet to the House of Israel, and whose prophecy was primarily to that House. Turning then to the portion referred to by Paul we read in chapter i as follows (verse 4, R.V.):—. . . for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." Verse 6: " For I will no more have mercy upon the house of Israel, that I should in any wise pardon them." Verse 9: " For ye are not My people, and I will not be your God." But still, though cast off, divorced, disowned by God, and separated from Judah, the House of Israel was at some future time to be known to the world as God's own people. Verse 10: " 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, it shall be said unto them, Ye are the sons of the living God." Now these people to whom this prophecy applies were not of the House of Judah, as Hosea has distinctly shown in verse 7. Further, we read that after the House of Israel are to be called the sons of the living God, they are again to unite with the House of Judah. Verse 11: " Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head." Now Paul, in referring to those who were called to be vessels of mercy, mentioned the two peoples, Jews and Gentiles, and by quoting from Hosea as he did, we find that by the word Gentiles Paul was referring to the divorced Israelites of the House of Israel.

In the matter of presenting a case for judgment, Christ said, " But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established." (Matt. xviii, 16, R.V.) Working on this principle, Paul proceeds to call another witness. This time it is Isaiah. Paul's quotation from Isaiah is " If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved." (Rom. ix, 27-29.) Turning now to Isaiah x, 5-23, we read of the Lord's intended use of Assyria as " the rod of Mine anger, and the staff in whose hands is My indignation " as the agent for the chastisement of the House of Israel. A review of the actual historical passages of Scripture relating to this punishment shows that the Assyrian Empire was the agent only in carrying the remnant of the House of Israel into captivity, for when later the Assyrians attempted to capture Jerusalem, their mighty army was destroyed in a night by an angel of God. (2 Kings xix, 35.) So we see here also, that in calling Isaiah as a witness, Paul was calling one whose testimony showed that he was referring to the House of Israel and not to the House of Judah. Consequently, if his evidence is to be used in connection with the calling of the vessels of honour, then it must refer to those called from the nations or Gentiles, as it could not refer to the Jews. This witness bears evidence also that these Gentiles were Israelites of the ten-tribed kingdom.

Having presented the evidence of two witnesses, Paul now resumes his argument (ix, 30-33), and states that these people as Israel (*i.e.*, before the disruption of their kingdom) following the law did not become righteous, because they sought righteousness through works, neither as Gentiles (*i.e.*, after the downfall of their kingdom) did they obtain righteousness, because they did not have knowledge of God nor of His saving grace, and so they had not the righteousness imputed unto those who have faith in God.

Continuing in chapter x, Paul shows " that they have a zeal for God, but not according to knowledge." For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. (Verses 2, 3.) Further, Paul shows that they were ignorant of the fact that " Christ is the end of the law to every one that believeth " (verse 4), for he asks the question (verses 14, 15): " How shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? " Then Paul asks again: " Did they (the Gentiles) not hear? " And in the next verse he asks also, " Did Israel not know? " Plainly he is speaking of one and the same people, so that it is again evident that the Gentiles to whom Paul refers are the non-Jewish heathen Israelites.

Following on in chapter xi, Paul asks, " Did God cast off his people? " Immediately he answers, " God forbid." Did God repudiate the Israelites? Certainly not. And he cites himself as an example. He was an Israelite of the tribe of Benjamin, therefore of the House of Israel (though the tribe of Benjamin had been left with the House of Judah till Christ came). But though belonging to the House of Israel he was not repudiated. He had, in fact, been chosen as an Apostle to the Gentiles (Israel nations). So he personally knows that God has not cast off His people. Also he has shown by Hosea that these people have not been permanently divorced or repudiated.

But now he brings a third witness to show that these Gentiles are Israelites. He calls Elijah, and Elijah was another prophet sent directly to the House of Israel. He refers to Ahab's persecution of Elijah, to the prophet's plaint to God that he only was left of all God's followers, and to God's reply that He still had 7,000 followers that had been true to Him. He is here referring to an event that is absolutely non-Jewish, *i.e.*, to the great scene on Mount Carmel, when Elijah stood alone for God against Ahab and the hundreds of priests of Baal, when God so wonderfully demonstrated His power and majesty. Thus Paul compares the Baal-worshipping Israel of Ahab's time with the Gentile Israel of his own day, and thus he indicates by a third witness that they are one and the same people.

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Then proceeding with his argument (xi, 4-8), Paul shows that as God had a remnant of 7,000 true believers left in Elijah's time, even so a remnant of Israel of his own time should be saved according to grace. And this remnant was now the elect, not the elect by race merely, but also the elect by grace. But "the rest," *i.e.*, the balance of the racial elect, both Jews and Israelites of the kingdom, did not attain to this election by grace. Why? They had the spirit of slumber; they were hardened or blinded. Ch. xi, 8: "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day." Paul states that this stuporous condition lasted right down to his own times. Now this statement of Paul's is a quotation from Isaiah. The original is Isaiah xxix. 9-14: "Tarry ye and wonder; take your pleasure and be blind; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered unto him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.

"And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them; therefore, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

So now we see why they had a spirit of stupor. It was because they did not worship God in spirit and in truth. As we study this passage, the message seems to fit the conditions of our modern times as well as it did the times of Isaiah and of Paul.

But who were these people that had a spirit of stupor in Paul's time? They are "the rest" as opposed to "the remnant." They were those that were hardened according to the prophecy of Isaiah, both Jews and Israelites of the Ten Tribes, who did not accept Jesus as their Messiah. But now Paul brings out more detail. He quotes from Psalm lxix, 22, 23. On turning to this song of David, we find that it is a Psalm prophetic of the Coming Messiah, speaking especially of His zeal, His humiliation, and His adversaries. Paul's quotation is a direct reference to the enemies of the Messiah. In Rom. xi, 9, 10, the quotation is:—

> "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow thou down their back alway."

This prophecy applies to our time as well as to Paul's time. Passing by its application to our own time, we see that in Christ's time it was applicable to the Jews, in that He was a stumbling block unto them, and so their eyes were blinded that they could not see. Paul then asks, "Did they stumble that they might fall?" and answers his own question, "God forbid: but by their fall salvation is come to the Gentiles" (Israel nations). Now we know that the Jews stumbled at the acceptance of Jesus as their Messiah. But the Israelites did not so stumble, for they being then Gentile peoples were not there with the Jews and had no knowledge of Him. Few of them even heard of Christ until after His Resurrection. So then "the rest" that were hardened, and stuporous, and blind, and deaf, were the part of the Israelitish nation that rejected Jesus, chiefly the Jews. Following this rejection of Jesus and His Gospel, His Apostles carried the message of salvation to the rest of Israel, that is, to the nations or Gentiles descended from the House of Israel, and so the loss of the Jews became the riches of the nations (Gentiles—nations), and by this stumbling of the Jews the Gospel was preached to the individuals of the Gentile nations descended from the Ten Tribes, nations who had been nationally redeemed by the death of Jesus.

Thus was Paul, being, as he said, "an apostle of Gentiles" (xi, 13), really an Apostle sent to the nations of the Ten Tribes of Israel to bring to them the Gospel of Christ, even as some 600 years previously the prophet Ezekiel had been sent to bring them back to the worship of God.

Then a little further on in his argument, Paul makes it clear to the saints in Rome and to the readers of his Epistle that this condition of affairs, though a stumbling block to those whose eyes were blinded, was not to be a mystery to them through ignorance. He says (xi, 25-27), "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved; even as it is written,

> There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob; and this is my covenant unto them, when I shall take away their sins."

A hardening in part hath befallen Israel. Here we see that the whole nation is referred to, so that doubtless multitudes are hardened in the House of Israel as well as in the House of Judah. As Isaiah said: "This people draw nigh unto me, and with their mouth and with their lips do honour me, but hath removed their heart far from me." How true this is at the present time! For as we look around the English-speaking world, it is plain that multitudes of our British peoples—Ephraim-Israel—have not yet accepted Christ as their Saviour, and so have not yet participated in the election by grace; while hosts of those who are now among the elect by grace, as well as by race, have not had their eyes opened to see that Jesus their Saviour is also Jesus their King or Messiah, and so have not seen that He needs their true allegiance and service for the extension of His Kingdom in preparation for His imminent return. This hardening or blindness is, however, to be relieved. And when it is relieved all Israel shall be saved, and there will be an acknowledgment of Christ, both by the Gentile Israelites and by the Jews, as in a flood of repentance. When shall this time be? The condition of time is expressed by the adverb *until*, and that introduces the condition of measure which must be completed in order that this relief of blindness may take place. The condition is that the fulness of the Gentiles be come in.

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Referring back now to our study of words, we find that this expression is more properly rendered *fulness of the nations be come in.* Of what nations should we expect this fulness? Obviously, from Paul's argument, it must be a fulness of Gentile Israel nations. Are there any such at the present day? Yes. All the nations descended from the Ten-Tribed Kingdom are such nations. But all such nations cannot be included. Only those Gentile Israel nations who have accepted Christ can be included. Is there any further limitation? Who can say? But if we turn back to the Old Testament to the only other place in which this expression is used in the Bible, we find that " the multitude (fulness) of nations " mentioned in Gen. xlviii, 19, refers only to those nations descended from Ephraim. As the Holy Spirit uses this expression only twice in all the Scriptures, and as He definitely uses it on the first occasion in connection with the descendants of Ephraim, and as He is (speaking reverently) always consistent in His use of terms, it must be concluded that this term in Rom. xi, 25—*the fulness of the Gentiles*—is intended by the Holy Spirit to indicate the nations descended from Ephraim.

But this condition states that the period of blindness is to last till the fulness of the Gentiles be come in. As fulness indicates allness, wholeness or completeness, then the time or period of blindness or hardening is to be relieved when this fulness or completeness is accomplished. Now, of what does this fulness consist? Let us study the modern Ephraim nations for this quality or condition of fulness. Accepting the belief of all Anglo-Israel students that England is Ephraim, then let us look for the fulness of the English nations.

THE ALL-AMERICAN CONVENTION.

BY OUR SPECIAL CORRESPONDENT.

THE first All-American Convention was held at Detroit for three days, May 6th, 7th, 8th. Mr. Howard B. Rand, LL.B., of Haverhill, Mass., the Convention Secretary, is to be congratulated upon the unqualified success which accompanied the Convention from the very first meeting to the last. Many friends were absent through illness and other causes. Bishop Allen, who is in his 84th year, fully intended to be present, but was prevented by sickness at the last moment. Dr. Lincoln McConnell, Dr. Fowler Ham and Mr. Herbert Garrison, Secretary-General of the B.-I.-W.F., London, were also unable to attend. They sent messages of greeting to the assembly. The delegation was otherwise very representative, some coming from distant parts such as California and Florida. There were also many guests from over the Canadian border, especially from Toronto. Among those present were the Rev. Pascoe Goard, newly arrived from London, England. His great knowledge, wide experience, and wise counsel proved of incalculable value. He was indeed a tower of strength. We were greatly honoured by the presence of Chancellor Du Bois, of Chicago, who addressed the assembly on the closing day of the Convention, presenting our Truth with that legal thoroughness of which he is a great master. Rev. Joseph Gay, A.T.S., who is on a visit from England, was also present and gave several soul-stirring and thought-provoking messages. Canon Collins, of the Canadian Episcopal Church, gave an address on the Wednesday evening. Conferences were held each morning, and some important resolutions were unanimously passed, bringing into being the Anglo-Saxon-World Federation of America. Dr. Stephens, of New York City, was unanimously elected Chairman of the Convention, and not a little of the success of this history-making Convention is due to his genial, but firm Chairmanship.

The big Nazarene Tabernacle is truly a friendly place, a true spiritual home. The beloved Pastor of this flourishing Church, Dr. Howard W. Jerrett, is a thorough-going Anglo-Israelite. He and his good people gave us a true Anglo-Saxon welcome, and contributed, in a large measure, to the spiritual atmosphere which pervaded the assembly from beginning to end.

The good news of the Gospel of the Kingdom rang out with no uncertain sound. We have often heard Mr. Goard, but we never remember hearing him to better advantage. His truly sympathetic audience drew the best out of him. His masterly grasp of the Scriptures, and more especially the prophetic Scriptures, lighting up these troublesome days in which we live, giving to them a meaning luminous and convincing, made a profound impression upon his hearers, whose thoughts were carried, even to the point of amazement, as he traversed the ages, making the messages of the old-time prophets applicable to our day and generation.

The most striking thing in the messages of Mr. Gay was his two expositions of the Gospel of St. Matthew, which he characterized as the Gospel of the King. These were given at the afternoon sessions on the Wednesday and Thursday. He opened up a new field of enquiry by showing how this Gospel is planned on the Pentateuch. He said some very striking things and threw considerable new light upon St. Matthew's Gospel. He pointed out that while the Pentateuch dealt with the Kingdom, St. Matthew dealt with the King of the Kingdom.

And now what shall we say concerning the effect of this our first Convention? It will register the commencement in our beloved country of that which is calculated to usher in for our people a brighter and more glorious day. Men of all ranks, classes and nationalities among us are seeking a solution of our national difficulties, and for those international problems which are baffling the wisest of our statesmen. Are our national difficulties surmountable? Are the international problems solvable? Yes! in the light of Anglo-Israel teaching; by the Bible as we interpret it. This we most firmly believe, and in thus believing we are confident that this first Anglo-Saxon-Israel Convention, held at Detroit, in the Year of Grace 1930, will be the effectual beginning of a Movement which will bless our people more than anything else. Latimer said to Ridley, as they stood fastened to the stake in the square at Oxford, and as the torch-bearers were lighting the faggots which in their turn lighted up their mortal bodies before reducing them to ashes, " Be of good cheer master Ridley, for we are lighting a candle in England which cannot be extinguished." Though we cannot, thank God we would not if we could, claim the same intense martyr setting, yet we can, we sincerely believe, take those words unto ourselves and say, " Be of good cheer brothers, for, by the grace of God, and by the power of His most blessed Spirit, we have this day kindled

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a light, or rather re-kindled it, for as Wycliffe was to the Reformation a morning star, so some, such as Wilson, Hine, Totten, Poole, Wild, Streator, Odlum, Goard, Allen and others have been to us in this great Truth ; we have re-kindled a light which shall not be put out."

We would urge all to pass on the inspiration of these meetings to all in their districts with whom they may come into contact. Publish the good news of the Kingdom in season and out of season. See to it that THE NATIONAL MESSAGE, our great weekly organ, together with our special monthly Bulletin, gets into every home and every public library. Keep in close touch with our most worthy General Secretary, Mr. Howard B. Rand, LL.B., at 110, Merrimack Street, Haverhill, Mass. Get from him our books and pamphlets, and see to it that they are used to the fullest possible extent. We would offer a suggestion to any Branch or group of believers, that they should send a free copy of some of our standard works to the ministers and clergy of their town or city. This has been done in England with very marked results, so that not a few of our ministers and clergy have been won for the Truth. It would be a good thing if a general fund could be created for this purpose. We understand that such a fund exists at the Headquarters of the British-Israel-World Federation, 6, Buckingham Gate, London, S.W.1, England. A good example is always worth following. Let us follow this one. The voice and the pen must go together where possible. But the pen can reach where the voice cannot. This is the day of propaganda. Much of it is mischievous propaganda. Ours is the truth in Christ Jesus our Lord, establishing the Bible as the Word of God written. Let us proclaim it far and wide.

"TARSHISH."

WHILE spending an enjoyable holiday in Cornwall, I became interested in the tiny streams guided by wooden troughs to altitudes sufficient to give impetus to the speed of the water, and carry the sludge along, depositing the heavier metallic substance, viz., tin, at the bottom. While visiting these streams I thought of a book, published 64 years ago, by P. H. Gosse, F.R.S., who describes how Phœnician rovers carried the white metal, scarcely less precious than silver, across the Bay of Biscay, through the Pillars of Hercules, and up the Mediterranean, till it might be seen spread out in the market-place of Tyre and the merchants in front of the stalls calling out, "Bedel from Tarshish ! Bedel ! Pure Bedel ! Bright Bedel ! Buy, buy ! "

The appendix to the book, entitled "Land and Sea," gives the following information regarding the identity of Tarshish :—

1. Tarshish was situated to the westward of Asia.

(*a*) Because in Gen. x, 4, Tarshish is one of the descendants of Shem.

(*b*) Because in Psalm xlviii, the ships of Tarshish are represented as threatening the coast of Palestine.

(*c*) Because in Psalm lxxii, 10, Tarshish is associated with the isles—the Hebrew expression for the maritime West.

(*d*) Because in Isa. xxiii, merchants are represented passing over the sea, from Zidon, and from "the isle," *i.e.*, New Tyre to Tarshish.

(*e*) Because in Ezek. xxvii, 12, 25, "merchants of Tarshish" and "ships of Tarshish" are represented as crowding to the markets of Tyre.

(*f*) Because Jonah (i, 3) found a ship at Joppa going to Tarshish.

2. Tarshish was a maritime, not an inland country, as shown by passages above cited.

3. It was a place of maritime celebrity, at least as early as the time of David and Solomon.—Psalm lxxii.

4. It was a noted resort of the Tyrian traders.

5. It produced silver.—Jer. x, 9 ; Ezek. xxvii, 12.

6. It produced iron.—Ezek. xxvii, 12.

7. It produced tin.—Ibid.

8. It produced lead.—Ibid.

9. Tarshish continues to exist to the end of this dispensation.—Psalm xlviii ; Isa. xi, 16 ; Psalm lxxii, 10. All of which refer to the introduction or the course of the millennium.

10. Tarshish is a maritime power to the end. Psalm xlviii ; Isa. xi.

11. The ships of Tarshish will be the chief medium for conveying the people of Israel "from far" to their own land, for millennial blessings (Isa. lx, 9), where note when Tarshish is the first of "the isles," or maritime countries.

12. Tarshish is an eminently mercantile people at the end.—Ezek. xxxviii, 12.

13. Tarshish is a warlike people at the end.—Ibid. In this invasion of the land of Israel by Gog, the Prince of Rosh, the "young lions" of Tarshish, as well as its merchants, remonstrate against the invasion, though they do not take arms against it. This indicates a commanding power.

An objection may occur against propositions from 1 Kings x, 22 ; 2 Chron. lx, 21, where the navy of Solomon is represented bringing from Tarshish gold and silver, ivory, and apes and peacocks. These are products of Africa or Southern Asia, rather than of Europe. If we could be quite certain that "peacocks" is the right rendering of "Tukim," it would fix this voyage to Oriental Asia ; and the same conclusion would be confirmed if we could certainly identify their fleet with that of Solomon and Hiram, which (1 Kings x, 11, 12) sailed from the Red Sea to Ophir. In 2 Chron. xx, 36, ships are represented as built at Ezion-geber, in the Red Sea, for a voyage to Tarshish ; but in the parallel passage (1 Kings xxii, 48) these ships are called ships of Tarshish, intended "to go to Ophir."

The evidence in favour of a Western Tarshish is far too strong to be set aside by these passages, allowing them the full weight of an opposing character, of which they are capable. At the utmost one could only admit two Tarshishes, one Oriental, the other Occidental, and some have adopted this hypothesis. But it seems far more probable that, owing to the celebrity of this proper Western Tarshish, the word came to be used indefinitely for any remote country beyond sea ; and that the Hebrews used the expressions "a voyage to Tarshish," or "ships of Tarshish," equivalent to "a voyage to foreign parts," or "ships that go foreign."

Commentators have generally been content to fix on Tartessus, a city said to have been early founded by the Phœnicians, in the south of Spain. There is much doubt about the actual position of this city. According to Herodotus IV, 152, it

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was outside the Straits of Gibraltar, but all agree that it had ceased to exist before the Christian era. This fact alone is fatal to the identification of Tarshish with Tartessus (probably this Phœnician colony was named after the original Tarshish).

Whatever points of agreement there may have been, Tartessus entirely fails to meet the requirements of propositions 9-13. Tartessus has long disappeared; and even if we were to extend the identification to the region which once bore that city, we should fare no better.

Spain has neither maritime nor mercantile eminence; her ships are not likely to be the chief agency used in the transport of returning Israel; nor does she possess any "young lions" likely to remonstrate with an invading despot.

Britain meets every requirement without a single valid objection.

1. Britain is west of Asia, peopled by Shem's descendants.
2. Is a maritime country.
3. Was a place of maritime celebrity in very early ages.
4. The Phœnicians resorted to Cornwall (Strabo III, 175) in very remote ages; and specially for the metals, tin and lead. Mines yet exist in Cornwall, and mountains of slag, the evidence of works which date far beyond the historic era.
5. Cornwall produces silver.
6. It produces iron.
7. It produces tin. This was the great staple commodity of Cornwall from time immemorial, and gave the region the name of "Cassiterides" or the "tin coast."
8. It produces lead.
9. Britain still exists.
10. Is now a maritime Power.
11. Has been much honoured of God, and is more likely than any other Power to be the medium for conveying Israel to Palestine. (Isa. lx, 9.) Britain is at the head of the maritime nations.
12. Britain is eminently a nation of merchants.
13. Her well-known bravery and love of liberty will suit the remonstrance of Ezek. xxxviii, 13, while her pacific policy may account for her interference being limited to remonstrance.

Many collateral passages might be enumerated which indicate Britain as destined to carry out God's purposes of mercy to the end. Enough, however, has been advanced to warrant the confident conclusion that the Tarshish of Scripture is Great Britain.

THE TIME OF JACOB'S TROUBLE.

By L. Furze Morrish (Melbourne).

It is often affirmed that the Time of Tribulation, as Mr. Davidson terms that period measured through the "low passages" of the Pyramid, closely resembles the time of Jacob's early struggles in the land of Haran. The war-period and the era of industrial depression, each of seven years' duration, are commonly known to correspond with the seven years spent by Jacob for Leah, and the succeeding seven years for Rachel. So much is recognized. The years which follow, however, are so much in keeping with the general analogy, and so remarkably related with that era which Anglo-Saxondom now seems to have entered, that a short survey might be of interest.

Let us briefly consider Jacob's years of struggle before reaching peace, contentment and prosperity, and see their repetition in modern times.

Jacob's Time of Hardship.	Modern Israel's Time of Trial.
Seven years' service for Leah. Jacob under an impression he was working for his heart's desire. Disillusionment.	1914–1921. British people under the impression they were fighting the "war to end war." Peace expected to usher in a Utopia. Disillusionment.
Seven more years for Rachel. Jacob finds himself still poor, and still forced to work six more years for his "goods."	1921–1928. Industrial Depression. Britain's struggles to end strikes and evolve reasonable working conditions. A realization in 1928 that the country is suffering.
Six more years' service for wealth. Jacob still anxious regarding Esau's attitude.	1928–1934 (?) Six years' apparent struggle by Britain for her existence as a leading nation. A period of moral testing.
Appearance of Esau, and Jacob's remarkable spiritual awakening, when his name is changed to Israel — Soldiers with God.	Some great shock (?) and a great national spiritual awakening, when the nation learns its identity with Israel, God's Instrument in the earth.

Regarding this latter period of trial, we have now entered it but do not know what form the trial will take. The industrial depression period may pass, but everything is not well with the Empire. It seems that difficulties are to be met with in connection with the Gold Standard for one thing, and with Disarmament for another. Mr. Davidson advances the suggestion that Britain will have to assume her rightful position as spiritual leader of the nations, and divest herself of her role of Mistress of the Sea. (This spiritual leadership must, of course, be closely related to the near Return of Israel's King, when the earthly monarchy gives way to the Theocracy). There is a distinct connection between

Water and the Spirit,

the former being, as it were, a replica, on a lower plane, of the latter. To those who think solely in terms of this material plane, the foregoing may sound like nonsense, yet those who are spiritually minded must see the connection in Baptism, and the meaning of the Hebrew Moses, Messiah, Mashah.

The much-to-be-desired spiritual leadership must be waiting for us to reach up and grasp it as our rightful possession from the time of Abraham. It therefore remains to be seen what steps we shall be forced to take in that direction, for receive it eventually we must, either voluntarily or through some sort of national suffering.

Let us therefore try to think in terms of spirit-life and we shall see that a definite time of trial lies before us, in which we may, as a nation, have to watch and pray, and in which *each one of us, man, woman and child that is old enough to discriminate between*

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right and wrong, will be forced to *throw in our lot with one of two parties, those for or those against God.*

It will assuredly not be a matter of one religious denomination against another; one political party against another; one social class against another; but of bodies of individuals throwing in their lot with Israel—God, or Babylon—Satan, the latter cunningly disguised to look like the former.

In Australia we have already had a taste of this, firstly in the question of the abolition of compulsory military training, and recently in the Victorian Referendum on the Liquor Question, being taken this day, March 29th, 1930. On this latter issue—Abolition of licence to sell alcoholic liquor in open bar, the whole of a normally easy-going community has been in a ferment for some weeks. At the time of writing the result of the vote is not known, and is by no means a foregone conclusion. The propagandists of the open liquor-bar have used every known plea to save the liquor trade, from appeals to protect Australian liberty even to pleas of Humanity, to protect the wealth of the liquor trade, until reasonable men and women are in a genuine quandary how to vote aright. Such an issue, albeit far removed in distance from the centre of the Empire, surely shows the trend of events: it seems as if further direct issues will soon be placed before the Anglo-Saxon people as a whole.

How it will end we known not, but we may form an opinion that out of this time of perplexity, and after the Nation has "wrestled with the angel," will come the great spiritual awakening that will make Anglo-Saxondon realize its identity with Israel, and its great destiny as

EXPOUNDER OF THE COMMON LAW

and Constitutional Government to Humanity, ready for the time when Israel's King returns to take the Throne.

Those who accept Anglo-Saxon identity with Israel seem to come automatically under the blessing poured on Solomon (instinctively to discriminate between "good and bad," however disguised the latter may be. See 1 Kings iii, 9, and Gen. iii, 5). Should we not therefore be prepared to throw our weight into the right scale when the time comes for a straightout decision to be made?

"ISRAELITES AND JEWS."

BY J. N. RAYZOR.

MANY students fail to differentiate between Hebrews and Jews, and Israelites and Jews. The Hebrews were antecedent to the Jews, but were not Jews. Even so were the Israelites the progenitors of the Jews, but they were not Jews. Abraham is often referred to as a Jew, but he lived hundreds of years before their day. He is also referred to as an Israelite although he had been in his grave many years by the time Jacob's name was changed to Israel.

Jacob had twelve sons who became the heads of the Twelve Tribes of Israel. In Egypt, when Israel was old and blind, he blessed Joseph's two Egypto-Israelitish sons—Ephraim and Manasseh—adopting them as his sons. He gave to them their father's place in tribal relation. The Levites were given the Priesthood, but were not allowed a share in the division of the lands.

Moses, at Sinai, organized the Tribes into a kingdom—a theocratic kingdom, and gave them the Common Law. All Anglo-Saxon governments are based upon the Common Law.

Israel, after the Judges, was given a king. Under Rehoboam the nation was divided into dual kingdoms—Judah, a two-tribed nation, and Israel a ten-tribed nation. The two kingdoms ran parallel for some years until Israel was overthrown by Shalmaneser, and its people carried into Assyrian captivity. Judah later was captured by Nebuchadnezzar, and the majority of the people carried into Babylonish captivity. Not until their captivity were they, *as a nation*, first called Jews.

God could not have made His covenants with the Jews, as He promulgated them centuries before there were any Jews.

The Anglo-Saxons are the descendants of Ten-Tribed Israel. The Jews to-day are small in number compared to the hosts of the Anglo-Saxons.

To-day, Great Britain, her Dominions and Provinces, and the United States have a total population of more than six hundred and fifty millions, while the Jewish population has changed but little. Are these racial variations an indication of God's dereliction? Nay, His Word is inviolable. He is fulfilling His promises through the Ten-Tribed Israel-Anglo-Saxon nations!

Jesus forewarned the Jews that the kingdom should be taken from them and given to *a nation* "bringing forth the fruits thereof." If the successor to the Jew is to be identified by fruitage, the Anglo-Saxons fill the measure. Great Britain and the United States have the marks, they are Common Law nations. Again, they are the only nations that have laws compelling the observance of the Sabbath—a living memorial of the creative work of God.

Great Britain and the United States furnish about 90 per cent. of the Christian Missionaries, and a larger per cent. of the money spent in world evangelization.

Ten-Tribed Israel, as a nation, has lived apart from the Jews, but the best friends the Jew ever had are his two big Anglo-Saxon brothers.

Jesus repeatedly referred to the "Lost Sheep of the House of Israel." The Jews were never lost. There is not a period in the history of the Jew that cannot be accounted for.

The Apostle James knew the Jews were not the same as Israel, as he addressed his Epistle to "The Twelve Tribes which were scattered abroad."

The Jews—not the Israelites—crucified Jesus. A few years after the Crucifixion Titus destroyed Jerusalem.

Since the destruction of the Temple the Jews have had neither king nor kingdom.

Lord Allenby entered Jerusalem in 1917, as the head of an Anglo-Saxon army, without the shedding of one drop of blood in the City.

Let the Jew join his Anglo-Saxon brothers in proclaiming the Sonship and Messiahship of Jesus, that the covenants may be speedily fulfilled and all Israel be united in one great national salvation.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR Manifesto to which reference was made in our last issue appeared in the *Daily Telegraph* on May 21st and in the *Daily Express* on May 23rd, also in the *Spectator* and the *British Weekly* last week. This week and next week it is to be in other papers. We are informed that it is the subject of discussion everywhere. Extraordinary interest has been aroused. The Secretary-General has had a stream of Pressmen calling upon him ever since the Manifesto first appeared in *The Times* on May 15th; sometimes four and five waiting until a *confrere* got his interview over, then taking their turn; all showed great interest and considered the matter to be of National importance and offered help.

The remarkable response to our CALL proves conclusively that thinking men and women are eager to know more about the *remedy* for the PRESENT MENACE which this Federation seeks to make widely known.

A clergyman writes: "I realize the dreadful peril of atheism and communism in the world to-day, and I pray that your noble efforts may be blessed with success."

W. H. says: "This is the finest call to the Anglo-Saxon peoples I have ever seen in the public Press."

The Secretary of a Wesley Guild writes: "I have been much impressed and cheered by reading the Manifesto. Please send me THE NATIONAL MESSAGE and your catalogue of books. I want to bring the matter forcibly before our young people."

W. C. S., Glasgow, writes: "*Re* your notable pronouncement; I am keenly interested and should esteem it a great favour if you could send me further particulars and any literature available, when I could be of service in the interests of your appeal in the Name of the Master."

M. J. writes: "Many are full of thankfulness about it all. Please make it known everywhere." This we are doing as far as our means will allow. We are reaching millions, we want to reach ALL throughout Anglo-Saxondom. All correspondents are being sent letters signed by the Secretary-General, accompanied by literature; Headquarters staff are pressed to the limit, dealing with it all. Thousands of reprints from *The Times* are available and requests for them are coming in. Our Bristol Branch has asked for 500 copies. Winnipeg cabled for a supply. Amid the chorus of approbation we hear of one Ecclesiastic who preached against the Manifesto; his sermon, as reported, showed a deplorable lack of knowledge; two British-Israelites made effective replies. Out of our vast correspondence we have only one unfriendly letter, and that one was so violent and impertinent it could only be explained by the character of the Society to which the writer is known to belong.

Our readers are reminded that *The Times* reprints can be supplied at 1s. per dozen, plus postage.

* * *

Helpful addresses were given last week by Mr. John Leech, K.C., and the Rev E. A. Couldrey at Headquarters. Meetings next week as usual. All invited.

Empire Day celebration at Headquarters on Saturday last was considered a great success. A record number took tea. Mr. Garrison's illustrated lecture on India attracted a crowded audience; several could only listen on the landings, and some had to turn away from lack of room. The President, Major Knowles, presided over a very enthusiastic and appreciative assembly.

Some points from the lecture shall be published later. The beautiful pictures were greatly admired.

* * *

B.-I.-W.F. SUMMER CONVENTION, 1930, AT "THE HAYES," SWANWICK, DERBYSHIRE,

TUESDAY, JULY 29TH, TO SATURDAY, AUGUST 2ND.

Our Annual Summer Convention will break new ground this year. Imagine a large country mansion, which has been specially modernized with a view to providing ideal conditions for such gatherings, and which is used by many of the Religious Societies for this purpose. Such a place is "The Hayes," situated in the heart of Derbyshire, within easy reach of some of the most beautiful scenery in England. Guests at "The Hayes" will find that everything possible is done for their comfort. There are spacious sitting-rooms, a large conservatory, and a light and airy dining-room. The catering is excellent, and much of the produce comes from the gardens. There are, in the hostel, 308 bedrooms, all comfortably equipped, while the garages can accommodate 30 cars. The house stands in a park of some 40 acres, with beautifully laid-out gardens, croquet lawn and tennis courts, while there is also a lake and rock garden. Guests are at liberty to roam at their leisure about the estate, there being no irritating restrictions. Meetings are held in the comfortable Conference Hall.

The terms are extremely moderate, only 8s. per day for board and residence.

All British-Israelites who attend will find that the 1930 Summer Convention at "The Hayes" will live in their memory. New friendships will be made and old ones renewed amid delightful surroundings. Make this Convention a part of your summer vacation. You will have an interesting experience and a delightful holiday.

A full list of speakers for the Convention will be available later. In the meantime we can place on the list Mr. John Leech, M.A., K.C., Rev. Maxwell Carnson from South Africa, Rev. T. Sparshott Johnson, M.A., Rev. E. A. Couldrey, Mr. John J. Morey, and probably the Secretary-General.

Please let us hear from you WITHOUT DELAY, addressing your letters to THE SECRETARY-GENERAL, 6, BUCKINGHAM GATE, LONDON, S.W.1, who will send to all applicants particulars regarding railway facilities and motor services.

* * *

A long record of missionary service among the Indian tribes of British Columbia has come to an end with the death of Mrs. C. M. Tate, wife of Rev. C. M. Tate, pioneer Church worker and British-Israelite, at the ripe age of eighty-eight years.

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Mrs. Tate was born in London in 1842, and went to Canada seventy-four years ago, taking up teaching among the Indians. While engaged in this work at the Indian School, Port Simpson, Miss Knott, as she then was, became the bride of Mr. Tate, in the presence of a large gathering of Indians, who were practically the only witnesses attending. Last year Mr. and Mrs. Tate celebrated the golden anniversary of their wedding. Many hardships were encountered during the early years of their work in British Columbia. The splendid schools at Coqualeetza are the outcome of the pioneer school started by them when they were in charge of the work among the Chilliwack Indians, where it was found necessary by them to take some sixteen Indian children into their home. Later, a grant for the school was made, and a building to accommodate forty pupils was erected, followed by a larger school, accommodating one hundred students and a staff of ten teachers, which has since been replaced by a building for twice as many pupils and staff.

Mr. and Mrs. Tate organized missions at Port Renfrew and Clayoquot also, then went to Duncan, and in 1910 went to Victoria, working among the Indians at Esquimalt, East and West Saanich, and Patricia Bay.

Mrs. Tate was an ardent British-Israelite, and attended the local meetings up to a few days before her death.

* * *

Will those readers and friends in and around Finchley who are willing to support a local Study Circle please send in their names and addresses to Headquarters, that the local Secretary may be advised, and have help in arranging weekly meetings?

* * *

Watford Branch report that Mr. W. Sleeman's visit there on the 12th inst. was much appreciated, when he gave a well-reasoned address on "Some Identifications of British-Israel."

* * *

The Rev. Commander Roberts writes :—"I have received very encouraging news from Rhodesia: A patient in hospital for whom prayers were asked has recovered so far and is progressing favourably. Prayers are asked for her husband, who has had a breakdown. They say they believe the Almighty answers the supplications of the Circle. I ask for prayers for a friend of mine who has a malignant growth."

* * *

Mr. H. L. Gibbs writes :—

"On May 6th my mother gently entered into rest. Wife of a Baptist Minister at West Carling, just over seven years ago, later at Faringdon, Berks, and now at Rock Ferry, Birkenhead. For many years she has been a reader of the BANNER, and has rejoiced in the knowledge of British-Israel Truth and quietly disseminated it. All her life a semi-invalid she lived and fed upon the Scriptures and every day she had her quiet time, when, if one crept to the door, one could hear her in audible prayer. A few days before her death her mind wandered and what she had lived on came to the surface. I personally heard her say, 'The Rev. Pascoe Goard is wonderful. In his Documents of Daniel he takes you into the very Presence of God.' Among other Psalms she quoted 'Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.' (Psalm xxiv, 3-4.) She was also heard to say 'Jesus, Lover of my soul, oh receive my soul at last.' The last thing she attempted to read was a copy of the NATIONAL MESSAGE. We laid her to rest in Westminster Cemetery, Hanwell, thinking of that day now so imminent when the graves shall be opened at the Word of the Son of God. Do any doubt? Let them pause and consider. The whole world by the aid of loud-speakers can hear the voice of one man. Where now is the sceptic of 50 years ago?

"We as a family beg to thank the Rev. Pascoe Goard for his articles 'Across the River' in THE NATIONAL MESSAGE. They wonderfully fit our case."

* * *

Mrs. E. A. writes :—

"What this Truth has been to me in sickness, sorrow and death of my beloved husband I cannot say. It kept me sane."

* * *

We acknowledge with thanks receipt of 4s. 6d. in stamps from an anonymous donor under the name of "An Experiment."

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 193, Lavender Hill, Tuesday, June 3rd, at 8. Mr. W. J. Pilcher.
BELFAST, Y.M.C.A., Shankill Road, Thursday, June 5th, at 8.
BLACKBURN, Tuesday, June 3rd. Rev. E. A. Couldrey.
BOLTON. "The Old Parsonage," Halliwell, Thursday, June 5th, at 7.30. Mr. G. E. Bolton.
CAMBRIDGE, St. Andrew's Hall, June 3rd-4th-5th, at 3 and 7.30. Mr. John Leech, M.A., K.C., and Rev. T. Sparshott Johnson, M.A.
CARDIFF, Y.M.C.A., Tuesday, June 3rd, at 7.30. Rev. Walter T. Medhurst.
FOLKESTONE, Town Hall, Thursday, June 5th, at 3 and 8. Rev. R. G. F. Waddington, M.A.
GOSPORT, Camden Town Mission Hall, Tuesday, June 3rd, at 7.30. Mr. J. J. Morey.
GRAVESEND, Springfield Mission, All Saints Road, Tuesday, June 3rd, at 7.30. Miss Hamilton Hunter.
HASTINGS, Baptist Church, Wellington Square, Wednesday, June 4th, at 3 and 7.30. Rev. R. G. F. Waddington, M.A.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, June 4th, at 3, Mr. John Leech, M.A., K.C.; Thursday, 5th, at 8; Saturday, 7th, at 3, Women's Bible Class, Miss E. P. Alexander and Mrs. Zoe Bell.
HERNE BAY, Monday, June 2nd, Wesleyan Schoolroom, High Street, at 3; Parochial Institute, Underdown Road, at 8. Rev. T. Sparshott Johnson, M.A.
HIGHGATE, 223, Archway Road, Wednesday, June 4th, at 8. Miss Hamilton Hunter.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Crouch End, Monday, June 2nd, at 8. Mr. Wm. Gray.
ISLINGTON, 340, Essex Road, Tuesday, June 3rd, at 8. Bible Study.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, June 3rd, at 3 and 7.30. Rev. Col. Seton.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, June 5th, at 7.45. Rev. E. A. Couldrey.
PORTSMOUTH, Congregational Hall, Edinburgh Road, Monday, June 2nd, at 3 and 7.45. Mr. J. J. Morey.
REIGATE, Blue Moon Tea Rooms, Thursday, June 5th, at 3 and 7.30. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, June 3rd, at 7.
SHEFFIELD, Victoria Hall, Wednesday, June 4th, at 7.30.
SOUTHAMPTON, Atherley Hall, Shirley, Wednesday, June 4th, at 3 and 7.30. Mr. J. J. Morey.
SOUTHPORT, The Hall, Lord Street, Monday, June 2nd, at 3 and 7.30. Rev. E. A. Couldrey.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, June 2nd, at 8. Mr. J. A. Jubb.
SYDENHAM, 4, College Mansions, Thursday, June 5th, at 3.15. Bible Reading.
SYDENHAM, 29, Sydenham Park, Friday, June 6th, at 7. Bible Study.

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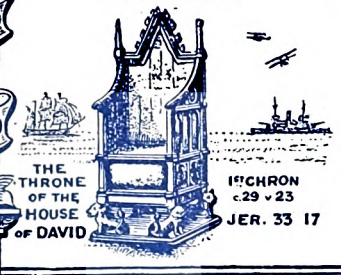


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And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." Gen. 35·11

J.J.HALL. 1921

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CONTENTS

	PAGE
CIVIC AND RURAL LIFE ACROSS THE RIVER.—VII. By the Rev. W. Pascoe Goard	353
PREDESTINATION.—VII. By the Rev. R. G. F. Waddington, M.A.	356
THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.—III. By Dr. Wadge (Winnipeg)	358
THE DAYS OF THE END.—No. IV. By J. Bernard Nicklin ...	359
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—VI. By Professor Edward Odlum, M.A., B.Sc.	360
WEEK BY WEEK. By A. R. H.	361
THE UNION OF THE TWO STICKS. By P. Penwarden	363
ISRAEL IN INDIA. By A. R. H.	364
THE BRITH-ISH RACE	365
THE SECRETARY-GENERAL'S NEWS AND NOTES	366

EDITORIAL.

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

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

CIVIC AND RURAL LIFE ACROSS THE RIVER.—VII.

BY THE REV. W. PASCOE GOARD.

THE things which we have written show the close interaction of the great company who have crossed the River with the nations of the earth. It is to be noted that there is no hint of intercommunication with the living. The innumerable multitude appear before the throne. But there is the assurance that those who have passed over are interested to the highest pitch in matters pertaining to the earth. They see the Lord instituting this and that line of activity on behalf of the earth and earthly things, and the angels among them take up and carry out the assigned duties. But the living must "Play their own game" according to the rules laid down from the beginning. They have the guidance of Moses and the Prophets. They have further the guidance of Jesus and the Apostles. If they will open their hearts they have the guidance of the Holy Ghost. There is no need that the spirits of the departed should also enter the field for their guidance. It would be in the highest degree dangerous because of the impossibility of identifying the spirits, and, even if they were identified, of knowing their relationship to God and His Kingdom in the land which is over on the other shore. Demons can easily simulate the departed, and there is no doubt but that the world is surrounded by countless hosts of these.

It will be the glorious task of the Lord, His Saints and the Holy Angels to purify the surroundings of the earth from the presence of such beings.

Let us work out our salvation, and fulfil our appointed task under the eyes of the great cloud of witnesses who look down upon us from above; and then in due time we shall appear with Him and with them in glory.

We shall now take up the thought of things which are as yet in the future both for heaven and for the earth. It is that of the

NEW HEAVEN AND THE NEW EARTH.

This is stated to be a part of the Divine plan for the astronomical system to which we belong, and for the people who dwell in the earth and in the heaven of the redeemed.

The new heaven and the new earth cannot be understood by the ordinary experiences of mankind such as get into the daily Press of the nations.

The new heaven and the new earth may be explained perhaps by the astronomer, who sees strange sights and knows of strange things going on in the heavens. He is acquainted with the fact that the state of the worlds in the heavens is not as stable as one would imagine. There are worlds which have died, as perhaps our own satellite, the moon, has done. There are worlds whose fires are waning and whose light is failing. There are worlds which are black; whose fires are extinguished, and which are dead.

There are worlds which are being born, and others in all stages of development. It is no new thing in the Universe that the Lord should make a new world. And as there are new worlds being arranged and rearranged, it is no new thing that there should be a new heaven such as belongs to our own solar system or to others like it; the heaven being the area swept and controlled by the gravity of the central sun.

Now what the new earth will be as to density, size, movement, relationship to the central sun of the system, and so on, the Bible tells us nothing.

Therefore what the people of the Israel of God will be who will inhabit that world set in that heaven we do not know.

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It will be a holy world. It will be a deathless world. It may be of a character which is not based upon the atom and the molecule which go to the making of the world we occupy and the Universe to which it belongs.

It may be that the new heavens and the new earth will be of a nature entirely different from all the material which we have been able to perceive in the present world through the senses with which we are endowed.

There are elements or properties in the atmosphere of this world which we cannot perceive. Other orders of life perceive such qualities. For instance, the dog goes far in this direction when he moves and acts by what we call scent. Some breeds of dogs live in this world. Some breeds of dogs are very feebly supplied with the apparatus which enables them to enjoy this world.

Other forms of life manifestly know and use elements which the dog does not know. What it is we do not know. But they act in such a way that we are able to tell that they are responding to forces of which we can make no guess. At all events that is the way with the man in the street. If there should be a scientist who, working in his laboratory, has been able to discover these hidden forces and to find out what they are, we do not know it.

A very ordinary illustration of this is the electric fluid. We know that it can be produced by motion. We know that being produced it can be controlled to a degree, and applied to the service of mankind, but we do not know what it is.

Perhaps the new heaven and the new earth will be of such a nature, so rarefied, so free from grossness and density as not to be recognizable by our present gross personalities. We suspect that such will be the case. Beings which would inhabit such a new heaven and new earth would be invisible to the gross earth dwellers such as we now are. The blessed would be so ethereal as to be able to ride upon the clouds and to go at will through what seems to us to be dense and impenetrable barriers. Thus our Lord passed at will in and out of a closed room without the opening or the closing of a door.

Shall we say then that the world of which we speak is a spiritual world? It is not necessary that we should do so. Electricity is not a spiritual entity. It is a very cognate fact in the universe. Sound waves are not spiritual. They are invisible, except within the range of our hearing they are inaudible; but that they are very real let the nearest receiving set give audible evidence.

The new heaven and the new earth will be such as suit the requirements of the glorified bodies of the saints of the Lord.

It will be a world in which Angels will find it convenient to be and perhaps to dwell. It will be such a new heaven and new earth as the glorified spirits of men will find a rallying-place to assemble and use as their headquarters in the universe of God.

"Behold, I make a new heaven and a new earth."

"And I saw a new heaven and a new earth."

"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." (Isa. lxvi.)

Thus we see that the Lord has in hand a new heaven and a new earth for our especial dwelling-place in the next stage of the life which He is so abundantly giving us.

THE HOLY CITY.

In the new heaven and the new earth is the new City of God, the heavenly Jerusalem.

Let it be remarked that there is still a new heaven over the new earth. The Holy City, New Jerusalem, comes down from God OUT OF HEAVEN.

So, then, there will be civic life in the new heaven and the new earth.

This is, it seems, an altogether later development. The new heaven, the new earth and the new city have not as yet been revealed, even in the heaven where the throne of God is now established, as set forth in the fourth chapter of Revelation.

During all the period of the present dispensation the hosts of heaven seem to be making their rallying-centre around the throne of God, as set out in the fourth and fifth chapters of Revelation.

This seems to us to be a long period. But there, where a day is as a thousand years and a thousand years as a day, it is such a convocation as we should attend for a day or at the outside for two days.

Then comes the millennial reign of our Lord and the general wind-up of the seven thousand years of Adamic history. Then comes the new heaven and the new earth. All those who have gone before throughout all the ages of the past are equally waiting for the new heaven and the new earth and for the New Jerusalem. We shall all start at once in the new heaven and the new earth and not in succession as generations, as in the present world.

Now with this in mind, we will turn to that wonderful description of the City and of the Life to be lived in it.

THE NEW JERUSALEM.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

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And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life."—Rev. xxi, 9-27.

Like the ideal of life here, there will not only be the life of the City, but also of the garden, or the great sweeping stretches of the country. This, of course, is to illustrate heavenly things by earthly things; the probability is that the things are very different. Perhaps there is little similarity in them. But the impressions and the pleasure of the one will be the magnified impressions and experiences of the other, so we will read of the beauties of country or garden life as we see it portrayed for us there:—

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name *shall be* in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."—Rev. xxii, 1-9.

The two chapters which we have now read in part are the outstanding passages which, passing beyond the great White Throne and the General Judgment of the last day, sweep on into the Eternal condition of things.

Surely it is not possible for human language to portray a more perfect world or a more desirable life. We may not stay to go into the details.

Now what we have been trying to do in this series of articles is to climb the heights of what Bunyan called "The Delectable Mountains," from which the dim outlines of the Holy City and the eternal glory may be seen, and from thence to take a foreview of life to the Riverside, to the crossing of the River, and to the other shore. This we have done in the light of Divine inspiration, right through to the Coming again of the Lord, accompanied by all the Saints and the Angel hosts. We have traversed with Him, and them, the thousand years of the millennial reign, and on still into the endless vistas of the Eternal condition.

With such practical knowledge of all these things, what does it matter that we are compelled to suffer some hardship perchance here, some physical suffering, some hard usage from the world, and from the people and things of the world. The world and its fashions are passing. We are also bidding the world and its affairs good-bye after a while, never to return until the order has changed for the best in the Personal reign of our Lord. Soon, very soon, even though it should be a lifetime away—soon, we say, very soon even then, we shall have risen above the clouds and darkness, above the world and its fashions and censures, to the realms of light and truth and life and love.

We are living in that endless life now. We are marching over the preliminary stages. We shall be called to go higher when the Lord wills it to be so. And there is before us a field of usefulness for evermore.

Now here are the closing words of the great Book, which are like glory clouds of the sunset sky. It lightens up the ending of the day, and fills our minds with light and peace.

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without *are* dogs, and sorcerers, and whoremongers,

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and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that 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 out of the book of life, and out of the holy city, and *from* the things which are written in this book.

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

The grace of our Lord Jesus Christ *be* with you all. Amen."—Rev. xxii, 10-21.

PREDESTINATION.—VII.

"Give place to me that I may dwell."

BY THE REV. R. G. F. WADDINGTON, M.A.

THERE are so many references in our daily newspapers to the Empire that it seems incredible that there should be any educated person who is unaware of the extraordinary complexity of the Empire and of its limitless possibilities and resources. And yet there are many such people who simply have no conception of the wonder of their citizenship.

The dignity and glory of the Empire are to some folk empty words; to others they are words that rouse feelings of bitterness; there are some who are friends of every country but their own.

There are those whose souls are so dead that love of Homeland stirs no fire in their breasts, but if patriotism does not lead a man to make himself conversant with the main facts of his privileged heritage, he is lifted up but little from the level of those who belittle the privileges.

Where is the excuse for the ignorance of the educated man? I know of none.

Even on the day that I write there is an article in the *Morning Post* on "Canada's Riches." "Canada in 1930 will surprise the world." That is a remark of Mr. Mackenzie King, Canadian Prime Minister. The article gives the latest figures available concerning Canada's progress, showing conclusively that Canada has passed almost unnoticed from the first stage of her development, the agricultural, to the second stage, the industrial, and that Canadian manufactured goods are being sold in 113 of the world's markets.

Canada, which has always been regarded solely as an agricultural country, has to-day 22,963 manufacturing establishments, whose capital investment in plant, buildings and equipment amount to more than £800,000,000.

"What do they know of England, who only England know?" Does not this one reference to Canada give point to this saying? And what is true of Canada is just as true of Australia, and yet how little people here at home grasp either the fact or the significance of the fact.

For extraordinary as the development of Canada and Australia has been, it is only a fraction of the development that is possible. We believe that we can find in the Bible the whole explanation of the marvel of our Empire.

Here is our little Britain, the centre of a vast world-wide Empire, possessing and developing the very desolate heritages that were promised by the God of the Bible to Israel, thrusting out, further and further afield, not with the sword, but with the plough; seeking, not to hold native races in vassaldom, but to educate and uplift them. We are doing a work that the Church cannot do; that the Church was never called upon to do; that the Church, by reason of its manifold divisions, would be unable to do, even if it were so bidden; a work that the Jews have never dreamed of doing, nor ever attempted. Yet opponents, who insist upon belief in the God of the Bible, the God of Truth, tell us that our case is one of "superficial and flimsy plausibilities."

But if God has given to us our opportunities and our responsibilities, if God has brought us into contact with so many races of the world, if God has given to us that most precious treasure of an open Bible, if God has called us to preach the Gospel of Salvation to all the world, if God has made us Protestant, then there is no alternative whatever to the conclusion that we are Israel.

How can one explain the opposition of Bible students who believe the Bible message? How can they tell us that we do wrong to expect a national fulfilment of promises made to a nation, and confirmed again and again to that nation? And how will they explain the fact that Britain is enjoying that national fulfilment? If these great heritages now in our possession, now being developed by us, now growing strong as members of our Commonwealth, are to become the possession of the Jews, and to be developed by the Jews, on the entirely erroneous supposition that the Jews are "All Israel," then not only must this Empire be broken up and destroyed, but all the work already done in many lands will have to be undone, in order that the Jews may start afresh on the "desolate" places of earth. But if this is really going to take place—AND IT MUST TAKE PLACE IF THE JEWS ARE ALL ISRAEL, AND IF THE BIBLE MEANS WHAT IT SAYS concerning Israel—then the reign of peace and righteousness on earth, which is a Bible ideal, and which is the hope and faith of every Bible lover, is of necessity removed to so far distant a date in the future that it becomes an altogether unpractical, and therefore valueless ideal.

If, as all Bible lovers believe, we are living in "the Last Days," and may expect the Return of the Lord very soon, then it does become absolutely impossible for the Jews to obtain possession of, and develop the desolate heritages. So our belief, that because Britain is enjoying the privileges promised to Israel, she is therefore Israel, is a belief that harmonizes with New Testament promises of the Second Advent, and makes that Advent a practical possibility for our own day. But if Britain be not Israel, Britain must surrender her position to Israel, and that removes the hope of the Advent from accomplishment in our time.

Much has been written upon the subject of the "Seven

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Times." Let it suffice that students of prophecy like Dr. Guinness, Dr. C. I. Schofield, Mr. A. E. Ware, are agreed that the expression means a period of 2,520 years.

Mr. A. E. Ware, in his book, "The Hour of Translation,"* gives a chronological chart recording events relating to the Jews during two periods, each of nineteen years, one at the commencement and the other at the close of the Captivity, showing also how the two periods, separated by "Seven Times," synchronize in all important features.

It is a chart dealing with historic facts that cannot possibly be gainsaid. Jerusalem fell into the hands of Nebuchadnezzar in the year 603 B.C. That is a fact. It is also a fact that Jerusalem was taken by the British in A.D. 1917, and no matter how much one may quibble and talk about flimsy plausibilities, there is no denying that there is this period of 2,520 years between the two events.

Mr. A. E. Ware deals only with events in the history of Judah, and he uses these events, and the argument from the "Seven Times," in order to convince his readers that the Second Advent is nigh at hand. And he is typical of students of prophecy who are convinced that they have got hold of a most definite Bible "pointer" to the Advent. But if it is legitimate to apply the "Seven Times" to events in Jewish history, is it not also legitimate to apply it to events in Israelitish history?

Apply it then to events in Israel's history.

Did not Israel's period of captivity run from 740 B.C. to 721 B.C.? During those years Israel suffered defeat after defeat at the hands of Assyria, and at the last was taken away out of the land. If you add on the period of the "Seven Times," you are brought undeniably to the period A.D. 1780 to A.D. 1800.

What is the outstanding feature of those years? Is it not the rise, to greatness and Empire, of Britain?

What was Britain before that period? Just a small island kingdom. The first attempt at Empire building had failed, with the secession of the American colonies. But during that period, which corresponds exactly to the downfall period of Israel, Britain began to grow with remarkable power, and she has gone on growing ever since.

Let us consider the growth of Empire.

It was during this revival period, in which Israel was to experience the reversal of her captivity troubles, that Britain obtained her hold on Canada, South Africa, Australia, New Zealand. These lands can all of them be described as "desolate heritages."

In the case of Canada, we defeated the French to gain our hold, but that hold was concerned only with the eastern province. The whole of the great prairie lands of the centre, and the whole of the western provinces, have been obtained by colonization, and vast tracts of land have been reclaimed from wastefulness to prosperity.

The early colonists, seeing that the land was good arable land, which only wanted clearing and ploughing, set to work. But the seed they used was the kind that they were used to growing in Britain, which does not ripen till well into September. Canada, however, often experiences frost in early September. Consequently, there was a climatic barrier which had to be overcome. Now I venture to suggest that the people of any other race but the British would have given up the attempt to grow corn. They would have said that though the soil might be excellent the climatic difficulty was insuperable.

But the British farmer-colonists set to work to produce a grain that would ripen earlier. They succeeded in producing a grain that will ripen within one hundred days of the sowing. And by that means they have pushed the wheat-growing limit of Canada one hundred and fifty miles nearer the North Pole.

What a glory is that of Canada now, with its vast farms, its fisheries, its fruit farms, its forests, its minerals, and even its factories. Is it possible for men to pass it by as a small matter? Is it possible for Bible lovers to see no parallel here with Israel's prophesied destiny?

What now of Australia?

I think of the tour of our Royal Wanderer, Prince David, heir to this glorious Imperial Throne, when he went over that mighty ocean called the Pacific.

Many years ago, in the days when Spain, Holland and Britain vied one with another in seafaring enterprises, Francis Drake had looked out over the expanse of that ocean, and had prayed God for life and opportunity to sail once over it. But in his most inspired moments, did he ever dream that one day the heir to the Throne he loved and served so well should sail over that ocean to visit two New Englands, set in those Southern seas? He was master of a small wooden vessel of but fifty tons' burden. What if he had possessed the prophetic eye to see our Prince travelling in an ironclad of 22,000 tons! How intensely he would have been thrilled if he had foreseen that same Prince passing from place to place, over some 40,000 miles of ocean, never touching a port that was not British, nor visiting a people that did not acknowledge allegiance to the British Throne. Australia, one of the New Englands visited, is very young in the history of nations, yet how great it has become in the short fourteen decades of our possession.

We were not the discoverers of Australia, nor the first to consider its opportunities. France had the first opportunity, nearly three hundred years before we seized the chance. But France saw only a barren land, sparsely inhabited by a race of people that was dying out, and France argued that if the natives could not make anything of the country, neither could a foreigner. So France left Australia to its fate. Spain next turned attention to the land, and Philip II of Spain fitted out an expedition to conquer it.

The then Pope of Rome, true to his high and mighty claim to all the earth, gave Australia to Philip and his successors for a perpetual possession. But the expedition returned with the report that the country was useless, it was only a backwater in civilization's progress.

Holland and Portugal also prospected the land, but their verdict was no more favourable than that of their forerunners.

Is it impious or flimsily plausible to suggest that God had overruled in the matter, and had prevented any of these countries forming a favourable opinion, because Australia was one of the "desolate heritages" reserved for Israel's development?

Certain it is that Britain has succeeded in making this

* Marshall, Morgan & Scott, Ltd.

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barren, unwanted land, considered sterile by four European nations, into a splendid daughter nation of a splendid Empire. It has a rapidly increasing overseas trade of over £290,000,000 a year. It has minerals in abundance, sheep farms and fruit farms, forty large cities, and its own colonies in New Guinea and the Pacific Islands.

Yet the tale is not half told of the Empire that God, the God of Abraham, the God of Israel, the God of the Covenant, has placed in our charge.

THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.--III.

By Dr. Wadge (Winnipeg).

THE BRITISH EMPIRE AND THE DOMINIONS.

One cannot take time to enter on the long and brilliant story of the development of the British Empire. The expansion of our race was predicted by Jacob (Gen. xlix, 22). "Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall." This expansion commenced long before the kingdoms of Great Britain and the adjacent islands were consolidated into the one mighty kingdom which was destined to become the "mother of nations." The first acquisition occurred in the days of good Queen Bess when, in 1583, Sir Humphrey Gilbert took formal possession of Newfoundland, though this island had been claimed for Henry VII, in 1497, by John Cabot.

It is significant that this acquisition was early in the era of gradual restoration to Divine favour and blessing. In 1552, when the English House of Commons adopted the Forty-Two Articles of Religion of the National Church, it thus completed the final breaking away of England from the Church of Rome both temporally and spiritually. Also Parliament made manifest that the English people as a nation had returned to the pure worship of God without any contamination of graven images in their churches. Thus they were living up to the injunction given to their forefathers when the nation was first organized. "Ye shall make you no idols, neither shall ye rear ye up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."—Lev. xxvi, 1, 2.

This return to God occurred at the end of the cycle of the Seven Times, 2,520 years, after Jeroboam had led their forefathers of Ephraim to idolatry by setting up the worship of the golden calves. About 250 years after this idolatry had been officially established, these people of the Ten Tribes had been carried away into captivity and had become Gentilised. Now in England, 2,520 years later, they are returning nationally to their allegiance to God; and 250 years after the Parliament in the days of Edward VI made this absolute break with the Papacy, this country had completed the last stage of the long cycle of punishment which was meted out to them on account of their truancy to God and departure from Him, and were again restored to Divine favour.

But, be it noted, the first expansion of this people into a mighty nation did not take place till after it had returned to its allegiance to the great Lord God Who had chosen them to be a "holy nation," that they might be His servants in extending the knowledge of His love and His blessings to all the other nations, blessings of a material and temporal nature as well as of a spiritual nature.

Since Sir Humphrey Gilbert took possession of Newfoundland to the present day is only a matter of 347 years, yet nothing more spectacular has taken place in all the long ages of world history than the growth of this people of England. In Queen Elizabeth's time their territory was less than 60,000 sq. miles, and the population was about four to five million people. In this short space of 350 years this people has grown and expanded and traversed the world until now it controls an area of nearly 14,000,000 sq. miles, or approximately one quarter of the land surface of the world. The population in this tremendous area now owning allegiance to our gracious Sovereign, King George V, is over 445,000,000 people, of which the white population, which is mainly Anglo-Saxon in race, numbers over 66,000,000 people.

This vast aggregation of territory has been acquired by occupation, settlement, cession, purchase, treaty, or conquest. Besides this huge possession there are other large areas under the protection of the British Government, as for example, Egypt. Further, by mandate, the Allied Powers of the Great War allocated to the care and protection of Great Britain, South Africa, Australia and New Zealand such territories as Palestine, Mesopotamia, West Africa, part of New Guinea, and Western Samoa. These mandates were later approved by the League of Nations, and these territories are still under the protection and supervision of the Mother Country and the Dominions mentioned.

Throughout this vast area there is almost every form of known government, from the most primitive to the most complex, from the most autocratic form of an Indian Maharajah to the most democratic form of a great self-governing Dominion, yet all owe allegiance to the one Sovereign common to all, King George V, a prince in direct descent of the House of David. No people or nation that has come under the control of the British Crown, nor over which has been unfurled to the wide winds of the heavens the folds of the glorious Union Jack, but has been inestimably blessed by its connection with the British race, and especially so in the justice and protection secured to individuals of both high and low estate of all these races under the sway of the Common Law of England.

But this is not all. This small people gave birth to another nation, the United States of America, which has also grown in a marvellous manner, till it now controls nearly 4,000,000 sq. miles of land, and a population of about 120,000,000 people. Humanly speaking, the cleavage causing the separation of these two nations took place on account of inequality as between the home people and the colonists, as the latter considered they were being taxed without representation in the government. Though this was true, yet the people of the Homeland were not much better off at the time, for the government of the day was really in the control of King George III rather than in the control of the people themselves.

From that time on, however, Great Britain was more considerate of the opinions and requests of the colonists. In 1763 she acquired Canada from the French by conquest

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In 1774, by the Quebec Act, she permitted the newly-conquered French inhabitants of Canada to retain the French civil law, to which they had always been accustomed, along with the English criminal law. During and following the American Revolution a large number of United Empire loyalists emigrated to Acadia and Canada. French civil law was not satisfactory to them. So in 1791, by the Constitutional Act, Canada was divided into two provinces, each with their own legislature, with a partial measure of representative government. Later on there was dissatisfaction in both provinces over the autocratic methods of government as developed by these legislatures and the executive councils, the latter of which were appointed by the governors. The government had really fallen into the hands of a "Family Compact," and all sorts of abuses became prevalent. This led to rebellions in both Upper and Lower Canada in 1837.

The British Government then selected Lord Durham to be Governor-in-Chief over all the Canadian provinces. As a result of his investigation of the situation he recommended to the Home Government that responsible government be established in Canada. This was accomplished by the Union Act of 1840, by which Upper and Lower Canada were again united and given a form of government in which the Executive Council was responsible to an elective legislative assembly.

Lord Durham had also looked forward to the time when all the colonies of British North America should be united under one central government. Policies and events gradually developed towards this end, so that the Confederation of the Canadian colonies became an accomplished fact by the passing of the British North America Act by the British Parliament in 1867. Thus the Dominion of Canada came into existence, and the second great daughter of Great Britain was born, to become the first in the family as the eldest daughter had cut herself off from the family communion. Its description as a Dominion was taken from Psalm lxxii, 8: "He shall have dominion from sea to sea, and from the river unto the ends of the earth," that is, dominion from the Atlantic to the Pacific, and from the River St. Lawrence to the Arctic Pole.

During the development of responsible government in Canada, the development of self-government was also taking place in other parts of the Empire. Newfoundland was granted a constitution and representative government in 1832, and responsible government in 1855. In 1779 Cook annexed New Zealand, but this was repudiated by the British Government. However, in 1840, this land, by treaty with the leading tribes, was added to the British possessions, and settlements of English colonists were made. In 1852 self-government was granted, and in 1856 a full parliamentary system and responsible ministry were inaugurated. It was named a Dominion in 1907. In Australia the various colonies remained separate and independent of each other for about three decades longer than in Canada, but in 1900 they also united to form a Dominion under the title of "The Commonwealth of Australia." Then, after the Boer War, the British Government exhibited one of the most remarkably courageous and magnanimous acts of all the ages in granting almost immediately representative and responsible government to the conquered Boers in the Transvaal and the Orange River Colony. And shortly after this, in 1909, these provinces united with Natal and Cape Colony to form the "Union of South Africa." Thus was developed within the British Empire the group of self-governing nations now known as "The British Commonwealth of Nations."

But this is not all. So far, this is only the story of their development as nations. We have seen that they obtained responsible government, though their Parliamentary Acts and Laws were still subject to disallowance by the British Government. For several decades at the end of the nineteenth and the beginning of the twentieth century the Dominions were chiefly occupied in developing their resources and thoroughly establishing their own forms of self-government. But they were steadily reaching out and claiming further responsibilities of nationhood. So now we come to the extremely interesting story of their efforts in securing, by constitutional means, a position of equal status with the Mother Country.

THE DAYS OF THE END.

THE SIGNIFICANCE OF JUNE 28TH, 1914, AS AN INDEX DATE.

BY J. BERNARD NICKLIN.

No. IV.

JUNE 28TH AND THE PYRAMID.

FOLLOWERS of the Pyramid tell us that the four outstanding dates indicated by it for these latter days are :—

Aug. 4th, 1914.
Nov. 11th, 1918.
May 29th, 1928.
Sept. 16th, 1936.

These, respectively, mark the beginning and ending of the First Low Passage, and beginning and ending of the Second Low Passage. The First Low Passage stood for the War, and the Second is understood as symbolizing the Final Tribulation, but when entered May 29th-30th, 1928, nothing spectacular happened, some wondered why. The explanation lies surely in our Saviour's own words concerning the Tribulation, "Except those days should be shortened." Although the length of this Second Passage did denote the time appointed, mercifully the days have been shortened—*foreshortened*. By how much? Have we any indication?

Let us look at these dates :—

From August 4th-5th, 1914—2 × 1260 days plus 2 × 1263½ days ended May 29th, 1928—the date of entrance of the Second Low Passage.

We have referred elsewhere to the number 1263½. It is given in Rev. xi as the number of the "Witnesses," and if the Pyramid, as we believe, is the Pillar of *Witness* at the border of the Land of Egypt, referred to by Isaiah, this number is appropriate. The bisection date—June 28th, 1921—has already been referred to as the day peace was reached in the 1921 Coal Strike.

From November 11th, 1918—7½ years (half the "Midnight Hour"), as remarked above, expired May 12th, 1926, the important day when the General Strike ended, now from this day 3 × 1260 days will run out Sept. 16th, 1936, which

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marks the End of the Second Low Passage, and entrance into the King's Chamber (typical of the Millennium).

September 16th, 1936, also ushers in the Feast of Trumpets that will precede the Day of Atonement, shown already as our final date :—

1914.		1918.	1919.	1921.	1926.	1928.	1936.
June 28	Aug. 4	Nov. 11	June 28	June 28	May 12	May 29–30	Sept. 16–26

←——2 × 1260——→←—2 × 1263½—→

←——7½ years——→←3 × 1260→

←——5 years——→←—— 5 × 1260 days ——→

Mr. F. M. Lawson, who has recently been studying the above connection between the Day-intervals and the Pyramid, has called attention to some further interesting points. He has noticed, for instance, that both the Pyramid passages are components of the prophetic numbers. Interpreted as usual, on the scale of a Pyramid inch to a prophetic month of 30 days (the First Passage being equivalent to 1560 days, and the Second to 3030 days) these when analysed appear as :—



←1½ (2300—1260) days→

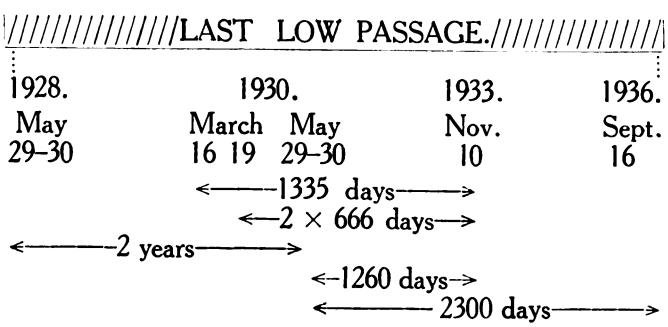


←3 (2300—1290) days→

While no one hitherto seems to have suspected it, these Low Passages, when closely examined, are thus seen stamped with the numbers of Daniel.

We have called attention above to the connection of 3 × 1260 days between May 12th, 1926 (the day the "Half-Hour" struck) and Sept. 16th, 1936 (the End of the Last Low Passage). Mr. Lawson has noticed another connection. On May 30th, 1930 (the day after Ascension Day), which will be *two* years from the *entrance* of the Last Passage, 1260 days run out to the "striking" of "Midnight," Nov. 10th, 1933. 2300 days run out to the *End* of the Passage, Sept. 16th, 1936.

Also, March 16th, 1930, the day of Intercession in the Church of England for Russia was 1335 days from Nov. 10th, 1933, while March 19th, the day of Intercession in the Roman Church, was 2 × 666 days.



This appears to invest Nov. 10th, 1933, with additional significance, and further looks as if from May 30th, 1930, a darker period will be entered.

There was a time when the writer was somewhat sceptical regarding Pyramid chronology, but that day is past. When investigators independently, and along different lines, arrive at similar results there is no room for doubt. The Day-intervals are seen now not only in agreement with the Year-Day and Midnight Hour, but with the datings of the Pyramid Low Passages, affording proof surely both as to the Divine origin of these various prophetic scales, and to their correct interpretation.

It seems to us, God has set before His Israel for these Last Days two Clocks—keeping exact time one with the other—the Bible Clock and the Pyramid Clock. Both have two main Hands—a Year Hand and a Day Hand—and as the minute hand of an ordinary timepiece affords a closer approximation of the time of day than does the hour hand, *so* do these Day Hands of prophecy show more exactly where we are than the Year Hands ; while both are synchronized as are the hands of a clock.

Now, the fact that the "Day" Hands of these Clocks have come into view since 1914, and that both point unmistakably to the near approach of "Midnight," there can be little doubt that we are very close to the End Crisis of all.

CONCLUSION.

We have noted the progressive sequence of Day-intervals from June 28th, 1914, and that these appear to end finally on certain significant days in 1931, 1933 and 1936. That in 1931 and 1936 these terminal dates coincide with the Latter Jewish Feasts. We have recalled that during the coming Six Years the "Times of the Gentiles" finally run out ; that a "generation" from the commencement of the War, and the "Midnight Hour" expire ; and, moreover, we have noted that the Last Low Passage co-terminates with what is apparently our final date. Associating these facts with the prophetic character of current events, can we doubt that the Great Day of God Almighty is close at hand ?

We would ask readers to weigh the evidence here submitted. We believe that God is revealing by these numbers the solemnity of the present time. We believe that He intends them as a warning to His people. While "light" is promised to the children of God, the World itself will be taken by surprise, "for as a snare shall it come on all them that dwell on the face of the whole earth." The World is to be deluded by a false cry of "Peace and Safety," but this will swiftly be followed, we are told, by "sudden destruction" as travail comes upon a woman with child, and they shall not escape.

Views naturally differ as to the course and character of coming events. Our part is to watch and wait.

"The vision is yet for an *appointed time*, at the *end* it shall speak and not lie : though He tarry, wait for Him, because He will surely come, He will not tarry."

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—VI.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

GENESIS, CHAPTER III.

THE TEMPTATION.

IN the last analysis, the temptation as given in Genesis is the only temptation possible to humanity then, down through the ages, or to-day.

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Do This and Live—Do That and Die.

Adam and Eve were treated as *freewill* agents. They were not forced to obey. They had their choice, and they decided to disobey, as you and I have often done. *You and I know that*, whatever is the nature of our temptation, whether to lie, cheat, steal, or injure another, at once we are conscious that it is wrong, and we are faced with the direct question and command :—

"Is this wrong?" "Yes it is!" "*Do it not.*" And if we do it, we know we do so as an act of *rebellion*, and there is no other possible sin *than rebellion.*

This was the sin of Adam and Eve, and it has been the one and only sin of humanity from then till now. It was fundamental then, and is basic now. As we carefully look it in the face by all the processes of logic, philosophy, metaphysics and moral ethics, we find the account given in Genesis *the only account possible to-day.* Hence we are faced with the honest conclusion that this historic account of rebellion is truly accurate and scientific.

The setting then was specific, as it ever is, of necessity. A man grows angry, jealous, vengeful through a period of time, and kills his neighbour. The story of his developing towards murder might be long or short, simple or complex, but in the end two things stand out before the murderer, and the reader, viz., *a freewill choice and an act of rebellion.*

These are the two outstanding elements of Adam's sin, and of every culpable transgression from then till now.

THE RESULT OF THE TRANSGRESSION.

"Thou shalt die" was the Divine statement. "Thou shalt not die" was the tempter's conclusion. How about this? Adam made free choice, and rebelled. He did not die in body, and he lived intellectually. Of necessity, he died morally or spiritually. He cut the line of obedience, and the relationship of father and son was cut or broken. Hence the worst form of death took place.

But the tempter said, "Thou shalt not die"; while the great Father said, "*In the day thou eatest thereof thou shalt die.*"

God's day is as 1,000 years, and Adam died at the age of 960 years, shortly before his and God's first day passed.

Further! However, *as he died to, and was estranged from, Divine life*, and so Eve, it was not possible for them, in their dead state, to produce children *alive* wherein the parents were dead.

They could be born from their parents with physical and intellectual life, but not with spiritual life, which had been cut off and out by the rebellious act of their parents.

Listen, friend! Have you, by certain acts, cut the love-line between yourself and your wife, brother, sister, son, daughter, parents or friend? Have you? If so, then you know what *love-death* is. Do you not know this to your sorrow?

You are alive physically, intellectually, and may be alive spiritually, but are in the cold, *chilling embrace of a murdered love. Your love life is gone*, and you know the awful fact.

So with Adam, he, by *choice and rebellion*, killed or cut the *Divine life-line* holding him in sweet communing living connection with his God and Father. He so knew it that he lied. The consciousness of the awful overwhelming death terrified him so that he "ran to cover."

How realistic! How true to nature and fact then! How true now! When you and I do wrong, lie, cheat, steal, backbite, hate and carry vengeance in our hearts, do we not run to cover, and try to hide our fallen condition? Are we not ashamed? So Adam! How true to nature then and now!

As the life-line between man and God was severed by free choice and rebellion, there was no possibility of *dead man* bringing himself to life, and restoring the primary ideal condition of true sonship and fatherhood.

Therefore, the Father-heart of love gave the fallen son promise and hope of restoration. And this then was the basis of the promise made in the Garden. This the basis of human restoration and salvation of which we will say more in due time.

WEEK BY WEEK.

BY A. R. H.

IT is wonderful to be in LONDON—heart of the EMPIRE—on EMPIRE DAY.

This year's celebrations were more inspiring, impressive and significant than they have ever been. The crowds were larger; the fervour and enthusiasm greater.

A mighty host gathered in Hyde Park to join in

THE COMMUNITY SINGING

and the solemn service conducted by the BISHOP of LONDON.

London's Park became an open-air CATHEDRAL. Think of it! Two hundred and fifty thousand voices raised unitedly in song and prayer. And beyond the microphones another multitude that no man could number joined in the hymns of celebration.

The festival was broadcast to the WORLD, and as the *Daily Express* significantly puts it: "*This wonderful proof of the British Empire's pride in its past and belief in its future became a song that vibrated across the universe.*"

Quite true. And how appropriate that the consciousness of the wonder of the origin, mission and destiny of the BRITISH RACE should cause the people to burst into song. Are we no the People dwelling in the ISLES of the SEA. of whom it is written [1]:

"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 valleys,
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."

Ferrar Fenton's rendering of the first of these lines is characteristically penetrating: "*Now they raise a sound of cheering*," he writes, and then in verse 15: "The LORD with

[1] See Isaiah xxiv, 14-16. Note the whole setting of this wonderful chapter. The judgment of the nations of the earth is outlined, but the world darkness is illuminated (see verses 13-15) with the joy of the triumph of Brith-ain—Land of the Covenant and centre of God's everlasting Kingdom in the earth.

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splendour[2] they are honouring — In the ISLANDS of the SEA."

Well, if the British cheer " hurrah " is, as so many believe, our modern equivalent for the ancient Israel cry of " Jehovah," then our cheers are as significant as our songs.

There is an arcanum here. Even the *Daily Express* realizes there is something unique about the British cheer when it says : " The crowd will be led into those tremendous full-lunged cheers which are

A CURIOUS MONOPOLY

of a British crowd, and the Spirit of Empire will be acclaimed to *the sound of the mighty " Hip Hip HurRAH-h-h-h ! "* [3]

What is this ? The Spirit of Empire acclaimed by the cry of " Jehovah "—" Jehovah "—" Jehovah." But how natural if BRITAIN be indeed the everlasting KINGDOM-EMPIRE of Daniel ii, 44.

Certainly the cheers and songs from the UTTERMOST PART of the EARTH (*i.e.*, the Island of Britain) on EMPIRE DAY—broadcast as they were to the ends of the earth—redounded to the honour and glory of JESUS CHRIST—the Righteous One.

In our cheering we took upon our lips the sacred name of JEHOVAH, the GOD, KING and REDEEMER of ISRAEL ; and we knew it not. Truly we are justly called " *the blind people that have eyes.*" [4]

What a day it will be when the " *eyes of them that see* " [5] are no longer dim, but with the passing of national blindness, our blind eyes shall see out of obscurity and out of darkness.[6]

What a day indeed when the nation awakens from a dim vision of its origin and destiny into the conscious knowledge that we are indeed the OCEANIC EMPIRE of which it is written : " I will preserve thee, and give thee for

A COVENANT OF THE PEOPLE [7]

to establish the earth, to cause to inherit the desolate heritages."

What a CHARTER of EMPIRE ! Think what it would have meant to the thousands assembled on EMPIRE DAY if they had known this whilst they sang their " Rule Britannia."

For in " *Rule Britannia* " we hail the birth of the OCEANIC EMPIRE—the KINGDOM concealed behind the symbolism of the PEARL, *i.e.*, *that which has come up out of the Sea.*

So when we sing the words : " When BRITAIN, first, at Heaven's command, *arose from out the azure main*," we are not indulging in poetical fancy only. We are singing aloud the identity of BRITH-AIN, LAND of the COVENANT, with the KINGDOM of GOD.

Surely when these things become a common knowledge our vision of the past [8] will become so exalted and our prospect for the future [9] so radiant that we shall burst into

A NEW SONG

filled with the spirit of the new covenant, as it is written : " Sing unto the LORD 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. Let them give glory unto the LORD and declare His praise in the ISLANDS." [10]

And in our new-found Kingdom-consciousness with what love and joy we shall turn to the record of the CHARTER of our KING : " I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for

A COVENANT OF THE PEOPLE,[11]

for a LIGHT of the Gentiles . . . ."

With the magnificent spectacle of KING and KINGDOM (the latter now fully redeemed, restored and reconciled) working together in unity we shall apprehend the wonderful truth that CHRIST and His Cause are identical.

How our blindness persists at all in the face of such overwhelming evidence is astonishing and confounding. No wonder PAUL called it a " *mystery* "[12] and ISAIAH " *a marvellous work and a wonder.*"[13]

Imagine the scene in LONDON the other day. Multitudes massed in solid phalanxes, north, south, east and west, have gathered to witness the story of the EMPIRE—the tale of centuries—told in a few minutes' marching of a pageant's symbolism.

Even the ordering of events was an inspiration. (1) The PAGEANT of EMPIRE, (2) The procession of CHURCHES, (3) The Breaking of FLAGS, (4) The SERVICE ; Recessional and Blessing.

In other words, First the KINGDOM—Then the CHURCH. First that which is natural ; afterward that which is spiritual. First the Crown then the Cross. Finally, KINGDOM and CHURCH in unity.

Watch the Pageant of EMPIRE :—The Spirit of Empire has taken up a central position with her attendants and is now ready to receive the homage of the marching throng.

They file past, making obeisance and presenting offerings of fruit, flowers and merchandise before the Spirit until she stands amid all the cheers and colouring swamped by the largess of loyalty. Such were the gifts of the five hundred men and women, youths and maidens representing the DOMINIONS, COLONIES, DEPENDENCIES and four KINGDOMS of the BRITISH ISLES.

Watching this lavish display of natural wealth one naturally recalls the message given to the BRITH-ISH PEOPLE the day before they passed over Jordan to take possession of the Land of Canaan—first of the Brith-ains or Lands of the Covenant, and Land that shall shortly again become the centre of GOD'S KINGDOM-EMPIRE in the earth :—" Remember the LORD thy GOD ; for it is He that giveth thee power to get wealth, that He may ESTABLISH HIS COVENANT[14] which He sware unto thy fathers. . . ."

Even the Pageant of the Empire's wealth could not separate us from the COVENANT. How the Kingdom-vision glorifies the spiritual value and significance of material things !

Now come the Churches. The Bishop of London, the Royal Navy, Army and Air Force Chaplains ; dignitaries of the Free Churches lead the procession and are followed by a choir of two hundred men and boys wearing red, purple and black cassocks. The Banners of St. George, St. Andrew, St.

[2] It is striking that the *Daily Express* uses the same word, *i.e.*, " splendour," in forecasting the great event. Thus it says : " All the splendour of the Pageant's Song will be broadcast to the World—heard in some countries at midnight and in others at dawn ! " What a commentary on Isaiah xxiv, 15-16, F.F. See also Isaiah xlii, 11 : " Cheer you men. . . . From the Hill-tops hurrah in delight."

[3] Note the spelling which has not been altered from the original. The sound RAH is equivalent to the VAH of Jehovah.

[4] Isaiah xliii, 8. [5] Isaiah xxxii, 3. [6] Isaiah xxix, 18.

[7] Isaiah xlix, 8. This is the Charter of the Kingdom. Compare it with the Charter of the King, Isaiah xlii, 6.

[8] Compare the " former things " of Isaiah xlii, verse 9.

[9] Compare the " new things " of Isaiah xlii, verse 9.

[10] Isaiah xlii, 10 and 12.

[11] Isaiah xlii, 6. This is the Charter of the King. Compare it with the Charter of the Kingdom. Isaiah xlix, 8.

[12] Romans xi, 25

[13] Isaiah xxix, 14. Cf. also Isaiah xxix, 10.

[14] Deut. viii, 18

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Patrick and St. David float aloft and the procession marches to the strains of Mendelssohn's "*War March of the Priests.*"

All the units have now taken up their positions. The glorious music of "*Onward, Christian Soldiers,*" played by the massed bands of the Brigade of Guards, thrills the heart and mind of everyone present. "CHRIST,

OUR ROYAL MASTER,

leads against the foe . . . "; the magic words ring out and re-echo to the furthest limits of the vast concourse. What a confession of faith! And it comes unitedly from the voices of a quarter of a million people. It is the challenge of a NATION.

A sudden hush falls on the multitude as the hymn comes to its conclusion. The silence is broken by maroons, a roll of drums and a flourish for the ceremony of the breaking of the flags of the EMPIRE over the heads of the people. Seven KINGDOM-EMPIRE Standards flutter proudly in the breeze.

And now comes that greatest of the

HYMNS OF EMPIRE,

"*Land of Hope and Glory,*" with its prophecy of universal dominion.

The Bishop of London reads the prayers. "O GOD, *forasmuch as without Thee we are not able to please Thee . . . .*" An EMPIRE conscious of its dependence upon GOD supplicates for Divine guidance and blessing.

The solemn mood deepens as the masses sing "O GOD, *our help in ages past.*" The words, "*Under the shadow of Thy* THRONE *Thy saints have dwelt secure,*" serve to remind us of nearly a millennium of undisturbed peace from foreign aggression enjoyed by the people of these ISLANDS.

Then comes the Lord's Prayer, followed by a prayer to ALMIGHTY GOD "*from Whom all thoughts of truth proceed to kindle in the hearts of all men the true love of peace.*"

It is the wish of the people of the KINGDOM that the peace and security enjoyed in these ISLANDS may become the heritage of all men the world over.

Now Stainer's Sevenfold Amen; the Recessional; the Blessing, and GOD Save the King.

No wonder the *French Ambassador* and other distinguished foreigners who came to see the festival went away astounded. They might well have been astonished by so marvellous a demonstration.

It was something different to celebrations of previous years. "There was no single star turn. There was no central figure on which to gaze. There was no speech. It was just

A PEOPLE'S CELEBRATION,

just a mighty birthday."

Of course it was a People's Festival. It was "A Covenant of the People" being celebrated by the People of the Covenant. Yes, just a mighty birthday celebration of an EMPIRE destined to become mightier yet. And a forecast of that greater national Re-birth Day to come when the whole NATION shall be born of GOD in one day.[15]

Then shall the KINGDOM for which we pray have come in very deed. The "Your Kingdom *must be being* restored "[16] process of development will have found completion in a glorious consummation, and the stage be set for the final triumph of universal absorption, as it is written: "The kingdoms of this world are become the KINGDOM of our LORD and of His CHRIST."[17]

[15] Isaiah lxvi, 8. [16] Matthew vi, 10. F.F. [17] Rev. xi, 15.

THE UNION OF THE TWO STICKS.

BY P. PENWARDEN.

IT is commonly believed that the Jews are the present-day representatives of the House of Judah, and that the union of the two Houses is still future. It would therefore be well for those who entertain this view to digest carefully the excellent fare provided by the Rev. Pascoe Goard in his book "The Documents of Daniel," wherein he states that the Jews were not the nation Israel restored, nor the House of Judah restored, but were a new nation set up for a definitely specified time—seventy weeks—and that such nation ended with the destruction of Jerusalem in A.D. 70. It would seem that much confusion of thought has arisen through the failure to appreciate the fact that the bulk of the House of Judah were taken into captivity by Sennacherib shortly after the deportation of the House of Israel, and that the Jews are the descendants of the portion of Judah left in Jerusalem who were subsequently removed to Babylon some 120 years later by Nebuchadnezzar during his three expeditions.

Let us turn to chapter xxxvii of Ezekiel, which contains the promise of the union of the two Houses.

The first portion deals with the resurrection of the *whole* House of Israel, and is followed by the promise of the reunion illustrated symbolically by the joining of the two sticks. It will be noticed that when the fellow captives of Ezekiel asked for an explanation of the illustration, he was instructed to say (v. 19): "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."

(v. 20): "And the sticks whereon thou writest *shall be in thine hand before their eyes.*"

On the face of it, there does not seem to be much point in this action on the part of Ezekiel if the union was to be postponed for some 2,500 years at least. The Prophet then proceeds to inform them that the Children of Israel were to be taken from among the heathen *whither they had gone,* gathered on every side and brought into their own land, made one Nation in the land upon the Mountains of Israel with one King over them all, and they were to be no more two Nations, neither should they be divided into two Kingdoms any more at all.

The period of Ezekiel's prophetic ministry was from 595 to 574 B.C. What is clear from these verses is that the two nations who had been in captivity through the several deportations of Tiglath Pileser, Shalmaneser and Sennacherib since 710 B.C. were to be gathered together and brought into their own land and made one Nation upon the Mountains of Israel. This obviously can have no reference to the descendants of the survivors of the remnant who endured the 70 years' captivity at Babylon. As they were to be made one Nation upon the Mountains of Israel, the union must have been previously effected. It is agreed that the Davidic Throne was planted in a high Mountain and eminent in the Mountain of the height of Israel, and the reunited Nation over which the House of David would reign was to be established upon the Mountains of Israel. It is also agreed that the House of

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Israel has been so gathered into these Islands with the Davidic Throne reigning over them. What is not so clearly perceived is that the House of Judah must be with them. The terms of the promise contained in this chapter prohibit the exclusion of Judah, and this is confirmed by Jeremiah iii, 18: "In those days the House of Judah shall walk with the House of Israel, *and they shall come together* out of the land of the North to the land that I have given for an inheritance unto your fathers." Verse 12 of the same chapter tells us that the land of the North was the land wherein the House of Israel were then in captivity. If, therefore, the House of Israel escaped from the land of their captivity, then Judah must have accompanied them, or this prophecy has failed.

Moreover, look at the precise wording of Ezekiel xxxvii, 22: "And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The Jews were not organized into a nation until the end of the 70 years' captivity, and they never were, are not now, and never will be a kingdom.

That the Jews are distinct from the House of Judah is clearly shown in Jeremiah xxxiii, 24:—

"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." The Jews are referred to as "this people" on at least nine occasions in Jeremiah. Here we have the Jews represented as despising the two Houses in their captivities. Ezekiel xi, 14-16, states: "Again the word of the Lord came unto me, saying, Son of man, thy brethren, the men of thy kindred, and all the House of Israel *wholly*, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Here we have the whole House of Israel in the dispersion as distinct from the Jews, the inhabitants of Jerusalem, who were claiming the land for themselves.

Throughout the whole of the New Testament the Jews are nowhere referred to as being Judah or the House of Judah.

In conclusion, I venture to suggest that the solution of the problem is this:—On the deposition of Zedekiah the House of Judah and the House of Israel had both ceased to exist as separate Nations and Kingdoms, and not until then, and only then, was it possible for the reunion to be effected, having regard to the strict terms of verse 22, chapter xxxvii. Is there any Scriptural evidence that such a Nation was established at this period? Yes. The Stone Kingdom (see Daniel xxi, 44 and 45), and this is the Nation referred to by Christ in Matt. xxi, 43 and 44:—

(v. 43): "Therefore say I unto you, the Kingdom of God shall be taken from you (the Jews) and given to *a Nation* bringing forth the fruits thereof."

(v. 44): "And whosoever shall fall on this *Stone* shall be broken."

The Stone Kingdom was set up on the re-establishment of the Davidic Throne at the hands of Jeremiah, and the destiny of that Kingdom has been fulfilled in the history of the British Race. At this most important epoch in the history of Israel we find the Throne re-established over a nucleus of the Nation, consisting of many of the descendants of Dan, Simeon and Zarah—the birthright holder of the twin sons of Judah—and it is submitted that it was then that the prayer of Moses for Judah to be restored to his people was answered, and how it came to pass that the Sceptre did not depart from that Tribe. Furthermore, the "battle-axe" portion of Israel was then in the place essential to the commencement of their age-long conflict with the four Gentile Empires, the descendants of such portion to ultimately become incorporated with their brethren, already established upon the Mountains of Israel.

ISRAEL IN INDIA.

By A. R. H.

"Five of you shall chase an hundred,
And an hundred of you shall put ten thousand to flight."

"Daily Express" headlines:—"300 Police oppose 30,000 Mob," brought the above quotation from *Leviticus xxvi* instantly to mind, for the odds referred to in the second sentence are the same as those referred to in the Press announcement, viz., 100 to 1.

The Special Correspondent writing from BOMBAY, Sunday, May 25th, tells wonderful stories of the heroism of British Police, including a remarkable account of how one mounted policeman single-handed put a whole mob to flight.

"Five European officers were injured in a raid on the salt lagoons at Wadala this morning," he writes. "The battle front extended for nearly two miles and a half, *to hold which at all costs was the almost incredible task* assigned to Superintendent R. B. Smith, twenty-eight European Police Officers and a meagre force of 250 Bombay City Police.

"The Police had strict orders from the Commissioner *not to resort to force* but merely to disperse the crowds.

"*Time and again they found themselves exposed to showers of bricks and rocks, yet according to the strict letter of their instructions they were powerless to retaliate by force.*

"On one occasion a mob came down to a stream separating them from a long chain of salt pyramids with the intention of wading across for a concentrated raid.

"Sergeant J. Whitmill of Birmingham with Sergeant Thomas Adams of Dagenham, Essex, and three others crossed the stream, and, without further assistance broke up the concentration in the face of furious opposition.

"Whitmill and Adams were opposed to no fewer than 500 raiders and when finally Whitmill, finding himself alone; noticed one of the raiders escaping over the stream with a bag of salt, he plunged into the muddy water, and under a hail of stones arrested him.

"One of the most critical moments of the day was saved by a Mussulman in the mounted police.

"The crowds had drifted southward, after being repulsed at Wadala, and launched a raid at a point where there were fewer police.

"The foot police were powerless to stop the onrush. The position became almost untenable, and just for one instant the

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European Police Officers, out of disgust at their officially imposed restraint, stood back and did nothing.

"Then out of the blue there appeared a Mussulman horseman in khaki uniform and a turban. He galloped into the mob, slashing his baton over their heads in all directions till they fell to the ground like ninepins.

"Two or three times he bored his way through the crowds till in less than five minutes they were fleeing over the fields."

Such are some of the daily trials of the British Police in maintaining the law and order of the good government and peace of Isa. ix, 7, in the Indian Empire.

Their loyalty and courage deserve universal acclamation. But cannot something definite be done to secure for these splendid servants of the Crown an even fuller protection than they now enjoy?

Under the influence of the Covenant it is written :—"*One man of you shall chase a thousand;* for the Lord your God, He it is that fighteth for you, as He hath promised you."*

There is a message here for the Police in India. And there is a message here for Britain. The sooner the whole nation claim the protection of the Covenant the better it will be for everyone concerned.

None realize this fact more vividly than British-Israel believers.

So to British-Israel believers I say this :—The Soul of India is in travail. Pray for India that she may be delivered. Pray also for Britain that she may awake to her power under the Covenant and that her servants in far-off lands may be endowed with that fuller supernatural influence over lawlessness as promised.

It is obvious from the examples of miraculous control just quoted that the prayers of individuals have already found fulfilment. *But we want the full deliverance and power.* If we can bring *the whole nation* to ask for power under the Covenant, our victory in the cause of law and order will be complete.

THE BRITH-ISH RACE.

THE BIBLE tells the story of a Brith-ish or Covenant Man Race—a race of men with whom GOD has made a covenant.

Only one race has ever been in covenant relationship with GOD and that race is ISRAEL.

ABRAHAM was the first Brith-ish or Covenant man. Abraham was not a Jew but a Hebrew, which is a very different thing. For whilst it is true that every Jew is a Hebrew, all Hebrews are not Jews. All Englishmen are British but all British people are not Englishmen.

ISAAC, the son of Abraham and father of the Saxon Race, was not a Jew; he was a Hebrew.

JACOB was a Hebrew, and so were his twelve sons, including even Judah himself, from whom the Jews are descended.

The Jews are a remnant of Judah, one of the tribes. And they are a very small remnant at that, called by St. Paul "the broken-off branch through unbelief."†

The Jew is a marked man "known by the shew of his countenance"‡; a change in physiognomy peculiar to him of all Israel peoples and brought about through intermarriage with the Syrian. The normal Israel physiognomy is Israel-Saxon not Jewish.

The British people alone of all the peoples of the earth in their National Church speak of the covenant made with their forefathers, ABRAHAM, ISAAC and JACOB.

ABRAHAM is indeed the father of our race and all ought to know it! We are a people temporarily blind to our identity, as indeed it was prophesied that Israel would be.

The Jews know that they are not representative of all Israel, for they still pray in their synagogue for the discovery of their brethren of the "lost" ten tribes.

ST. PAUL, speaking of the national blindness that would come upon GOD'S PEOPLE, said: "I would not brethren that ye should be ignorant of this mystery... that blindness in part is happened to ISRAEL, until the *Fulness of the Gentiles* be come in." §

JESUS said of the *Fulness of the Gentiles*: "JERUSALEM shall be trodden down of the Gentiles until the *Times of the Gentiles* be fulfilled." ¶

JERUSALEM ceased to be trodden down of the Gentiles when LORD ALLENBY (*Allah Nebi*, as the Arabs called him, meaning Prophet of GOD) entered the city in 1917, and all the Biblical and secular prophecies concerning the deliverance were literally fulfilled.

Since that date the blindness has been rapidly passing away, and to-day the BRITISH-ISRAEL-WORLD FEDERATION (with its Headquarters opposite Buckingham Palace in LONDON), supported by millions of adherents throughout ANGLO-SAXONDOM, is actively engaged in bringing the British peoples to a knowledge of their identity, origin, destiny and high calling.

THE WONDER WORKER.

BY W. S.

MONEY, if rightly used, is a great power for good. The-Best Informed-With-Facts organization to-day cannot get on without money, but it does make it work—and work overtime.

We may not stay now to go into this in detail, but we can show that in proportion to the amount subscribed the B.-I.-W.F. does more work for less money than most organizations of a similar character.

What we set out to show you is what can be done by small sums. For instance, the other day somebody grumbled because they thought that one guinea a year for members and five shillings a year for associate members was too much.

Now I am quite sure they never thought the matter out. Five shillings a year—just over a penny a week. Do you think that too much to pay in return for a knowledge of British-Israel Truth?

If everyone who knows of this Truth and has not mustered up courage enough to join up as a member, and will now do so, we should be able to meet the calls for lectures and meetings and literature.

Have you joined yet? If not, do it now. Anyway, send a donation to-day to :—

The Secretary-General,
6, Buckingham Gate.

* Cf. Josh. xxiii, 10, and Deut. xxxii, 29-30; Lev. xxvi, 8-9, etc.

† Romans xi, 20. ‡ Isaiah iii, 9.

§ Romans xi, 25. ¶ Luke xxi, 24.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR Manifesto, to which reference was made in two former issues, continues to excite great interest throughout the country. It has now appeared in *The Times, Telegraph, Morning Post, Daily Express, Daily News, Daily Mail, Spectator, British Weekly, Church of England Newspaper, Methodist Recorder.* Whether or not it can appear in any other papers will depend upon the amount of support our readers may offer us. Among a vast number of letters received we quote from the following:—The Rev. Dr. Mountain writes: "I was delighted to read that splendid article, 'The Present Menace and how to meet it,' and to find it in several daily papers. It is a wonderful article in every respect, and could not be improved. I can see the hand of our dear friend, Rev. Pascoe Goard, in it. The Lord must have very definitely led him. God bless it abundantly." Yes, let us all pray earnestly for the Divine blessing on this effort, that the eyes of the people may be opened, their minds convinced, their hearts touched and their wills controlled.

R. R. C. writes:—"I was grateful to our Creator for the Manifesto in *The Times* of May 15th. May God bless you and your Federation for it. I am not yet (consciously) a British-Israelite, but that does not mean that there may not be more truth in it than I am at present aware of. I got several copies of *The Times* to send to friends. I am glad you mentioned the 'fierce heat of the Wesleyan Revival of Wesley's day.' Please send me your literature."

A University Professor writes:—"I thank you for your letter and for literature sent me, all of which shall have my careful attention. I shall ask for an appointment to meet you on the occasion of my next visit to London. I link up with you in your diagnosis of the present, and prescription for the future. There is in my mind no doubt as to the existence of a present menace, or as to responsibility for meeting this resting mainly with the British Commonwealth of Nations and with the United States. I am myself watching with anxiety. . . ."

W. S. writes:—"I am wholly in accord with what you state regarding the menace of Communism, and it behoves this or any other country to deal with the enemy at the gates firmly and unflinchingly. But will they? You say 'the forces which have worked such disaster in Russia are present even in Britain at this time, and must be met and subdued.' I agree, and for the good of Britain and the world, Communism should be strangled right away. The advocates of revolution have been treated in too lenient a manner in the past, with the result they are becoming bolder and more menacing, assisted as they are by Bolshevist Russia. How is the faith of the Anglo-Saxon world going to be revived? You must be aware that there is another enemy, and that actually in the city and in the house, namely, the apostasy, and it is sweeping over the Churches. . . ." Alas! Too true, but our correspondent has not yet sufficient light to see where the remedy lies. In a very long letter he sets forth what is called "Dispensational truth," and to that alone he at present clings, BUT . . .

Several letters among our vast correspondence show agreement with us up to a point, then there is a stumbling, and old ideas and traditions bar the way to the light of B.-I. Truth. It is all to the good, however, that so many are taking the trouble to write and so give us the chance to send them our literature, No man can measure the possible results of this publicity, but it must be accompanied by prayer.

* * *

Mr. John Leech, K.C., and the Rev. Sparshott Johnson, M.A., were the speakers at Headquarters last week. Meetings next week as usual, Wednesday at 3 and Thursday at 8. The Rev. Cyril C. Dobson, M.A., gave two very interesting and informative lectures at Headquarters on May 27th, on "The Garden Tomb at Jerusalem," illustrated by lantern pictures and diagrams.

* * *

Mr. John Leech, K.C., and Mr. Herbert Garrison are to address a meeting in the Assembly Hall, Chichester, on Tuesday, June 17th, at 7.30 p.m., on "The Present Menace and how to meet it." They will answer the Dean of Chichester, who recently preached against our Manifesto in *The Times.*

* * *

Our readers are reminded that our Hostel, Abbots Leigh, Glastonbury, is open to B.-I. Members, Associates and their friends. Full board-residence at moderate terms. Glastonbury is a wonderfully interesting place for a rest and a holiday. The country is beautiful just now, and there are facilities for visits to historic spots around.

* * *

The Rev. R. G. F. Waddington, M.A., was the speaker for the Harrogate Branch on May 12th. His subject was "Israel in the New Testament," during which he said that the Old Testament became a vital necessity in the proof of the New. How did St Paul prove Jesus? By referring to the covenants made by God to Abraham. He also showed that the great evangelical doctrine of justification by faith began with God's covenant to Abraham.

* * *

The Bolton Branch weekly meetings are having success, and members are finding them very helpful. One went to the Secretary to say that he had been spending hours studying the Bible since the previous week's meeting, and found it so entrancing that picture shows and theatres were "dead things" to him now, and they praise God for that witness to His Word.

* * *

ONTARIO ANNUAL CONVENTION.

The Second Annual Convention of the Ontario Provincial Branch of the British-Israel Federation of Canada was held at Toronto, May 3rd to May 5th, and was in every way a splendid success.

The Annual Business Meeting of the Branch was held on May 3rd. It was well attended, and the business was handled thoroughly and expeditiously. The Secretary's report set forth a year of advance, marked especially by the splendid work

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of the Hamilton Branch, and the great forward step taken by the Toronto Central Branch in the purchasing of British-Israel House.

The meeting decided that steps should be taken toward the establishing of Study Circles in every town and city in the Province, and an office of Study Circle Secretary was added to the Executive, which office will be filled by Mrs. J. C. Learmonth. We would be very glad to hear from anyone in Ontario with regard to the formation of a Study Circle in the town or city in which they live. We hope to honeycomb Ontario with B.-I. Study Circles! Believers—rally to the Cause! We count on you! Remember, the Study Circle of to-day will be the Branch of to-morrow!

A splendid report was given by Mrs. R. J. Lymer, Chairman of the Propaganda Committee. This Committee has done wonderful work. Mrs. Lymer's report read, in part, as follows: "Ten thousand pieces of B.-I. literature have been sent all over the world, to all Government officials in South Africa, Australia, India, China and Japan. A 'Special Message' has been sent to every public library in Canada, to every Orange Lodge, to all Government officials in both Canada and U.S.A., to every Congressman and Senator, to public school teachers and principals, to hundreds of ministers in Canada and U.S.A., of all denominations; also to military officers, to Masons, to hundreds of nurses in different hospitals all over America, North and South, to editors of newspapers, to hundreds of professional men and women, to Sunday School teachers, and to neighbours and friends. And hundreds of these people have been followed up by personal calls. We do it all in His Dear Name."

The election of officers for the ensuing year was held and a splendid Executive elected, with Mr. S. J. Frame again unanimously elected to the Presidency.

Mr. Frame was also elected to be this Branch's delegate to the Annual Convention of the Canadian Federation in Winnipeg, and will carry with him our greetings to all Canadian Branches.

Rev. Wm. Pascoe Goard and Mr. H. Cox were elected to be our fraternal delegates to the All-American Convention in Detroit, to which they also will carry word of our good wishes and desire of co-operation.

Resolutions of loyalty to His Majesty, King George V, and to those at B.-I. Headquarters in London, were passed unanimously and will be forwarded by the Secretary.

Following the business part of the meeting, the delegates had the pleasure of hearing the Rev. Wm. Pascoe Goard, who is more helpful and inspiring than ever. His presence adds very greatly to the success of our annual meetings.

On Saturday evening Mr. Goard addressed a gathering of B.-I.s in the Lecture Hall of B.-I. House, and on Monday evening spoke in Carlton Street United Church here before what was probably the largest B.-I. meeting yet held in this city—a really splendid gathering, included in which were believers from many distant points who had come to Toronto especially to hear Mr. Goard.

Altogether our Convention, under God's guidance, was more than satisfactory, and points forward, we all feel sure, to a record year now approaching. Let us all redouble our efforts that it may be so!

R. O. LUCAS, *Secretary.*

MANITOBA NOTES.

May 1st.—New Branch admitted at Austin.

May 2nd.—A very successful silver tea, under the auspices of the Ladies' Auxiliary of the Winnipeg Branch, was held at the charming home of Mrs. George Elesy. Those who came early enjoyed the fine view of the Red River from the lawns, while after dusk the cosiness was welcome, with the soft lighting, the wistful appeal of the grandfather clock and other furnishings, and the strains of "Big Ben" of Westminster reproduced on the phonograph.

May 6th.—Rev. E. J. Springett addressed a large meeting in Winnipeg, Major J. H. Edgar, B.Sc., A.M.I.C.E., being in the chair.

May 13th.—Miss Mabel Harbour gave a second address at the Y.W.C.A., dealing on this occasion with the Union Jack.

May 14th, 15th and 16th.—Crowded public meetings listened with rapt attention to inspiring Convention addresses by Rev. Pascoe Goard, Mr. W. H. Blackaller, of Victoria, B.C., Rev. H. A. Edwards, of Alberta, and Rev. E. J. Springett, of Winnipeg.

* * *

The Prince of Wales' birthday, Monday, June 23rd, will as usual be celebrated at our Headquarters, synchronizing with the anniversary of the opening of these premises. The meeting will be held at 3 o'clock in the afternoon, The President of the Federation, Major Knowles, will preside, and speakers will be announced in our next issue.

* * *

We shall be grateful if members whose subscriptions are due will kindly remit same. There are many believers and supporters who have not yet joined the Federation as Members or Associates. We cordially invite them to link up with us in the great Cause and further support it by joining. Members at one guinea, Associates at 5s. per annum. Now is the time to stand in and render practical help by every possible means. We need every ounce of support.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 13th, at 8. Rev. Kenneth Dodds.
BOLTON, "The Old Parsonage," Halliwell, Thursday, 12th, at 8.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 13th, at 7.45.
BRIGHTON, Friday, 13th, Hove Town Hall, at 3; The Robertson Hall, at 8. Miss Hamilton Hunter.
CARDIFF, Y.M.C.A., Tuesday, 10th, at 7.30. Rev. W. T. Medhurst.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 13th, at 8. Rev. E. A. Couldrey.
FINCHLEY, 2, Fitzalan Road, Church End, Wednesday, 11th, at 8. Mr. R. D. Stevens.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 11th, at 3. Mr. John Leech, K.C.; Thursday, 12th, at 8.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 12th, at 7.45. Mr. C. H. Corrin.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 10th, at 7.45. Rev. E. A. Couldrey.
NORBURY, St. Oswald's Church Hall, Green Lane, Wednesday, 11th, at 8. Mr. Ling.
NOTTINGHAM, Friar Lane Schools, Thursday, 12th, at 7.30. Bible Study.
RHYMNEY, British-Israel Hall, Tuesday, 10th, at 7.
SEVENOAKS, 120, High Street, Wednesday, 11th, at 3 and 8. Rev. Kenneth Dodds.
SHEFFIELD, Victoria Hall, Wednesday, 11th, at 7.30.
SYDENHAM, 4, College Mansions, Thursday, 12th, at 3.15. Bible Reading.
SYDENHAM, 29, Sydenham Park, Friday, 13th, at 7. Bible Study.
WIGAN, Miners' Hall, Millgate, Wednesday, 11th, at 8. Rev. E. A. Couldrey.
WOOLWICH and PLUMSTEAD, St. James' Church Hall, Burrage Road, Thursday, 12th, at 8. Miss Hamilton Hunter.

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By REV. W. PASCOE GOARD.

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(3) The teaching regarding the House and Throne of David.
(4) The teaching regarding the House of Judah.
(5) The teaching regarding the External Nations.
(6) The teaching regarding the Church.
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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
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INDIA
CROWN COLONIES
PROTECTORATES
DEPENDENCIES
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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

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CONTENTS.

	PAGE
THE CLEANSING OF ISRAEL—THE REBIRTH OF THE ANGLO-SAXON WORLD.—I. By the Rev. W. Pascoe Goard ...	369
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—VII. By Professor Edward Odlum, M.A., B.Sc.	371
MICHAEL, THE SPIRITUAL RULER OF THE EMPIRE. By Henry Proctor, F.R.S.L.	372
THE PSALMIST—A PROPHET. By W. E. Oldroyd (N.S.W.) ...	372
WEEK BY WEEK. By A. R. H.	374
THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.—IV. By Dr. Wadge (Winnipeg)	375
BRITISH-ISRAEL FACTS *not* FANCIES.—XIII. By Major-General C. A. Hadfield	376
THE WINNIPEG CONVENTION. By Dr. H. W. Wadge ...	377
THE WORLD ASTIR. By E. M. Foster	378
DEAF!	379
THE TRUE STORY OF A BOOK. By the Rev. C. C. Dobson, M.A.	379
OBITUARY. The late Rev. Lincoln McConnell, D.D., LL.D. (with Portrait)	380
A PRAYER	380
THE SECRETARY-GENERAL'S NEWS AND NOTES	382

EDITORIAL.

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

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

THE CLEANSING OF ISRAEL—THE REBIRTH OF THE ANGLO-SAXON WORLD—I.

BY THE REV. W. PASCOE GOARD.

THE Anglo-Saxon peoples bear the reputation of standing by their undertakings. A Treaty in the eyes of Britain and America is looked upon as a sacred thing.

This was the case with the parent nation of these peoples from the beginning of their history. They were born in a Covenant as a race. That is to say, *Isaac their forefather*, in whom they are *called* as Saxons, *was born contemporaneously with the racial* Covenant made with Abraham, "our Forefather," as we acknowledge him to be in the national Book of Common Prayer. This Covenant we may see when we turn to the seventeenth chapter of Genesis.

Covenants have been the basis of the nation's life, as we see when we read the national Covenant made with the nation Israel.—See Leviticus xxvi and Deuteronomy v–vii.

Covenants have been the foundation of the Throne and Kingdom.—See 2 Samuel vii and Jeremiah xxxiii.

Covenants are still the foundation of our faith and the ground of our hope.—See Romans iv and v and Hebrews viii.

If the people of the Covenant—the Berith-Ish people—show in their hearts a natural reverence for their own spoken or written word, especially when passed in the way of Treaty or Covenant, *how much more shall the Covenant-keeping God hold His plighted Word sacred.*

There is nothing that we know of that is so sacred as the WORD of God. We read concerning Him: "*Thou hast exalted thy word above all thy name.*" The Name of God is holy. The WORD of God, passed in covenant and promise to the House of Israel, is signed with the Name, "I AM, Jehovah," *and is also sealed with the blood of our Lord Jesus Christ.* That Covenant is among the most sacred things to be found in all the universe, in the eyes of God.

Among other things that the Lord has thus promised is the following as to *the cleansing of Israel*:—

"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

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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."—Ezek. xxxvi, 16-38.

Now this is a specific promise made to us by the Promise-keeping, Covenant-keeping, God of Israel.

CONTEXT.

Read the first paragraphs of this chapter and see that this promise is immediately preceded by *the promise to restore the land to us as Israel*, and to restore Israel to the land.

This promise remained in the archives of the nation during all the time of Israel's punishment. Then, as soon as the long, long years of Israel's punishment had passed, Israel-Britain began to interest herself in and to assert her authority concerning the administration of the Holy Land. See the diplomatic correspondence between Britain and the "Sublime Porte"—as the Turkish Capital was then called—in A.D. 1844 relative to Christians and their protection in the Turkish Empire.

Our *possession* of the land of Israel began in 1917, when we took over Palestine and the Holy City.

The promise immediately preceding the promise of cleansing has come to vigorous life in the days in which we are now living. This is a clear indication that the interwoven promise of cleansing for Israel *has also come to life, and we may look for the immediate fulfilment of the promise.*

THE CLEANSING BEGUN.

The cleansing of Israel began under Henry VIII and Elizabeth. It has been proceeding step by step. A great step in that direction was in the Wesleyan revival. Another step has been in the defence of the Prayer Book from the Romanizing wing of the English Church. But, as we all can see, the fulness of the promise has not as yet been carried out in Britain and Anglo-Saxondom.

The cleansing is, first, ETHICAL.

"*From all your filthiness will I cleanse you.*"

In this promise, which has an astonishing reach, there is the indication of the removal of things held very dear to the hearts of the people of Israel of modern days, as they were held dear to the Israel of ancient days.

Drunkenness is clearly included in this category. However much we may value the privilege of the use of alcoholic stimulants, they must go. There is this compensation, however. *All that such stimulants can give of pleasure* and of temporary exhilaration, and much more than that, *is at the disposal of the experimental Christian as a result of the Spiritual forces which are set up in his being.* He has the exaltation; he has the release from worry and care; he has the produced joy of heart. And the great benefit of it is, that *all these things are permanent and are without reaction.* His exaltation is, or should be, permanent. His release from worry and care is abiding. His joy is never fading. He goes from strength to strength and from glory to glory. The Apostle Paul was well aware of this when he said, "Be not drunk with wine, wherein is excess, but be filled with the Spirit."

Social impurity of all kinds will be swept away.

The gambling spirit connected with trade, commerce and sport will give place to the pure joy of "playing the game."

The "fleshly," "sensual," "devilish" things which are to be found in the body politic must go to make place for clean sport, righteous action, vigorous, healthful, clean life. And when they are gone, and the nation is awake from the nightmare of filthiness in all directions, these unclean things, even the memory of them, will be a cause for wonder and for shame.

THE CLEANSING IS RELIGIOUS.

"*From all your idols will I cleanse you.*"

Wherever the creature is worshipped, whether in *form* of service, in *wafers* which are certainly material flour and water; the *wine*, which is as certainly "this fruit of the vine" after the blessing even as before; whether in *vestures* worn in the sanctuary, or other objects in the outside world; from all life and worship the idols shall be swept away.

"From all your filthiness and from all your idols will I cleanse you."

THE CLEANSING IS PERSONALLY AND NATIONALLY EXPERIMENTAL.

"*And I will take away the stony heart out of your flesh.*"

Have we a stony heart? Are we a stony-hearted people? Let us answer the question by looking with the eyes of our understanding at that which we have been accustomed to. Look at the *poverty of the masses*, to which the nation, including the masses themselves, have been accustomed for ages and ages, and with which they have been satisfied, notwithstanding that God's law was given "to the end that there be no poor among you."

Look at the *ignorance* among the people, and we taught

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ourselves to believe for ages that this was as the Lord would have it; and we exhorted each and every one to be *content with that station in life to which it had pleased God to call us.*

Bless our dear hearts, there were many in abject poverty and in the darkness of illiteracy who were sprung even from the Royal House of David, and from every other family in the race. *Ignorance* and *poverty* were never *God's appointment.*

Then let us look at the slums of our cities, which, thank God, are beginning to disappear, but which nevertheless are with us still. Look at the fact that we can *feast* on one street, while people can *suffer want* in the next street.

Let us look at our fostering of crime, for instance, through the traffic in alcoholics, in venal moving pictures, plays and literature; and then at our way of punishing crime.

The law of the Hebrew, "an eye for an eye and a tooth for a tooth," was mercy indeed compared with our way of handling crime. What is that law? Is it the law of revenge? Far from it. It is the limiting statute in Israel which provides that the punishment shall *never exceed the injury done.* To send a young person to jail for petty theft and brand him or her as a criminal was unknown to the law of Israel, and would be unknown to ours if we were not stony-hearted. The way we brand the person who has disregarded our property rights, and tolerate those who have disregarded the vital rights of *chastity* and *honour*, stands out before men and angels as a horrible thing.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—VII.

By Professor Edward Odlum, M.A., B.Sc.

Cain—Abel.

We now come to Cain and Abel. A sad story indeed! Here we find a *human contest*, and murder resulting from the early struggle between obedience and disobedience. From then till now this is the cause of all anger, hate, vengeance, wars and murder. Wrong, in the human heart, rebelling against right, against goodness and justice! Cain disobeyed, was ashamed, angry; and as his brother was obedient and happy on the other hand, Cain vengefully slew him, and thereafter carried the murder mark.

Here, again, we arrive at fundamental philosophy. You and I, in spirit, have trod over the rugged and terribly sad road which Cain travelled. The Cain-Abel story is a story of our own life conditions too often repeated; and is therefore a story, in concrete form, of all human life lived along the lines of disobedience and consequent direful conditions.

Remarkable how this Genesis story, or history, rings so true and accurate to human nature all through the ages! No other book or human production can, for a moment, compare with the concise comprehensiveness and accuracy of the Genesis story.

The Human Life-Line!

We note the genealogy and chronology from Adam to Noah, and also the *flood of waters* which left eight persons who passed safely over that cataclysm in the Ark of Noah.

The Flood.

The earth was covered with water, as we are told in Genesis. What was the process, the time, the preceding, concurrent and subsequent complex conditions we shall not discuss, but at once give our attention to the voice of modern geology.

All geologists teach that the earth's surface has been under water, for short or long periods. At times one portion has been submerged, and at another time a different part has been engulfed. Some parts of the earth have been up and down several times, as a study of geology will show.

The chief point here is this fact:—Geologists say that the earth has been submerged. Genesis says so too. In this double testimony there is harmony.

If geology has given scientific testimony on this subject, *so has Genesis.* The Genesis setting is specific, the geologic setting is frequently specific. Where geology attempts details, it is outclassed in the use of words, and the language of description, by the short, terse and comprehensive account as given in Genesis.

If some careful observing geologist should say that the short Flood period was too short to produce the fossils which palæontology produces for examination, we answer and say that *Genesis tells of an earlier date than that of Noah when the land was submerged.*

The Rainbow Covenant.

The Lord sets forth a covenant which has been kept till the present time, and will be to the end.

"And I, behold, *I establish my covenant with you*, and with your seed after you, and with every living creature with you, of the fowl, of the cattle, and of every beast of the earth.

"And I will establish or maintain my covenant with you."

Herein a covenant is made *with man and beast*, that not again would a flood overwhelm the earth. This covenant has been maintained, and so far the promise is made good. As it is a promise for all time, for the live history of this earth, it is impossible for man at any time to say the fulfilment is complete and ended.

The Token of the Covenant.

"This is the *Token of the Covenant* which I make between me and you, and every living creature that is with you, for *perpetual generations.*"

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

1st.—"I do set my bow in the cloud." He was referrin to a fact of nature. *I do set*: the constantly repeating phe nomenon, when clouds, rain and sun were and are in right relationship to the beholder.

2nd.—"I have made a covenant that not another flood will overtake the earth."

3rd.—"Here is the sign, the token, the visible remembrancer of my promise. When you see the sign, then recall my covenant of safety." The rainbow remains, and is yet a remembrancer of God's first covenant with the whole human family, *made after the Flood.*

It is interesting to know that the words for *token* of the *covenant* are *ōth* and *Brith.* The first is the Hebrew origin

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of our word *oath*, the second the origin of our word *Brith*, in British, Briton, Britain and Britannia.

Too many have attacked the Genesis story of the *Rainbow covenant* on the ground that the *rainbow* is represented as being made for the first time, when the covenant was made with Noah after the Flood.

There is not one word to indicate this teaching or meaning, but the opposite. *I do set* indicates a custom; just as if I should say I do eat, or walk, or write or sleep. In each case I am referring to a common act and condition, and not to an act performed *now for the first time.*

MICHAEL, THE SPIRITUAL RULER OF THE EMPIRE.

By HENRY PROCTOR, F.R.S.L.

WHEN our Blessed Lord was tempted of the Devil, he showed Him "All the kingdoms of the inhabited earth," and said to Him: "To Thee will I give all the authority, and the glory thereof; for it has been entrusted to me, and on whomsoever I will, I bestow it" (Luke iv, 5-7). To a vast extent this was true, as we see in the Book of Daniel that there were Satanic rulers over the world-powers of Medo-Persia, under which Daniel was then living, and also under the Grecian Empire, then coming into prominence, who both of them opposed the Glorious Messenger, who was sent in answer to the prayer of Daniel, who were therefore fighting against Israel in the spiritual realm.

It would appear, therefore, that Satan had appointed his representative spiritual rulers over the various kingdoms of the world then in being.

There was one exception, however, among the world-rulers who was on the side of God, and this was Michael, the great Emperor of Israel (lit.), "the Emperor, the great one who defends your people" (Israel).—(Dan. x, 13-14 and xii, 1.) From Rev. xii, 7-9 and Jude, verse 9, we see that he is called "The Archangel," as if he were Commander-in-Chief of all the Heavenly Host. So we learn that none supported the cause of God and His people Israel except that Glorious Being, who appeared to Daniel, possibly the Lord Jesus Christ Himself (Dan. x, 21).

So that while all the world-powers represented in the Image were ruled by Satan—"the Emperor (Archon) of this world"—"The god of this age"—"The Emperor of the authorities of the air" (Eph. ii, 2, Greek), Israel alone was excepted, as being a Theocracy under the spiritual rule of Michael—which must therefore be the case to-day with the whole of Israel. Michael is the Spiritual representative of Him Who reigns over the House of Jacob (All Israel for ever).—(Luke i, 33.)

In Dan. xii, 1, we are warned of a time of trouble such as never has been since there has been a Nation. "Then shall Michael rise, the great Emperor, who defends your people (Israel)."

To all appearance this was the case during the late War, for that Angels appeared at Mons has been attested, not only by our own officers and soldiers, but by German prisoners also.

When our "Contemptible Little Army" was in danger of annihilation, groups of Angels appeared, and stood between the armies on several occasions. The German horses halted, then turned and stampeded. Officers and men have repeatedly testified to the reality of these happenings.

This indeed is no new thing in the history of Israel, but from the time of their forefather, Jacob, the Angelic Host has been concerned in the defence of Israel. For just previous to his meeting with Esau, with his army of 400 men, a host of Angels met Jacob, and he said: "This is God's Host, and he called the name of the place Mahanaim." Two hosts or camps throughout the wilderness journeyings, they were present, and at critical stages made their presence known, as at Jericho: "While Joshua was resting near Jericho, he raised his eyes and saw a Man stand near him with a drawn sword in His hand. So Joshua went to Him and asked: Are you our enemy or NO?"

When He replied "No," for I am Chief of the Army of the Everliving, who have come to you (Jos. v, 13-14, Moff.), also in the case of David (2 Sam. v, 34), God said to him: "When you hear the sound of marching, at the heads of the Valley of Weeping, then rush forward, for the Everlasting will advance before you to defeat the army of the Philistines (F.F.).

In like manner the enemy of the Lord was seen at Dothan, round about Elisha. "The mountain was covered with cavalry and chariots of fire surrounding Elisha, and descending upon him" (2 Kings vi, 17, F.F.).

So that Michael and his Angels fought on the side of Israel of God during the Great War, the greatest that has ever been, which was the inception of a time of trouble such as never has been since there was a Nation (Dan. xii, 1).

THE PSALMIST—A PROPHET.

By W. E. OLDROYD (N.S.W.).

LORD BEACONSFIELD wrote concerning the Psalmist: "Who is the most popular poet in this country? Is he to be found among the Wordsworths and the Lord Byrons? To the myriad-minded Shakespeare can we award the palm? No. The most popular poet in England is the sweet singer of Israel. Since the days of the heritage, when every man dwelt safely under his vine and under his fig-tree, there never was a race who sang so often the odes of David as the people of Great Britain."

Indirectly, this Hebrew testimony may suggest that wherever Hebrew conceptions are most deeply rooted in the life of a nation, there is the heart of that race, that people with whom the new covenant was made—even the appointed nation of Christ's prophecy, to whom the guardianship was to be transferred (Matthew xxi, 43). If the prophecy refers to our own nation—and we believe it does—then what is more likely than that the British people should be found singing the odes of David. The Psalmist may be called the poet-king; but he was also a prophet, and the prophetical aspect of the Psalms demands our attention. The Apostle Peter, on the Day of Pentecost, referred to the Patriarch David being a prophet; and our Lord acknowledged the same: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the *Psalms*, concerning Me."

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THE PSALMIST AND THE DURATION OF THE ABRAHAMIC COVENANT.

The Psalmist believed in the *continuity* of the Abrahamic covenant. "For ever," "to all generations," are expressions used by him. Throughout the Psalms he continually repudiates that circumstances may change, that centuries may alter, the counsel of the Lord. Psalm cv: "He hath remembered His covenant *for ever, the word which He commanded to a thousand generations.* Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and *to Israel for an everlasting covenant.*"

Psalm xxxiii: "The counsel of the Lord standeth *for ever*, the thoughts of His heart to *all generations.* Blessed is the nation whose God is the Lord, the people whom He hath chosen for His own inheritance."

The writer to the Hebrews (chapter vi) refers to the confirmation of the covenant. "For when God made promise to Abraham, because He could swear by no greater, He swear by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. . . . For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath . . ." St Paul in Galatians (chapter iii) points out that the law cannot disannul the Abrahamic covenant. "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, *cannot* disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." The Prophet Jeremiah joins with the Psalmist in proclaiming the faithfulness of God to His covenant: IF heaven above can be measured, IF the moon and stars no longer give their light, then, *and then only*, would there be any room to doubt the unchangeable purpose of God.

THE PSALMIST AND THE DURATION OF THE DAVIDIC COVENANT.

The Prophet Nathan (second book of Samuel, chapter vii) informed the Psalmist that God would establish the throne of his Kingdom *for ever.* If his son committed iniquity, he would be chastened with the rod of men; but the word of the Lord would still hold good concerning his House and his Kingdom. In the Chronicles is recorded an interview between the Psalmist and his son, the father assuring him that God will establish the throne of his Kingdom over Israel for ever. Psalm lxxxix is very clear concerning the Davidic covenant. "My covenant shall stand fast with him. His seed also will I make to endure *for ever*, and his throne *as the days of heaven.* If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments, then will I visit their transgression with the rod, and their iniquity with stripes. *Nevertheless* [we need to emphasize the word 'nevertheless'—notwithstanding, whatever happens] My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I *not* break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure *for ever*, and his throne *as the sun* before Me. It shall be established *for ever as the moon*, and *as a faithful witness in heaven.*" It is evident that the Davidic covenant, as well as the Abrahamic covenant, must be in operation to-day, for their *continuity* is guaranteed by the oath of Jehovah and the ordinances of heaven.

MERCY AND REDEMPTION.

"Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad. Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption, and He shall redeem Israel from all his iniquities." "For the Lord hath chosen Jacob unto Himself, and Israel for *His peculiar treasure.*" No less than twenty-six times is the word "mercy" used in Psalm cxxxvi—*a mercy which endureth* not only during the reign of David, but a mercy which endureth for ever.

The Prophet Hosea testifies to the mercy which follows the captivity, and writes in his final chapter expressly of the blessing of Ephraim-Israel. The language used by Hosea pictures Jehovah as a God of compassion, and is in keeping with New Testament conceptions. "*I will heal their backsliding*" represents Jehovah as the Great Physician; "*I will love them freely*" represents the New Testament's conception of God's love as rendered in John iii, 16. "I will be as the dew unto Israel: he shall grow as the lily."

The Prophet Micah declares: "Thou wilt perform the truth to Jacob, and the *mercy* to Abraham, which Thou hast sworn unto our fathers from the days of old."

THE PSALMIST AND THE APOSTLE PAUL.

There are two notable points upon which the Psalmist and the Apostle are agreed. David wrote: "The Lord will *not* cast off His people" (Psalm xciv). St. Paul wrote in his Epistle to the Romans (chapter xi): "Hath God cast away His people? God hath *not* cast away His people whom He foreknew." The second point upon which they are agreed is that God is able to make "the barren" fruitful (see Psalm cxiii and Paul's Epistle to the Galatians, chapter iv). The history of the Northern Kingdom of Israel furnishes an example—for Israel is spoken of as "the barren one" in the prophecies of Isaiah (liv). The prophet Isaiah recognized the power of the Lord in changing the barren state into a state of fruitfulness and blessedness. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for *more* are the children of the desolate [Israel] than the children of the married wife [Judah], saith the Lord. . . . 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 ENDURING THRONE AND THE ORDAINED PLACE.

These are referred to in the Prophet Nathan's message to David in the second book of Samuel, chapter vii: "I will appoint a place for My people Israel," and the Chronicles of the Kings refer to this home for Israel as an "ordained place." St John refers to this home of Israel as a "prepared place," for in Revelation xii we find that the woman clothed with the sun (whom can she represent but Israel?) fled into the wilderness, where she hath *a place prepared of God.* This place we

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believe to be the British Isles. Following the consolidation of Israel in the Isles, her branches spread to the four quarters of the globe, eventually forming the "company of British (covenant) nations." Well might the Psalmist say: "HE THAT KEEPETH ISRAEL NEITHER SLUMBERS NOR SLEEPS."

WEEK BY WEEK.

By A. R. H.

THE Trooping of the Colour on the King's Birthday is one of the finest of all British military ceremonies.

For the first six years after the War I never once missed seeing it. For the past five years I have been unavoidably absent. So that this year's celebration seemed all the more inspiring. I found myself witnessing the spectacle through new eyes. And my impressions were being registered on a new mind.

This was helpful. For one of the most important facts regarding the British-Israel vision is the lesson it teaches us of appreciating the significance of simple things. It is difficult, however, to see significance in what is commonplace. And anything that helps us to pierce the veil of materialism which hides the world of spiritual reality is good.

"*What do they know of England who only England know?*" is a question often asked but rarely answered. It is the sort of question which is an answer in itself. And the answer is "Practically nothing."

It is necessary to leave ENGLAND and travel widely overseas before you can have any conception of what ENGLAND really stands for in the world.

To know anything properly we must be able to take it into our mind and there establish differences. The wider our standards of comparison the more we shall learn and the greater significance we shall see.

If we live too close to a thing our knowledge of it tends to become more and more sub-conscious and inarticulate. It is only when our knowledge is awakened into self-consciousness and articulation that its true value begins.

This is especially appropriate to the Englishman who is very much inclined toward complacency and takes everything for granted.

Love of tradition is so strongly settled in our blood that we fail to realize its peculiar value. Because we love tradition we do not question it. And not questioning it we fail to realize its true significance.

The average Englishman would have awakened with a shock had he found himself next to the eager young AMERICAN, almost speechless with admiration, who accosted a *Daily Express* representative: "The marching is pretty good at WEST POINT but the GUARDS beat anything I have ever seen . . . . . This is where you've got the WORLD licked.

TRADITION!

We haven't any way back home. I guess this hits you all pretty hard because it links up with history and things . . . ."

A son of MANASSEH hungering after his birthright! Well, MANASSEH; this is part of the price you pay for forgetting [1]

YOUR FATHER'S HOUSE.

But although you forget your Father, your Father does not forget you. And having trodden the path of a separate development you will yet fulfil your destiny in glorious reunion and come to share again in that great heritage of "*history and things*" which is as much yours as ours.

* * *

Now as a general rule the procession starts from BUCKINGHAM PALACE. But HIS MAJESTY THE KING being unable to attend, H.R.H. the PRINCE of WALES was appointed deputy and the cavalcade departed from the PALACE OF ST. JAMES.

For half an hour before the arrival of the PRINCES there waited in the MALL opposite the COURT of ST. JACOB the military *attachés* of the four DOMINIONS and fifteen FOREIGN POWERS. All the representatives were mounted, the four khaki-clad representatives of the BRITISH DOMINIONS being specially conspicuous on account of their position of precedence over all the Foreign Powers and the fact that they were all (and alone) mounted

ON WHITE HORSES.[2]

No one could fail to remark the extraordinary contrast between the gaily coloured uniforms of Foreign Powers and the sober khaki of the British representatives. The khaki uniform, with white collar and black tie, of the UNITED STATES *attaché*, completed the picture of ANGLO-SAXONDOM, unitedly represented to the WORLD, in a sober hue entirely distinct in spirit from the gay, almost comic-opera-like plumage preferred by other nations.

It was as if ANGLO-SAXONDOM instinctively in its dress expressed the consciousness of its special mission. The ANGLO-SAXON NATIONS are still in khaki—*still on active service*—"occupying"[3] until He come Whose is the KINGDOM and THRONE of DAVID.

Now the representatives stiffen to attention. PRINCE DAVID OF WALES appears from the COURT of JACOB,[4] followed by the other PRINCES of the ROYAL HOUSE, and placing himself at the head of the procession leads the representatives of the BRITISH DOMINIONS and FOREIGN POWERS, down the MALL to the Parade ground.

On either side the route is lined by

VALIANT MEN IN SCARLET,[5]

for red is the traditional colour for ceremonial occasions.

Apart from the representatives of ANGLO-SAXON NATIONS following the PRINCES of the ROYAL HOUSE, all the British military men are in ceremonial dress not service uniform. But this adds to rather than detracts from the significance of the distinction.

The ceremony concluded, the procession re-forms and returns to BUCKINGHAM PALACE. Two outriders of the HOUSEHOLD CAVALRY jingle pass. HER MAJESTY THE QUEEN is coming . . .! Following her is the standard-bearer escorted by a troop of LIFE GUARDS.

[1] Manasseh means "forgetting." See margin to Gen. xli, 51.

[2] When in 1914 the Greater Rider on the White Horse of Rev. vi, 3 and xix, 11, went forth, the manhood of the Brith-ish or Covenant Man Nations instantly and voluntarily sprang to arms. See also Rev. xix, 14.

[3] Luke xix, 13.

[4] The name James is the Anglicized form of the name Jacob. Compare the expression Court of St. Jacob with that of the House of Jacob of Luke i, 33.

[5] Compare Nahum ii, 3.

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Their breast-plates shine and glitter in the sunlight against their scarlet tunics. Their scarlet helmet plumes are tossed in the breeze as the cavalcade prances by. And following them comes one solitary rider in dark blue tunic with dark blue helmet plume, carrying, *not a sword but insignia*, a large

SILVER BATTLE-AXE.

British pageantry is once more marked by an unmistakable sign identifying BRITAIN with the ISRAEL KINGDOM, which is to be different from other WORLD EMPIRES in that its expansion follows the law of absorption[6], not conquest.

ISRAEL is GOD'S BATTLE-AXE and WEAPONS of WAR.[7] But GOD is not a god of FORCE, but a GOD of PEACE. His KINGDOM in the earth is not founded on force, but on love, law, liberty and freedom.

The KINGDOM must be defended by force if its life is menaced by aggression. But its own progress and conquests are conquests of the spirit and come through promulgation of the truth.

In the political realm this is being effected through the extension of the COMMON LAW or LAW of the LORD. In the spiritual realm through the proclamation of the WORD of GOD.

The triumph of CHRIST and of His KINGDOM is to be in a wider sense than any of us have ever imagined, a triumph of the CROSS.

For the name "*Cross*" is now discovered[8] to be derived from the Sumerian word *Garza*, which also means

SCEPTRE OF THE KING.

And its word-sign from earliest times has always been pictured as the two-barred cross or battle-axe.

Yes, the battle-axe of CHRIST is not a human weapon of destruction but a CROSS—the sceptre of a KINGDOM—the sceptre of the *earthly* THRONE of DAVID.

An *earthly* THRONE and KINGDOM but *everlasting*, as it is written[9] :—"But unto the Son He saith : Thy THRONE, O GOD, is for ever and ever :

A SCEPTRE OF RIGHTEOUSNESS

is the sceptre of Thy KINGDOM," and again : "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."[10]

THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.--IV.

BY DR. WADGE (WINNIPEG).

THE BRITISH EMPIRE AND THE DOMINIONS.

DURING the peaceful reign of Queen Victoria, and under the benign protection of the British Navy, there was no great stimulus to develop naval or military forces, or to take special interest in the foreign policy of the Empire. However, in 1812, the British House of Commons resolved that "Colonies exercising the right of self-government ought to undertake the responsibility of providing for their own internal order and security, and ought to assist in their own external defence." Gradually the Home Government withdrew their troops from the Colonies and each Colony provided for its own militia forces. In 1884–5 Canada and Australia voluntarily sent contingents of troops to serve with the British in the Sudan Expedition for the relief of General Gordon. Again, and also voluntarily, these two Dominions and New Zealand assisted the Mother Country in 1900–1902 by sending 30,000 troops to the Boer War. In the matter of naval affairs, progress was not so uniform, and was considerably delayed by internal political differences of opinion. However, the idea of contributing to the British Navy appears to have fallen into disfavour, as being "incompatible with the growing sense of 'nationhood,' though it was always recognized that the local navies which they preferred to build" would co-operate with the British Navy in the time of war.

In 1887, during the Jubilee of Queen Victoria, the Colonial Secretary of the British Government held a Conference with the representatives of the Colonies present for the Jubilee. This Conference considered such questions as defence, tariffs, communications, etc., but did not discuss foreign policy. Other Colonial Conferences were held in 1897 and 1903.

In the 1907 Conference, the representatives provided that the Conference should henceforth be known as the Imperial Conference, that it should meet every four years, and that the representatives should be the Prime Ministers of the Colonies meeting on a footing of equality, with the British Prime Minister occupying the chair instead of the Colonial Secretary as heretofore. At the Imperial Conference of 1911 "the Dominion Prime Ministers were for the first time admitted to the secrets of foreign diplomacy." This action indicated that the Home Government had voluntarily elevated them a step higher in status. In 1912 and 1914 some minor steps of progress were made in the development of the status of the self-governing Dominions. But the Great War and the Treaty of Versailles provided special opportunities for the much more rapid development of equal status.

The onset of the war developed with such a rush that there was no time for consultation with the Cabinets of the Overseas Dominions. But all the Dominions whole-heartedly joined the Mother Country, freely, of their own accord and without any suggestion of compulsion, in this war with Germany for the principles of self-government and for the liberties and rights of the people of the great democracies of the world. To have failed to do this would have denoted utter selfishness and the utter lack of appreciation of the benefits and rights of self-government. However, all the Dominions showed by their conduct throughout the war that they were prepared to defend to the utmost extent the liberties and rights which had been secured to them by the great efforts and sacrifices of many generations of their forefathers in the Homeland. Literally our troops, by their conduct, by their tremendous efforts and by their wonderful success in every phase of battle and of war, won for the Dominions their rights to a place in the first ranks of the mighty in the Councils of the Empire.

In 1915 an Imperial Conference was not assembled as it was considered wiser to leave the calling of another till after the closing of the war. But when Lloyd George became Prime Minister, his "determination to secure greater efficiency

[6] Compare Dan. ii, 44. The word "consume" means "take in."
[7] Jer. li, 20. [8] See Waddell's "Phœnician Origin of Britons and Scots."
[9] Heb. i, 8. [10] Luke i, 32-33.

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in the conduct of the war, and the more complete mobilization of the strength of the Empire," led him to summon representatives of all the great Dominions and also of India to a Conference with the British Government. Meetings took place in 1917 and 1918, and two consultative bodies were formed—the Imperial Cabinet and the Imperial Conference. All war problems were freely considered and the Dominion representatives were accorded full privileges of equality in all the work of these bodies. Yet no resolution was made that had any compulsory effect on any Dominion. In discussing Federal Empire relations in 1917, " it was resolved, on Sir R. L. Borden's motion, that any system must maintain 'all existing powers of self-government' organized by the Dominions, and recognize them 'as autonomous nations of an Imperial Commonwealth.' "

At the termination of the war the Dominions felt that they had as much right to be represented directly at the Peace Conference as the smaller Powers; consequently alongside the British Empire representatives there were recognized delegations from Canada, Australia, New Zealand, South Africa and India. These delegates were accorded the same rights and privileges as those of the minor belligerents. Further, in consultation with the Home Government, the Dominions asked for and were accorded the right for their delegates to sign the Treaty of Versailles each on behalf of his own Dominion. This they actually did. " Similarly the Dominions insisted that the ratification of the Treaty should not be carried out until approval of it had been expressed by their Parliaments, and—this demand was conceded by the British Government." On the formation of the League of Nations the Dominions requested that they should be independently represented. This was arranged, so that though there was a delegation from the British Empire it represented only the United Kingdom and the Empire outside of India and the great self-governing Dominions. Thus we see that in the short space of less than ten years the national and international status of the Dominions had increased greatly, and was recognized not only by the Mother Country, but also by all the nations represented in the League of Nations.

BRITISH-ISRAEL FACTS *NOT* FANCIES.—XIII.

By MAJOR-GENERAL C. A. HADFIELD.

THEREFORE, it is the Church who—as our teachers—must bear the blame for any false or erroneous interpretation which the " Church " places upon God's plain literal statements as recorded in the Bible.

When we are clearly informed that God made definite promises to Israel that Joseph's descendants should have certain possessions (of a material nature) in the latter days, and there should be a reunion of the separated Twelve Tribes; it stands to reason that God means to confirm His promises in a *literal* manner, for He cannot lie, and He cannot fail. To change the literal *everlasting* Nation of Israel into " The Church " is as absurd as it is unreasonable, for it cannot be *proved* in any manner which can convince one from the Bible.

It is this unfortunate " Spiritualizing " which is answerable for so much unbelief and criticism of to-day. God's promises to Israel, God's written history of Israel, and His fore-ordained future for Israel, all show, in the clearest manner, that God *forgave* the outcast sinning Israel of old, which He punished by exile into Assyrian captivity, and then bestowed His mercy upon the Nation which He intended to be a great power in the world's future history. The " Stone Kingdom " recorded by the Prophet Daniel.

If we examine the history and the characteristics of the Anglo-Saxon people, we see how wonderfully they possess all that the Prophets foretold for Israel in the last days.

Let us each answer, where is the Joseph's nation referred to in Genesis xlix?

All those who venture " to doubt " the words of Moses and the Prophets are venturing to argue against the direct preaching of Jesus Christ, Who remarked: " They have Moses and the prophets, *let them hear them*. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And again: " If ye believe not his (Moses) writings, how shall ye believe My words " (see Luke xvi, and John v, 47).

If Christ believed Moses and the prophets, by what possible right—or authority—may man, in these days, reject the writings? By what right can man place his own interpretation upon the prophecies rather than faithfully accept Christ's?

We can hardly argue that we accept the words of Christ as regards His preaching; but we reject the writing of Moses and the prophets. Simply because we have an idea (which we cannot substantiate from the Bible) that " the Church " has become " Israel." We must have sufficient " faith " to believe that " with God all things are possible," and therefore all that the prophets have written are true and have their special lessons, certainly we cannot reject certain passages of Holy Scripture and accept others! So long as our Church leaders admit that the Northern Kingdom of Israel has been cast off for ever and replaced by the Church; so long shall we —nay, *must* we—be faced with unbelief and infidelity, for we cannot in this case see any visible proof of the prophetical writings being fulfilled as regards God's promises to Abraham, Isaac and Jacob.

But what upsets our Church leaders greatly is, What has become of Ephraim and Manasseh? And, how are the twelve tribes to come into possession of the land of their forefathers? That territorial area which is described as lying between " the river of Egypt and the great river Euphrates "? Most decidedly that area of land cannot be " spiritualized " into something other than what the Bible *repeatedly* says it is, viz., *land*, and, in a certain position of the earth's surface. Anyone who dares to argue otherwise is self-condemned without doubt. But what a mistake to " blindly " lead the majority who scarcely read or understand the Old Testament. The time has arrived for this subject to be closely examined, and without prejudice.

We must be honest, and we must admit, that if we reject a living literal Israel, we cast a doubt upon all the promises of God to Abraham and his seed. We also disbelieve that the Jews have to reunite with the so-called " Ten Tribes exiled to Assyria," *i.e.*, reunite in a literal manner.

Unless we throw over the Bible we can *only* believe that God

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has *not* cast away His People, and placed a Gentile people in their place, for Christ came to *redeem Israel*, not to destroy.

As the Rev. L. G. A. Roberts teaches us: "When Judah rejected the Lord Jesus, Israel, *redeemed*, began to take up the work, so until Judah proved faithless, to them were committed he oracles of God (Rom. iii, 2) . . . the time has come, and these promises to Israel should now be no more 'Spiritualised,' but acknowledged to be fulfilled in the British and Anglo-Saxon race, who are the literal seed of Abraham."

When the Jews rejected Christ, the tribe of Benjamin, who had, we are told, returned from captivity *with* the House of Judah, accepted the Messiah, and this tribe spread abroad the Gospel to the dispersed tribes of Israel—or, as they were called by our Lord, "The lost sheep of the House of Israel."

The words of Zacharias in Luke i, 68-75 should teach our Clergy a wonderful lesson for a true and literal nation of Israel, and these words ought to be impressed upon every Church-goer; for, when read in conjunction with a nation Israel, under a changed name, and speaking a new language, it becomes manifestly clear that God's promises *have been* fulfilled to the letter, and so the passage is not meaningless.

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies and from the hands of all that hate us; to perform the mercy promised to our fathers and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life."

By this we know that the nation Israel, redeemed by the death of Christ, has been "kept by the power of God through faith unto salvation *ready to be revealed in the last time*" (1 Peter i, 5).

The nation Israel, that "in times past (*i.e.*, when exiled) 'were *not* a nation,' but are *now* (forgiven) 'the people of God.' The nation of God." The nation which (once) had *not* obtained mercy "but *now* have obtained mercy" (1 Peter ii), as is shown above. Does not all this marvellous "fulfilment" of Scripture give our Clergy a proof positive of the inspiration of the Bible, and an answer to those who dare to throw doubts upon the truth of the Bible?

Whereas, try how they may, can any of our Clergy *satisfactorily* prove that Almighty God has failed to keep His sworn oath?

True there are great "Spiritual" blessings to be yet bestowed upon us *when* we, as a nation, become fitted for them, but we must not mistake the material promises for the spiritual promises of Salvation. There is a great distinction which is apparent to us when we accept God's Word as meaning just what it expresses. The meaning of all this surely is, that God has selected His nation Israel to exist in order to form "His Kingdom," over which Christ is to come and rule on this earth during the Millennium.

It is an interesting fact, perhaps especially to the Clergy, that we are given so many passages in the New Testament which confirm the writings of the Prophets regarding what can only be *a Divine imposed "blindness" for a certain period of time in order to conceal Israel the living nation*, so as to live unrecognized through the ages.

Let us study a few, such as Isa. vi, 9, 10: "Hear ye indeed, but understand not"; and again, see Isa. xxix, 10-14; referring to the Lord "closing" the eyes, and "hiding the understanding of the wise." These writings must be given as "Signs" for our help and guidance: for we find St. Matthew (xiii, 14, 15) refers to this "blindness," also St. Luke (viii, 10), also St. John (xii, 40), also St. Paul (Rom. xi, 8), etc.

They certainly are no chance or random references by the Apostles, but rather to teach us "the blindness in part is happened to Israel," but this blindness is to last only "*until the fulness of the Gentiles be come in.*"

So we are permitted to know, that when that "*fulness*" be *accomplished*, Israel, the living nation, will stand revealed to the world by a gradual progress of time and events, each prophesied event being an added proof by which to open our eyes; reluctant and unwilling though many of us may be to have our eyes opened to Israel being anything but "The Church."

Let the Clergy rest assured that these remarks are made in no carping spirit, but solely in order to try to arrive at the Truth of the Scriptures, and to prove the inspiration of the Prophetical Books as is being visibly shown to us day by day in the world's events.

Let everyone remember God's words: "Thou (God) wilt perform the truth to Jacob, and the mercy to Abraham *which Thou hast sworn unto our fathers from the days of old.*" (Micah vii, 20.)

THE WINNIPEG CONVENTION.

By Dr. H. W. Wadge.

THE Second Convention of the British-Israel Federation of Canada met again in Winnipeg on May 14th, 15th, 16th.

At our opening session most cheering reports were given of the great extension of the general public interest in our work and teachings in all the provinces. In all parts of Canada marked progress is evident, and prospects are bright for rapid development this year.

In our Convention last year it had been decided to meet again in Winnipeg in the month of June, 1930. But this spring the Officers and Committee were of the opinion that, owing to the attendance of friends from the London Headquarters to the All-American Anglo-Saxon Congress being held in Detroit in May, it would be advisable to hold our Canadian Convention soon afterwards, in order to take advantage of the same speakers, as they travelled west.

So far as the three prairie provinces of Manitoba, Saskatchewan and Alberta are concerned, this time militated against the sending of many delegates to the Convention, as our whole farming population was right in the midst of its spring work. Unfortunately, also, the delegations from Ontario and Quebec were unable to attend as they had hoped to do.

After due consideration to the whole question of Conventions, and of the tremendous distances from city to city, and from province to province, it was decided that it would be advisable to have arrangements made for three separate Conventions for each year, one for the four western provinces,

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one for Ontario and Quebec, and one for the maritime provinces; and that one of these, in rotation, should be constituted as the Dominion Federation Convention for the year.

Another important decision arrived at was that the Director elected to the Executive from each province should take the initiative in developing the work in his province until a Provincial Branch was properly organized to take over and develop the work thoroughly. Before adjournment it was resolved that the next Annual Meeting should be held in Toronto in June, 1931; and also, that the Western Convention should be held about the same time in one of the cities of Alberta or Saskatchewan, in Calgary if possible.

The Rev. Pascoe Goard, from Headquarters, Rev. H. A. Edwards, from Jasper Park, Mr. W. H. Blackaller, our worthy and esteemed President, from Victoria, B.C., and our own Rev. E. J. Springett, were a host in themselves, and all went well. The good people of Winnipeg attended the public meetings in ever-increasing numbers, and enthusiasm grew as the three days passed. Many quiet but thoughtful and careful Bible students were present, and appeared to be greatly impressed by the free, fair and frank discussion of our understanding of the interpretation of the Bible.

We are of the opinion that our teachings of the Bible are being accepted more and more; and that many are reading our literature along with Bible prophecy very carefully.

Mr. Blackaller gave us two very carefully prepared and logical addresses on "The Bible the only Foundation of Stable Government," which were greatly appreciated. Rev. H. A. Edwards gave addresses on "The Redemption of the Material Creation" and "The Position of the British Empire To-day." From the platform one could see how Mr. Edwards secured and held the close attention and interest of the whole audience by his quiet, masterly, scholarly presentation of these subjects. Mr. Edwards will always be welcomed by a British-Israel audience in Winnipeg.

From his many previous visits to Winnipeg, Mr. Goard has become well known as a Bible expositor, and he is always sure of a good attendance. This year was no exception. Great appreciation was shown of his presentation of British-Israel work and of the teachings of the Bible. His addresses on "World Movements," "The Birth of the New Civilization," "Present Conditions in the Empire," and "The Onward March in the Fulfilment of Prophecy," were inspirational, and also deeply spiritual. One is glad to report that throughout our meetings all our speakers placed great emphasis on the spiritual side of our belief, our work, and our life.

Of the indefatigable President of our Winnipeg Branch, Rev. E. J. Springett, it should be told that he was the driving power, under the Father above, in keeping every part of the work moving like a well-oiled machine. With his bright cheeriness, cogent Chairman's remarks, and sound advice in our business meetings, we were never permitted to wane in enthusiasm, nor to grow slack in procedure.

Though the far parts of the Dominion are the sufferers by not having had delegates present, still we in Winnipeg have fared bounteously in a feast of good things. To the Lord Jesus Christ, our Saviour and King, be the honour and glory.

That our friends in the Motherland may be enabled to realize some of our difficulties, as regards distance and expense, perhaps a few comparisons will not be invidious. Winnipeg is the hub of Canada; Montreal lying 1,420 miles to the east, and Vancouver even farther to the west, 1,480 miles. These distances are approximately the same as from London to Petrograd, or from London to Constantinople. Again, our province of Manitoba alone would accommodate two sets of the whole British Isles and have enough room left over to put in Wales a third time. In fact, Wales could be comfortably set in our Lake Winnipeg as an island, or rather as an archipelago representing its higher lands and mountain peaks. These two or three comparisons of only one of our provinces, and not the largest either, to the whole of the British Isles will perhaps give some indication of the difficulties we face from distance and extent in attempting to hold British-Israel Conventions for the whole Dominion.

The election of officers resulted in almost the same slate as for last year. This year they are as follows:—

Honorary Presidents ..	Major J. Knowles, O.B.E., London, England.
	Mr. Herbert Garrison, F.R.G.S., London, England.
	Rev. W. Pascoe Goard, F.R.G.S., Vancouver, B.C.
	Prof. Edward Odlum, M.A., Vancouver, B.C.
President	Mr. W. H. Blackaller, Vancouver, B.C.
Vice-Presidents ..	Mr. S. J. Frame, Toronto, Ont.
	Rev. E. J. Springett, Winnipeg, Man.
Secretary	Mr. A. A. Robeson, Toronto, Ont.
Financial Secretary ..	Mr. D. M. Duncan, Toronto, Ont.
Treasurer	Mr. S. J. Crealock, Toronto, Ont.
Directors:—	
British Columbia ..	Mr. H. P. Petter, Vancouver.
Alberta	Rev. H. A. Edwards, Jasper Park.
Saskatchewan ..	Mr. W. M. Leigh, Regina.
Manitoba	Rev. E. J. Springett, Winnipeg.
Ontario	Mr. A. A. Robeson, Toronto.
	Mr. D. M. Duncan, Toronto.
	Mr. S. J. Crealock, Toronto.
	Rev. Geo. Speedy, Toronto.
Quebec	Mr. J. Calder, Montreal.

Greetings of good will and loyalty were forwarded to His Gracious Majesty the King, through our honoured Secretary-General Garrison.

THE WORLD ASTIR.

By E. M. Foster.

It is not at all unusual where students foregather in our colleges for the conversation to turn on the new and great spiritual revival which they believe is very near. The present Churches, they say, are not only disunited, but are about to crumble, and out of the ashes will arise this new world-religion of Brotherhood and Peace. However unorthodox the individual's view may be, he is almost bound to tell you that this

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revival will be a manifestation of Divine Power on earth and as such will be interpreted as the Second Advent.

Another group of men, among them many scientists, devote their attention to the "Other World." Sir Oliver Lodge in "Raymond" imagines that the Spiritualist movement will bring about a more direct communion with God.

Although the ideas of these thinkers are misleading and dangerous, their sentiments show the world-longing for the Messiah.

From experience we know that when that feeling is manifest He comes. Before His First Coming there was great anticipation in Palestine, led by St. John the Baptist—albeit "a voice crying in the wilderness." Inspiration came even to the Gentiles. Did not the great pagan poet, Virgil, foresee the near approach of the Prince of Peace when he wrote his Fourth Eclogue?

Now, in these last days, the great British-Israel Movement strives to restore the faith of the Early Christian Church. It assures the world that it has every right to dream of a coming Millennial Age, and in the simplest language bids people read their Bible afresh. There and there only is the world's true and perfect destiny revealed.

DEAF!

THERE is no condition in the life of the individual or of the Nation which presents so much difficulty as deafness. It differs from its sister-affliction, blindness, in that it severs the sufferer from those around, it separates and isolates. And deafness—lack of hearing, the ears that hear not—play a prominent part in Holy Writ, especially in the denunciations of the perversity of Israel and the hardening of their hearts against the Divine teachings. "Yea, thou heardest not, thine ear was not opened." "If ye will not hearken—I will bring plagues upon thee."

There are, however, distinct references to those physically afflicted of whom to-day it is computed there are some 40,000 in Britain alone. "Who maketh the dumb or deaf? Have not I, the Lord?" "Thou shalt not curse the deaf," and in every case there is a distinctive sympathetic spirit underlying the reference to those suffering from this deprivation; always there is an implied understanding of the hard lot of those so shut out from full communion with those around.

It is rarely realized that some defect in the ear at birth or caused by some early infantile disease (before a baby has learned to speak) causes dumbness. People frequently ask about a child so afflicted: "Is he deaf *and* dumb?" But this mutism is really not a separate defect—but a sad result of the early deafness, which has prevented the child hearing and imitating the speech of those around. And this deaf-mutism is not only an appalling calamity in itself, but it involves serious mental retardation—not a mental defect—but a slowing up of the whole mental processes, which renders education a slow and difficult task, demanding skill and devotion on the part of the teachers and much effort and concentration on the part of the pupils. The results are, however, frequently little short of miraculous, and there are to-day numbers of them who have overcome their difficulties to the extent that in many cases deaf pupils pass examinations similar to the Senior Oxford standard, and there are others, some of them both *deaf and blind*, who have passed various university examinations.

But much as has been done—there still remains a great field of effort to be explored before this affliction of deafness can be removed or even partially removed from our midst. It is calculated that nearly fifty per cent. of the deaf-mutism and deafness occurring in later life is preventable, and the efforts of the National Institute for the Deaf, a centralizing body for all societies and workers for the deaf, is being directed more and more towards first, prevention, and, secondly, the amelioration of the sad lot of the deaf.

"Hear ye deaf and look ye blind and see" is the message to the world through the British-Israel Federation.

"And the DEAF shall hear the words of the book" is a promise for THAT day. Sympathy and love will help many shut off from the blessings of hearing, and will hasten the great day when all shall hear and understand the Divine message.

THE TRUE STORY OF A BOOK.

BY THE REV. C. C. DOBSON, M.A.

THE early eighteenth century was the darkest period, religiously, in the history of England since the time of the Reformation. It was the age of notable deists, agnostics, rationalists, and unbelievers, when "all men of rank were thought to be infidels." Among such leaders of thought were Gilbert West and Lord Lyttelton, the friend of Dr. Johnson, Chesterfield, Pope and others. These two men believed the Bible to be an imposture, and they determined to expose it. To do this they decided that they must begin by exposing the two greatest miracles by each writing a book. Lord Lyttelton chose the Conversion of St. Paul, and Gilbert West the Resurrection. Their tasks led them to a careful examination of the Bible accounts of these two events, and they took about a year to write their books. When they had completed their tasks they met together, and something like this passed between them. "I have written my book," said Lord Lyttelton, "and I have a confession to make. When I came to study all the evidence for the story of the Conversion of St. Paul, and weighed it by all the known laws of evidence, I found St. Paul was miraculously converted in spite of himself. I am now a Christian, and I have written my book on that side, and not against it." Gilbert West replied, "I have a similar confession to make. I have found the Resurrection of our Lord to be a true fact, and I, too, have become a believer, and have written my book on that side."

This story was well known to me, and I often wondered whether it was strictly correct, or whether it had become coloured by repetition. One day while I was busy writing my own book on the Resurrection, there was a knock at my door, and a man came in to see me. He said "I was looking at a second-hand bookstall in the city, and I came across an old book on the Resurrection. They only wanted a penny for it, so, as I knew you were writing a book on the subject, I bought it for you. Is it any good to you?" I thanked him, and looked at the book. You may imagine my surprise when on opening it I read, "Observations on the History and Evidences of the Resurrection of Jesus Christ," by Gilbert West. Printed

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by Dodsley, 1747. It was the very book which Gilbert West had written as related above. Very significant is the motto he had written on the title page :—

"Blame not before thou hast examined the Truth ;
Understand first, and then rebuke."—Ecclus. xi, 7.

To me that book is not worth a penny but at least £50. It proved the truth of the story. But I was to have another proof.

Not long afterwards I was looking among the books in my father's Library, and I found a large volume I had never noticed before. It was called "The Works of Lord Lyttelton." One of the first things I found in it was, "Observations on the Conversion and Apostleship of St. Paul in a Letter to Gilbert West." It occupies 60 pages of this large folio, and was the very book he had written which was here reprinted in his collected works.

These two great unbelievers found out the truth when they came to examine it for themselves. What does the Resurrection prove and teach us ?

(1) That Jesus was what He claimed to be—the Son of God.

(2) That God accepted His life and death as the atonement for sin.

(3) It gives us the assurance that there is life beyond the grave for all, for Jesus was the "first fruits of them that slept."

(4) It proves the Bible to be the Word of God, written at the hands of inspired authors, for it foretold His Resurrection.

(5) It provides us with a picture of the nature of our Resurrection.

And why is the story of the Conversion of St. Paul so important ?

Because it proves that the Risen Christ can, by His Holy Spirit's working, change anyone's life in spite of himself.

One might say that St. Paul did not live in our time, and that what happened in his time cannot happen to-day. How about Lord Lyttelton and Gilbert West ? They, like St. Paul, were converted in spite of themselves, for they did not want to be converted.

What happened to St. Paul and to them can happen to anyone to-day.

OBITUARY.

THE LATE REV. LINCOLN McCONNELL, D.D., LL.D.

IT will be a great shock to our readers, as it was to us, to learn that our good friend, the Rev. Lincoln McConnell, D.D., LL.D., of Jacksonville, Florida, U.S.A, has passed away suddenly. He had a heart attack on his way from his home to his office at his Church on May 6th last, and only lived a few minutes thereafter. He died on the day the Convention opened. He had intended to be present at the Convention in Detroit, but at the last moment was prevented by urgent business. He had a little trouble with his heart before Christmas, but was getting on very well as far as his family and his friends knew. He conducted a Revival Meeting in Augusta, Georgia, the week before his death, where it is said he preached a beautiful sermon.

He was a man of wonderful ability and devotion. All who knew him loved him. We shall never forget his visit to us with his wife and their friends, Mr. and Mrs. G. H. Ward, in 1928.

We welcomed them to our Headquarters on July 20th, 1928, when the doctor gave us a striking address. Soon after that they went on a tour to Egypt, Palestine and Europe. Returning to London they were with us at the Congress in October of that year, just a few days in advance of which Dr. McConnell delivered a powerful lecture on "Who was Jesus ?" to a large audience in the Central Hall, Westminster. His addresses at the Congress reflected his sunny nature. He impressed us with his eloquence, his legal arguments, his convincing logic, and delighted us by his smashing blows at destructive criticism of the Bible. He described British-Israel Truth as "the greatest story in the world, embracing as it does the whole Counsel of God. There is no romance in all history to compare with it, and no drama can equal it for thrill and movement." With his legal training he said : "I have never found any case so easily proved, and any honest-minded jury would have no difficulty in finding that the evidence for our case is absolutely overwhelming."

Dr. McConnell was a lovable man—full of heart. He endeared himself to us, and his affection for the Secretary-General will ever be a treasured memory. His loss to America is a very heavy one. It is hardly less to us and to our great Cause. We tender to his widow and family our heart-felt sympathy in their sad and sudden bereavement.

A PRAYER.

O GOD, WHO HIDEST Thy mysteries from the wise and prudent, and revealest them to babes : Grant, we beseech Thee, that, as preachers of Thy Truth, the words of the British-Israel-World Federation may never be spoken in vain. Make, O Lord, Thy Words in their mouths as fire, and their unbelieving hearers as tow. Send Thy blessing at all times on their endeavours to give sight to the blind, and to open the deaf ears. More especially we pray Thee to send Thy blessing at this time on the Manifesto being published in the Newspaper Press, so that both the ears of everyone that heareth it shall tingle, and their hardheartedness be blotted out when the times of refreshing shall come from Thee. Send Thy light, we beseech Thee, into the hearts and minds of the Leaders of the Churches, and Theological Professors, who darken counsel by words without knowledge : Bring them, and those who look to them for guidance, into the fold of the true Israelites, that there may be one flock and one Shepherd : Through Jesus Christ our Lord.—Amen.

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THE LATE REV. LINCOLN McCONNELL, D.D., LL.D.
OF JACKSONVILLE, FLORIDA, U.S.A.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Secretary-General has been besieged by a continuous stream of Pressmen every day except Sundays ever since May 15th, when our Manifesto first appeared in *The Times*. He has given interviews and has explained British-Israel to each one. To have responded to every request for publication would have called for many thousands of pounds more. Our callers have represented the Editorial, Managerial and Advertising sides of journalism, and they have included men of the Press in the Dominions, U.S.A., and the Continent of Europe.

A. C. H. writes: "I think your Manifesto in the public Press is the greatest thing you have ever done and published, and this is saying a great deal." A Vicar writes: "Allow me to congratulate you very heartily upon the interest which has suddenly been aroused throughout the country by your inspiring message in the Press on the history, mission and destiny of Britain and America. Unless Anglo-Saxondom stands together in this time of unrest and confusion, the MENACE on which you write will bring world revolution. I have been speaking recently up and down the country and I am able to confirm your statement that this Manifesto is being read with appreciation and pondered over by all sections of our people. In travelling a good deal by train I have found it to be the general theme of conversation. It must greatly influence for good the conscience and temper of the people, and this will bear good fruit and lead to an enormous advance and increase in the numbers of British-Israel believers. I am prepared to place my services at the disposal of the Federation for two or three evenings a week."

F. A. B. S. writes: "Please send me literature as offered in to-day's *Daily Mail*. I am a schoolmaster of ten years' experience. I am willing to help your great Cause in any way I can. The hope of the world lies in the establishment of the knowledge of the living, loving and infinite God. Oh for an education based upon life's Divine simplicities. Does your great Movement stand for education reform? Let me know how you can use me in God's service in the time I have available."

* * *

The Secretary of the Blackburn Branch writes that their membership is steadily increasing and that they will continue to hold meetings on the second Thursday of each month until after September, when they hope to revert to the fortnightly meetings for the Winter session. The Rev. E. A. Couldrey visited Blackburn on the 3rd June, and lectured to a fine gathering on "Moses or Modernists: Which?"

* * *

The Sydenham Branch session closed with a visit from Mr. J. J. Morey to St. John's Hall, Forest Hill, on May 30th. Mr. A. J. Wakeford presided. A powerful address was greatly appreciated and interest aroused by Mr. Morey's unfolding of his subject, "Some Age-long Mysteries Solved." There will not be any further meetings of this Branch until September.

* * *

The Rev. E. A. Couldrey gave his first lecture for the Southport Branch on June 2nd, on "A Warning Note with a Message of Hope." The Branch report that Mr. Couldrey is very welcome in the North-West Area.

The Rev. R. G. F. Waddington visited this Branch on May 26th, and gave a most interesting lecture on "Israel's High Priest."

* * *

Mr. J. J. Morey lectured for the Battersea Branch in the Town Hall on May 28th. "Quite the best meeting we have had," reports the Secretary.

* * *

We remind our readers that the Eleventh Annual Congress opens (D.V.) in Central Hall, Westminster, on October 6th next. We have a fine array of speakers for the occasion. There is a steady demand for tickets, and a record number has been sold so far.

* * *

E. T. writes: "The Manifesto is a great and timely CALL and challenge to the Nation, and all B.-I. workers must be tremendously heartened by it."

A Naval Officer writes: "I have much pleasure in acknowledging yout prompt and courteous reply to my enquiry, and I thank you for the literature which you have so kindly sent me. This I assure you will have my earnest consideration. From what I have already scanned it seems to open up a deal of thought and certainly offers much more than mere palliatives. There is a positive ring, free from the blemish which so often strikes our minds, namely bitterness. It calls for self-discipline and it is not coupled with the spirit of shallowness."

* * *

Mr. John Leech and Mr. J. J. Morey were the speakers at Headquarters last week.

A new speaker—the Rev. H. S. Webb—is giving an address on Thursday evening of this week.

The speakers next week are the Rev. S. E. Mowforth on Wednesday afternoon, and his subject will be "With General Allenby in Palestine," when we hope for a full audience. The Rev. Kenneth Dodds will be the speaker on Thursday evening, and his subject "Israel's Bill of Rights."

* * *

We are hearing from many of our readers who propose to attend the Convention at "The Hayes," Swanwick, July 29th to August 2nd, and we urge all who contemplate attending to write to us as soon as possible. Railway concessions have been granted by the railway authorities.

* * *

We hope for a large gathering at Headquarters on Monday afternoon, June 23rd, at 3 o'clock, when we propose to celebrate the Prince of Wales birthday and the anniversary of the opening of our Headquarters. The Bishop of the Falkland Islands, who is at present on a visit to England, has consented to speak. The Secretary-General will make an interesting statement in regard to the present remarkable Press campaign and its results. Other speakers will be announced later.

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The month of May was a very busy one in the Southern Area. Mr. Morey gave thirty lectures at twenty centres, and everywhere met with enthusiastic audiences.

A successful four days' mission was held at Portsmouth, when twenty-five new members joined the Branch. Addresses were given by Mr. John Leech, Rev. E. A. Couldrey, Rev. T. Sparshott Johnson and Mr. Morey.

The new Cause at Taunton held its second public meeting, when Mr. Morey lectured on the Second Coming of Christ.

At Eastbourne the Saffrons Hall was packed, and a real awakening is evident in this important centre.

A successful public meeting was held in the Battersea Town Hall, and at Croydon, Herne Bay, Brighton, Blackheath, Plumstead and many other places the interest is more than maintained.

* * *

ONTARIO NOTES.

Mr. W. H. Blackaller arrived in Toronto May 18th from Winnipeg, where he presided at the Annual Convention of the British-Israel Federation of Canada, and was re-elected to the Presidency. We here have shown our appreciation of his visit by keeping him busy almost every evening.

He addressed a well-attended meeting of the Garrett Branch, which, in future, is to be known as the "Toronto West Branch," and the officers are already making plans for the work in the west end of the city next autumn.

On Wednesday evening our "Toronto East Branch" enjoyed a splendid lecture from one of its members, Mr. Spearman. The subject was "From David to David," and Mr. Spearman illustrated his talk with splendid slides. The meeting hall was crowded to capacity and then overflowed into the hallway.

Mr. Blackaller addressed the "Toronto Central Branch" on Thursday night, his subject being "Preparations for the Second Coming of our Lord." Again the lecture hall was overcrowded, so glad are our folks of a chance to listen to our Canadian President.

On Friday night he presided at the meeting here, which continued and completed the Canadian Convention which was commenced in Winnipeg on May 14th; and on Monday evening he will be present at the first meeting of the newly-elected Ontario Provincial Executive. Then on Wednesday he and Mrs. Blackaller will travel forty miles westward to Hamilton, where Mr. Blackaller will address a special meeting being arranged by our Hamilton Branch.

To-day is Victoria Day, May 24th. On such a day of Empire-wide rejoicing, our hearts go out in gladness to our friends across the sea in Britain at the "Heart of Things." May God continue to guide and bless you all.

Yours most faithfully—in the work,

R. O. LUCAS, Secretary.

* * *

NOTE ON THE WORD "ZŌŎN."

In article V of the series "Across the River," May 24th, page 321, "Zoon" should read "Zōŏn" (ζῶου), a Greek word meaning a living creature. The reference is to the "four beasts" mentioned in Rev. iv, 6–9. In the Revised Translation the passage is more correctly translated "four living creatures" (ζῶα). Adam Clarke says: "The word *beast* is very improperly used here and elsewhere in this description. Wiclif first used it, and translators in general have followed him in this unsuitable rendering." The first living creature was like a lion; this is understood to be the standard of Judah on the East with the two tribes of Issachar and Zebulun. The second, like a calf or ox, was the emblem of Ephraim, who pitched on the West with the two tribes of Manasseh and Benjamin. The third, with the face of a man, was the standard of Reuben, who pitched on the South with the two tribes of Simeon and Gad. The fourth, which was like a flying (spread) eagle, is understood to represent the emblem on the ensign of Dan, who pitched on the North with the two tribes of Asher and Naphtali. This traditionary description agrees with the four faces of the cherub in Ezekiel's vision. (Dr. Adam Clarke's Commentary on Rev. iv, 6–9.)

* * *

MANITOBA NOTES.

May 19th.—The Winnipeg Branch of the British-Israel Federation of Canada was included amongst the guest Societies present at a banquet given by the Empire Club, Winnipeg. Rev. E. J. Springett made remarkably effective use of the time allotted for speaking, stating the objects of our Branch and its relation to the Empire in a masterly achievement of condensation. The proceedings were broadcast.

May 23rd.—Under the auspices of the Daughters of the Empire, Miss Mabel Harbour journeyed 78 miles to McGregor and gave an address on the Union Jack.

May 18th.—Rev. H. A. Edwards preached a British-Israel sermon in St. Patrick's Church, Winnipeg, to a full congregation, taking the "Fifth Kingdom of Daniel" for his subject.

NORMAN THOMPSON, Secretary.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 193, Lavender Hill, Tuesday, 17th, at 8. Mr. J. J. Morey.
BOLTON, "The Old Parsonage," Halliwell, Bolton Lane, Thursday, 19th, at 7.30.
CARDIFF, Y.M.C.A., Tuesday, 17th, at 7.30. Rev. W. T. Medhurst.
EASTBOURNE, Saffrons Rooms, Wednesday, 18th, at 3 and 8. Miss Hamilton Hunter.
FITTLEWORTH, Tripp Hill House, Tuesday, 17th, at 7.30. Rev. E. A. Couldrey.
FOLKESTONE, Town Hall, Thursday, 19th, at 3 and 8. Miss Hamilton Hunter.
HARROW, Gayton Rooms, Station Road, Friday, 20th, at 8. Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 18th, at 3. Rev. S. E. Mowforth; Thursday, 19th, at 8. Rev. Kenneth Dodds.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 16th, at 8. Miss Dickinson.
ISLINGTON, 340, Essex Road, Tuesday, 17th, at 8.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 17th, at 7.45. Mr. I. E. Wesley.
RHYMNEY, British-Israel Hall, Tuesday, 17th, at 7.
SALISBURY, Angel Hotel, Monday, 16th, at 7.30. Rev. E. A. Couldrey.
SHEFFIELD, Victoria Hall, Wednesday, 18th, at 7.30.
SOUTHPORT, St. John Hall, Scarisbrick Street, Tuesday, 17th, at 7.30. Mr. J. Wintersgill, Junr.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 16th, at 8. Rev. T. Sparshott Johnson, M.A.
SYDENHAM, 4, College Mansions, Thursday, 19th, at 3.15. Bible Reading.
SYDENHAM, 29, Sydenham Park, Friday, 20th, at 7. Bible Study.
WATFORD, 20, St. Alban's Road, Monday, 16th. Annual General Meeting.
WEST HOATHLEY, West Hoathley Chapel, Sunday, 29th, at 11.15 and 6.30. Mr. H. A. Marchant.

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(*Exodus xxxi*, 17)

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J.J. HALL. 1921

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CONTENTS.

	PAGE
THE CLEANSING OF ISRAEL—THE REBIRTH OF THE ANGLO-SAXON WORLD.—II. By the Rev. W. Pascoe Goard ...	385
WHERE DO WE STAND TO-DAY IN REGARD TO PROPHECY?—I. By the Rev. Commander L. G. A. Roberts, R.N.	386
WEEK BY WEEK. By A. R. H.	388
THE PRESENT MENACE AND HOW TO MEET IT. By the Rev. W. Pascoe Goard, F.R.G.S., etc....	391
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—VIII. By Professor Edward Odlum, M.A., B.Sc.	396
FUTURISM A GREAT HINDRANCE TO THE TRUTH IN AMERICA. By the Rev. J. J. Kelley (New York)	396
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	396
"ENGLAND." By R. J. Reith (Ontario)	397
THE SECRETARY-GENERAL'S NEWS AND NOTES	398

EDITORIAL.

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

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

THE CLEANSING OF ISRAEL—THE REBIRTH OF THE ANGLO-SAXON WORLD—II

BY THE REV. W. PASCOE GOARD.

EVIDENCES enough have been adduced to show that we are afflicted with petrifaction of the heart, a heart of stone.

"*And I will give you an heart of flesh.*"

This is the heart that Jesus had, which ever responded with groanings and tears to human suffering and woe. His heart not only *responded* and *wept* with the sorrowful and suffering, but again and again, and finally and supremely, bestirred Him to soothe the sorrow, to turn it into joy; and, finally, to remove the cause of all suffering and of all sorrow. "Once in the end of the world Christ appeared to put away sin by the sacrifice of Himself."

"*And I will put My spirit within you.*"

What a promise, and what a fulfilment, is at hand. We have in this day, perhaps, more *spirit-possessed persons* than have been known in any modern age. Their names are legion. Some are possessed with spirits which are wholly evil. Some are possessed with spirits which are unclean. These plunge into excesses, which would seem to indicate that the spirits of unclean men and women, cut off by death from the pursuit of their vices, seek to enter the bodies of others that they may thus continue to enjoy the lusts of the flesh after death.

Some are possessed with spirits which seem to be not actively evil, but which show a desire to continue to enjoy the mental activities which interested them while in the flesh. It is a strange time. One must walk under the protection of the blood of the Everlasting Covenant if one would preserve one's freedom from spirit influence. Such spirit possession, control or communion is not as it should be for the child of God. For him there has been prepared greater honour.

"I WILL PUT MY SPIRIT WITHIN YOU."

We are here talking of a reality as certain as that of life itself. Namely, that *it is the privilege of the child of God to be possessed of the Spirit of God.* When such is the glad experience of the child of God, *there will be no room for any other indwelling spirit.* Of that we may be sure.

This matter is further dealt with by our Lord when He solemnly promised to send the Holy Ghost, the Comforter, to the disciples and to those who should believe on His Name. Read the fourteenth and succeeding chapters of St. John's Gospel.

It is further made manifest by the descent of the Holy Ghost at Pentecost, and by the reception of the Holy Ghost by the members of the early Church, for instance, as at Ephesus. See Acts xix.

The happiness and power of men and women in whom is dwelling the Spirit of God is beyond question.

THE CLEANSING IS LEGAL.

Now what is the result of this cleansing, this removal of the stony heart, and the gift of a heart of flesh? Above all, what is the result of this putting of the Spirit of God within us?

"*I will . . . cause you to walk in My statutes, and ye shall keep My commandments and do them.*"

There has grown up in connection with our Parliamentary procedure an ominous phrase. It runs, with variations, some-

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thing like this : " The Government will TAKE POWER to do thus and so."

What is the process of this " taking power "? Why, it is simplicity itself. It is the using of the authority of a Judge to make a ruling which *causes that to be law which previously had not been law.* Or for the *Cabinet* to pass an " *Order in Council* " *which makes that to be law which had not been law before.* Or for a Government to use its subservient majority in the House to pass a measure, which makes that to be law which had not been law before. This is the process of " taking power." Authorized by any one of these agencies, the Administration lays a burden of obedience on the people, to refuse which would be to become a criminal, and to suffer in person a penalty for disobedience. To obey, on the other hand, would be to suffer in estate, without remedy.

Now all this is radically wrong. There is no real source of power to make new laws in the earth. God the LORD has reserved the giving of law as His Own prerogative. To imagine there is such a power in the earth, and to act on that imagination, has been the cause of the disruption of many a State, the overthrow of many a Government, and the breakdown of many a Kingdom and Empire. If left to run its course, this very " taking of power " will upset the Parliamentary system of Anglo-Saxondom, and that very soon.

But the cleansing which is coming will cure the body politic of this menace and disease. It will be recognized *that God is the only Lawgiver*, and that *He has given the Law.* It will be recognized that *perfection of Government* will come with, and only with, *perfect obedience* to God's *perfect Law.* So the nation will go back to God's Law as it was given to Israel by Moses, developed by judgments duly recorded, and ratified by Jesus Christ our Lord.

We humbly suggest to His Majesty the King, and to his responsible Ministers of State, that the time is opportune to appoint a Royal Commission to enquire into the Law as it was given to Israel, with a view to its application to the present needs of the British Empire. And the same recommendation and suggestion we make to His Honour the President, and to the Government, of the United States of America.

The cleansing will be preparatory to restoration of *actual residential possession* of the ancient heritage granted to our Fathers in the Abrahamic Covenants, which latter are as living and valid to-day as are any such instruments in the world. True, we hold and administer the country, but we do not dwell therein. When we do, the Temple area will resound to the praise of the God of Israel, and the land will resound to the gladsome voice of the Israel people.

" *And ye shall dwell in the land which I gave to your fathers.*"

THE CLEANSING WILL BE SPIRITUAL.

Finally, the cleansing is preparatory to the full restoration of Spiritual communion with God. This will be as wide as the nation, which will share that glorious experience with the Church.

" *And ye shall be My people, and I will be your God.*"

This, it will be seen, is the reversing of the doom of divorce contained in *the beginning of the prophecies of Hosea ;* and the fulfilment of the promise contained in that " Bill of Divorcement," as the Lord calls it, in Isaiah l.

It is the fulfilment of the promise of spiritual restoration quoted and used by the Apostle Peter when he said to the " Strangers scattered. . . . *Which in time past were not a people, but are now the people of God ; which had not obtained mercy, but have now obtained mercy.*"

What a consummation is this, when the people shall be restored fully to God, and God shall be fully restored to His people.

Now, all this is promised to Israel ; and the TIME IS COME.

There is one condition reserved by the Lord. It is simple, but it is final. That one condition must be complied with, and we must be the ones, among others, who shall fulfil the condition.

THE ONE CONDITION.

" THUS SAITH THE LORD GOD ; I WILL YET BE ENQUIRED OF BY THE HOUSE OF ISRAEL TO DO IT FOR THEM."

How merciful is our Lord in imposing such a simple condition, and no more !

Had the Lord required of us to do some great ACT ; had He required us to offer some great SACRIFICE ; had He required of us to suffer some great PENANCE ; how bitterly we should have shrunk from it all. But no ; all that He has asked of us is that WE SHOULD ASK OF HIM that He would do for us this great and astounding work in Israel.

We cannot cleanse ourselves. We cannot change our own hearts. We cannot change our laws. We cannot command the indwelling of the Holy Ghost. But we can ASK HIM TO DO IT FOR US.

LET US PRAY, with the Bible open before us at the thirty-sixth chapter of Ezekiel, or the fourteenth chapter of St. John, and with His Word open before us, let us pray that the Lord *will make this year a golden-lettered year by His progress in the cleansing and restoration to Divine favour of Israel-Britain-America*, and all the other remnants and branches of the Israel people ; *not forgetting all those who*, in accepting Jesus Christ among other races and nations, *have become fellow citizens with the Saints and of the household of God—Israelites by adoption.*

OUR CLERGYMEN AND MINISTERS, ASSEMBLED AT THEIR ANNUAL CONFERENCE IN LONDON, AGREED TO SET ASIDE SOME MOMENTS BETWEEN TEN AND ELEVEN O'CLOCK EVERY SUNDAY NIGHT FOR PRAYER THAT GOD WOULD WORK THIS GREAT WORK IN ISRAEL THIS YEAR ; that is to say, IN ALL THE ANGLO-SAXON WORLD. WILL YOU JOIN WITH US IN THAT HOUR OF PRAYER?

WILL THE SCRIPTURE AND PRAYER UNION, UNDER THE LEADERSHIP OF OUR VETERAN COMMANDER ROBERTS, ALSO JOIN WITH US? AND WILL ALL OTHERS DO SO TO WHOM THIS WORD SHALL COME?

WHERE DO WE STAND TO-DAY IN REGARD TO PROPHECY?—I.

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

THERE are, as most students know, three schemes for the interpretation of Prophecy.

The Preterist, which makes out Nero as the Antichrist.

The Futurist, which looks for a future fulfilment of the Book of the Revelation, from chapter iv to the end.

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The Presentist, that declares Revelation iv to xx the great struggle of the Kingdom of God against the powers of the world; from the time of John to the Coming of our Lord Jesus Christ. This last-named is also called the Historical View. After very many years of reading and study, this view presents itself to my mind as the only reasonable conclusion. This does not imply that the coming of the Jews into the Kingdom may not be sudden, and in some way bear witness to a miniature fulfilment, should they throw in their belief in "One coming in His own Name." But this we believe will tend to confirm the Jew that Jesus Himself is their Messiah. "And they shall then look upon Him whom they pierced," but before this many of them will be saying "Blessed is He that cometh in the Name of the Lord," the veil being taken from their eyes.

To this end every Christian should be pressing. (Romans xi, 15, 16.) A brief summary of what, in the Book of Revelation, has been fulfilled and has become history will help us. The sixth, seventh, eighth, ninth, tenth chapters, and the eleventh as far as the eighth verse we have left behind. These are the ushering in of the Kingdom of God. The early falling away; the ten persecutions under the Roman Pagan power; the overthrow of Pagan Rome by the Kingdom set up by the God of Heaven. From chapter vi the struggle of the White Horse "conquering and to conquer" against "the Kings of the Earth" begins in this first series and will not end until the Kingdoms of this World (order of things) become the Kingdom of our Lord and of His Christ. (xi, 15.)

We have here also Rome under a tentative Christian Government, set up by Constantine the Great from Britain. To put it candidly, Rome was given the opportunity of receiving the Gospel of the Grace of God. This she openly refused under the ten persecutions. Therefore Britain was permitted to overthrow Rome. Constantine set up a Church Government over all the Roman Empire. During this time, in the seventh chapter, we have the sealing of the 144,000 out of all the tribes of Israel. And there was silence in Heaven for the space of half an hour until Theodosius's death; about 70 years' grace was offered to Rome to repent. But Rome, instead of repenting of her idolatry, paganized Christianity, and became worshippers of images, relics, martyrs and saints in the plâce of their former pagan gods. This is set forth in Rev. viii, 5, contrasted with v. 4, called "*a condemnatory allusive contrast.*" Here we have the prayers of the 144,000, or the true saints, offered through Jesus Christ alone (v. 4), and those prayers offered through other mediatories as became the case in the Roman Empire after this time, led on to God giving them up to a man-made god (v. 5).

Now in consequence of this idolatry the seven angels with the seven trumpets come forth as in Rev. viii, ix and xi. The first four trumpets—1*st*, Alaric the Goth; 2*nd*, The Terrible Attila, the Hun; 3*rd*, Genseric the Vandal; 4*th*, finally destroyed as a military power, and the Government moved to Constantinople.

Now Rome becomes an ecclesiastical predominance and is ruled by the Papacy, commencing in A.D. 606, by the decree of Phocas.

Then follow the 5th Saracenic Woe Trumpet and the Turkish Woe, the 6th Trumpet, both in the ninth chapter of Revelation. For the eighth and ninth chapters the scene is laid in the Roman earth. The tenth and eleventh shift the scene to Britain.

We have here the effect of the Glorious Reformation, which commencing with pre-Reformation heroes in Britain, principally such as Bishop Grostête of Lincoln, Bradwardine and Wickliffe, culminated in Huss and Luther on the Continent. The mighty Angel who is represented as coming down from Heaven having in his hand a little book open, the Greek New Testament brought from Constantinople as the result of the conquest of Constantinople in A.D. 1453, which Erasmus translated, and effected what Wickliffe, *the Morning Star* of the Reformation, began so well.

This was the work of the Renaissance in Europe, the Continent being guided more by classical theology, whereas Britain was led by Scriptural theology. The Reformation in Europe was mainly political; in Britain it was spiritual—so His right foot was on the sea.

In the eleventh chapter we have the power of the Word of God in the purification of the worship of Almighty God through Jesus Christ, the settlement of our Church ordinances and the Thirty-Nine Articles. The fact that we have protested against the errors of the Church of Rome for 1,260 years, and that now, having done so, our testimony on the Continent is to cease. This culminates first in the inefficacy of our Witnesses there, but their ultimate ascension into the political Heaven, when the Spirit of Life from God shall enter into the two Witnesses, Britain and England, as formerly we were in A.D. 606, when the Apostasy began.

Now, we may venture an opinion, if there is to be a literal as well as a symbolical fulfilment, we may assume that a massacre may take place at Jerusalem, brought about by the *Beast that ariseth out of the bottomless pit*, of both Protestants and Christian Jews (or even orthodox Jews). This will open the eyes of Judah to the acknowledgment of the British Messiah as their own, "There is salvation (strength) to me also in the Lord of Hosts their God." (Zech. xii, 5.) *Israel's God.*

The language of Rev. xi, 13, "And *the remnant* were affrighted and gave glory to the God of Heaven." This *remnant* may allude to Isaiah i, 9 and x, 21, also Mic. v, 3.

The Twelfth, Thirteenth and Fourteenth Revelation

treat of the same period, only commencing in symbol with the original enmity of the Serpent against the Seed of the Woman. The Woman is Israel, the Child, Jesus Christ, as born of Mary. The natural birth and the ascension are also types of the travail of the nation Israel in the bringing forth of the Congregation (Church) in contrast with "the Mystery, Babylon the Great and Mother of Harlots."

Worked out on the year-day system, the era of Constantine's establishment of Rome as a Christian Corporation would be *circa* A.D. 303–313. The Man-Child ascension we know as Christ, the catching up to the throne of God is also symbolized and applies to "the place prepared of God" whither the woman fled and was hid in the Wilderness (Britain) (Jer. xxxi, 2; Ezek. xx, 35–40), until 1,260 years had passed, *i.e.*, from 303–313 to 1563–1573, Queen Elizabeth's reign. This chapter xii, with xiii, gives us the Apostasy persecuting the Kingdom of

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God, whose dwelling is "in Heaven" (xiii, 6). These are contrasted with "them which dwell upon the earth" (xiii, 8). This Apostasy has its number, 666, which symbolic number fits Rome, Lateinos, Napoleon and other leaders of the enemy, and is the year both of the worship of the Roman hierarchy in Latin and also of the protestation of both British and English nations and Church against the assumption of Rome.

Chapter xiv gives us the triumph of the 144,000 sealed ones, now on Mount Zion, with the Lamb, figurative of Britain, since the Reformation and especially the era of Christian Missions, then the coming of the Lord Jesus Christ at the time of Harvest. We have passed the preaching of the Gospel announced in v. 7, and are still carrying this on. V. 8 takes up the Witnessing power again, which for 3½ days-years was laid aside, and will be verified when Rome is destroyed. A great persecution still awaits those who dwell upon the Roman earth; out of which God's people are bidden to "come out." Armageddon is the scene of the last seven verses.

The fifteenth and sixteenth chapters are recapitulations, and dwell upon the outpouring of the Vials, during which the Kingdom of God is seen to be on the sea of glass, separated from the judgments which fall upon the Kingdom of the Beast. This epoch began under Napoleon and we are now at the close of the sixth Vial, preparatory to the return of the Kings from the East, at the final drying up of the Turkish Empire.

WEEK BY WEEK.

By A. R. H.

MALTA has suddenly come to the fore on the political horizon. Difficulties between CHURCH and STATE in this little Island have reached a crisis which promises to represent an international test case of the first importance.

Self-governing MALTA having "come of age" politically is anxious to cast-off the temporal leading-strings of the VATICAN. There is at present no revolt against the spiritual authority of the ROMAN CHURCH as such. Spiritual authority in spiritual things is fully accepted. But there has arisen a demand that in purely civil affairs the Government should be freed from the interference of the spiritual authorities.

But why should the example of MALTA be of such exceptional importance? The reason is as follows:—MALTA is an extreme case. MALTA is a Papal stronghold. The cause of freedom won in MALTA spells ultimate victory for every other Catholic nation in the world.

Moreover a victory for freedom in MALTA will deal a blow against the temporal power of the VATICAN from which it will never recover.

From the days when MALTA was ruled by the military-religious ORDER of the KNIGHTS of ST. JOHN, the Church have owned one-third of the landed property in the Island.

Onward through the turbulent Middle Ages, when MALTA stood her ground as bulwark of EUROPE against

THE OTTOMAN MENACE,

the influence of the Church remained supreme.

But in a century of British administration a complete transformation has taken place. Development of political consciousness has proceeded apace. Schools, hospitals and public institutions have passed from the Church into the hands of civil authorities, and the Church is finding it impossible to insist upon political domination in a country judged by dominion standards to be its own master.

Realization of the actualities of autonomy has been a bitter experience for the Church. The new developments have been too sudden for its liking. The vigour with which the Government have obtained the rights of civil authority inherently due to it has made the necessary readjustments seem unusually abrupt. The suspicion has hardened that Lord Strickland in his efforts to abrogate the temporal power of the clergy aims at destroying their spiritual authority.

This charge is unfounded, for in reality Lord Strickland's proposals would safeguard the dignity of the clergy. As a *Daily Express* Special Correspondent neatly summarizes it:—"Lord Strickland wishes to establish a strong independent civil power, and is generally supported by the working-classes, to whom

MATERIAL PROGRESS MEANS EMPLOYMENT.

"*The legal class opposes him for fear that, with an educated populace, it would lose its old prestige.*"

The whole matter has reached an acute stage now, due to the Bishop of Malta's proclamation declaring that all who vote for Lord Strickland commit "a mortal sin" and will be denied the spiritual ministrations of the Church; the attempted assassination of Lord Strickland in the Law Courts; and Lord Strickland's counter action in securing an ordinance by which the elections are suspended until the Vatican opposition and interference is withdrawn.

But the clock of progress cannot be put back. Reactionary organizations full of mediæval ideas about keeping the masses in subjection and ignorance cannot prevail once the rising tides of freedom, education, enlightenment and progress are let loose.

By the promotion of education (especially the teaching of the English and Maltese languages in place of Italian and Latin), Lord Strickland has been able to achieve more in his short term of office than any of his predecessors have accomplished in half a century. And the mass of the people love their Premier just as much as they love the British connection.

The Maltese people are being sorely tried. For in addition to internal strife over questions of CHURCH and STATE they have to face an assault (insidious as yet) from external sources upon their nationality. It is not generally known, but every Fascist Officer has a map of the so-called "Italian Irredenta" fitted into the back of his wrist-watch and in the centre of the map is MALTA!

Let a Maltese authority now continue the story for us:—"No occasion is lost of impressing upon the world that MALTA is unredeemed Italian soil and that the Maltese are labouring to free themselves from a foreign yoke," writes Walter Borg, in the *Review of Reviews*. "*This campaign has been going on for a long time and is daily increasing in intensity.*

"In fact, at a recent sitting of the '*Dante Alighieri*' at MILAN, a resolution was passed by acclamation to make an appeal to the

NOBLE ENGLISH PEOPLE

not to permit the destruction of the Italianity of the entirely Italian Island of MALTA.

"So persistent is this Italian campaign about MALTA that the world is slowly being persuaded to believe the 'unredeemed soil' theory and to imagine that the Maltese are

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dissatisfied with their association with the BRITISH EMPIRE, and are anxious to throw in their lot with ITALY.

"Yet nothing is more untrue and displeasing to the Maltese than this insinuation. On the contrary, they are among the most faithful subjects of HIS MAJESTY the KING.

"They entered in 1800 the BRITISH COMMUNITY OF NATIONS of their

OWN FREE WILL,

a fact which is recorded by a tablet placed in the most conspicuous part of the principal square of the ISLAND: '*Magnæ et invictæ Britanniæ Melitensium amor has insulas confirmat.*'

"Their love for the EMPIRE has not diminished since then. Time and again they have renewed their pledge by shedding their blood for the EMPIRE. During the late war the number of Maltese volunteers was so large that MALTA remained one of the few parts of the EMPIRE where conscription was not enforced.

"Never in their chequered history have the Maltese desired to become an integral part of the KINGDOM of ITALY. For how can they who are

DIRECT DESCENDANTS OF THE PHŒNICIANS

and are the only* branch of that great race to-day in existence tell the world that, though ROME destroyed CARTHAGE and its civilization, *the race could not and has not been destroyed*—how can the MALTESE ever recognize ITALY as their mother country? The Italians can no more absorb MALTA and its people than they can restore the ROMAN EMPIRE.

"This absorption idea is refuted by every chapter and every page in the history of the MALTESE ISLANDS. In spite of the fact that MALTA was for many centuries under the domination of ROME, in spite of the fact that MALTA was a dependency of the KINGDOM of the TWO SICILIES for many generations, in spite of the fact that the KNIGHTS of the

ORDER OF ST. JOHN OF JERUSALEM

ruled it for a very considerable number of years, in spite of its proximity to ITALY, in spite of the commercial relations existing between the two countries—in spite of these facts, the Maltese, who are barely a quarter of a million souls, *have remained a Race apart.*

"The central points of the Italian thesis for the annexation of MALTA are that geographically, historically, and racially, the ISLAND and its inhabitants are Italian; and Italian also in language and religion.

"Although MALTA is only 60 miles from the Sicilian coast, the topographical configuration of the ISLAND is the best evidence that it has never been a part of SICILY. It is the opinion of competent authorities that MALTA formed the extreme point of a ridge which ran from the North African coast across the MEDITERRANEAN and divided that body of water into two basins. The ridge sunk under the water in the course of the centuries, probably in some tremendous volcanic upheaval, leaving above the sea only the farthest end of it which is to-day the ISLAND of MALTA. *The monolithic temples existing in the Island and recent archæological discoveries confirm this theory.* SICILY can show nothing of the kind, the two countries having been distinct and apart.

"Again history, as far back as history is recorded, shows that MALTA was the advance guard of CARTHAGE. HANNIBAL, the great Carthaginian general—the terror of ancient ROME—was born and brought up there. In the contest between the ROMANS and the CARTHAGINIANS for the mastery of the MEDITERRANEAN, MALTA played much the same part which HELIGOLAND played in the late war. It was the headquarters of the Carthaginian fleet, and no doubt it was also a centre for the replenishment, both in men and stores, of the Carthaginian army operating on Italian soil.

"It is no less interesting to observe that tradition likewise is against the theory expounded by Italian writers. HOMER places the scene of the love idyll of Ulysses and Calypso in Gozo, Malta's sister island. Tired of love and idleness, Ulysses pines for his home and his people. Yet according to Herodotus there must at that time have been a Greek settlement in Sicily. There was a Greek colony in Sicily when ST. PAUL on his journey to ROME was shipwrecked on Malta's shores; still in

THE BIBLICAL NARRATIVE

it is stated that the 'barbarians' treated the survivors with much kindness. And at that time those who knew no Greek were referred to as 'barbarians.'

"Not only did the Maltese speak no Greek, *but they differed then, as now, in all the racial characteristics which are peculiar to the Italians of the south.* Those who visit MALTA for the first time cannot but be struck by the

FAIR COMPLEXION AND BLUE EYES†

of the children. This is especially so of the country districts where there has been little mingling of blood. The *dolce far niente* atttitude characteristic of the southern Italians is absent here. *The Maltese are a busy people, energetic, and always on the go. Like their forefathers, the Phœnicians, they are a seafaring race, and Maltese seamen are renowned for skill and courage at sea. The folk-lore of the people too is non-Italian.*

"But where the gulf which separates the two peoples is widest is the fact that the language spoken by the Maltese is *essentially different* from Italian or Sicilian. Unlike the latter, it is *not* a dialect and cannot, therefore, be considered as pertaining to any of the different dialects spoken in Italy. *In construction and in syntax it stands by itself.* The linguistic patrimony of the Maltese is *not* the Italian language. *The Maltese speak a language of their own, a language*

OF ARYAN ORIGIN

like the people themselves. They inherited it from their ancestors, the Phœnicians, and have preserved it through the centuries almost intact, notwithstanding the fact that it has for thousands of years been kept in the background by foreign rulers of the Island. This fact alone speaks volumes for the strength of the language and for the racial qualities of the people who speak it. The language of the people remains Maltese. Among the higher and better educated classes English is spoken but never Italian.

"The last gun in the battery brought to play on Malta by the Italians fires ammunition of a religious nature. Italians and Maltese have a common religion. They both profess the Catholic faith. Consequently it is argued, the Maltese are a branch of the Italian family. Of all the silly arguments this is the silliest. Community of religion is not community

* Had the writer Walter Borg read Waddell's "Phœnician Origin of Britons and Scots," he would have seen that the Race of which the Maltese are a remnant is far more widespread than he imagines.

† These are the physical characteristics of the Israel and Saxon Peoples.

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of nationality. However attached the Maltese may be to the Catholic Church, there is nothing they hate more than to be classified as Italian.

"*They are just as proud of their race as the Italians are of theirs, and they repudiate with all their power every connection with the Italian People. Their racial independence is*

A SACRED HERITAGE

which they jealously guard.

"Therefore they resent Italy's bearing towards them. They claim the same right to work out their destiny as the Italians have to shape theirs. Any outside influence on political developments is an encroachment on that right.

"Nevertheless the Italian Press is at great pains to depict the Island as seething with unrest because a real

ANGLO-MALTESE GOVERNMENT

is doing everything in its power to check Italian interference in Maltese affairs and is living up to the dearest tradition of the inhabitants. Nothing could be further from the truth.

"To the very great majority of the population of MALTA the language question has no real meaning. They realize that their future is bound up with that of the EMPIRE, and the

LANGUAGE OF THE EMPIRE

is the language they are interested in. There are a few hot-heads—not more than twenty in number—who have 'irredentist' aspirations. They make a lot of noise, but have never dared to bring the language question before the electorate. They have always studiously avoided it. The whole Island would rise against them.

"The present activity of the Italian Press is akin to that of a thief who, caught in the act, resorts to violence. *But the danger signal has been given.*"

Thus is concluded a stirring story of the Maltese question told by one of her own people. The heart of the BRITISH PEOPLE in the BRITISH ISLANDS will go out in loving sympathy to the inhabitants of the ISLAND OF MALTA in their present difficulties, the more so as the realization of their common origin and destiny dawns upon them.

The *Methodist Recorder* commenting on the situation says:—"Whatever the inciting cause, the VATICAN must be held solely responsible for the present trouble, on account of its refusal to 'seek in co-operation with HIS MAJESTY'S GOVERNMENT some means by which the interests of CHURCH and STATE in MALTA can be brought into lasting harmony'—to quote a British Note.

"We hesitate to believe that the POPE is designedly using his great influence and power to assist Italian Imperialistic policy . . . . . But it is certainly

A SIGNIFICANT FACT

that one of the main items in the programme of the political party opposed to Lord Strickland, and supported by the Church hierarchy, is the extension of the Italian language and culture in the ISLAND."

The late Concordat between the ROMAN GOVERNMENT and the VATICAN makes the menace a formidable one. For never in history, perhaps, have there been at the same time two stronger men at the head of Church and State. But BRITAIN stands like a rock behind MALTA in her struggle for freedom. And the rock will stand unshaken against all assaults.

In this dispute BRITAIN has no quarrel with the ITALIAN PEOPLE. Many are the ties of friendship which bind ITALY and BRITAIN one to the other. The dispute is one of principle and has arisen from the inevitable clash between contending ideals in sovereignty and government.

It is a striking fact that the matter should have reached a definite crisis on that significant date,

MAY 30TH, 1930,

referred to in Mr. Bernard Nicklin's late series of articles, entitled "The Days of the End."

Writing on June 5th regarding this, *Mr. Nicklin* says:—"I notice in to-day's issue of THE NATIONAL MESSAGE the last instalment appears of my article and, as in this, prominence is given to so recent a date as May 30th—as being 1260 days to the striking of Midnight (November 10th, 1933), and 2300 days to the End of the Last Pyramid Passage (September 16th, 1936)—some of your readers may be wondering whether anything of a prophetic character occurred to signalize it.

"As mentioned, this date was the *second* anniversary of entering the Last Low Passage, and that in itself rather makes it notable. But seeing that the 1335th day, and 2 × 666th day preceding November 10th, 1933, respectively marks the Day of Intercession of the CHURCH of ENGLAND (March 16th) and Day of Intercession of the CHURCH of ROME (March 19th) for RUSSIA, it would seem the event (if one at all) to be looked for, might well be one relating to BRITAIN and the PAPACY.

"Now it is a coincidence that in to-day's newspapers, what is spoken of as A GRAVE CONFLICT

between the BRITISH GOVERNMENT and the VATICAN, reached an acute stage on May 30th, by the British Note handed to the HOLY SEE *on that day*, charging the VATICAN with taking action 'which constitutes nothing less than a claim to interfere with the domestic politics of a BRITISH COLONY.'

"Realizing what lies ahead for EPHRAIM-ISRAEL, and what lies ahead for the ROMAN CHURCH, and also the Scriptural connection of 1260 with the latter, and that 2300 is the number for THE CLEANSING OF THE SANCTUARY,

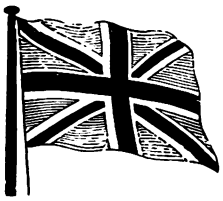
one cannot help thinking this incident may prove of import. At any rate, it will keep us watchful."

Yes, the eyes of all nations begin to look with anxious watchfulness toward ROME, where a restored temporal power at the VATICAN HILL begins to make its influence felt in nearly as bellicose a manner as that emanating from IL DUCE himself.

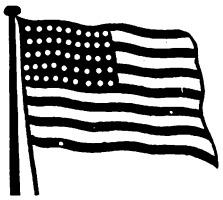
Mussolini's fiery speech at FLORENCE in May, 1930, when he offered the WORLD '*the precious friendship or stubborn enmity*' of ITALY, saying: "It was I myself who ordered this review, because words are a very fine thing, but muskets, machine-guns, ships, airplanes, and guns are even better; because right if unaccompanied by might is a vain word,"—was a cause of much misgiving to those who have the peace of the world at heart.

FASCISM, right or wrong, has made ITALY a strong nation. God grant that her new-found strength may not snare her into the path of disaster through failure to resist the temptation of a warlike adventure.

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THE PRESENT MENACE
AND HOW TO MEET IT.



By the REV. W. PASCOE GOARD, F.R.G.S., etc.

The years 1914–1918 marked the period of the world's great agony resulting from physical conflict.

The period since 1918 has been a continuation of that agony in the mental world.

The result of the mental disturbance may be tabulated in part as follows :—

(1) The Empires of the Continental world have crashed, viz., the Russian, Turkish, Austrian and German Empires.

(2) Ancient systems of organized religion have been shaken, such as the Greek Church of Russia, and the Mohammedan organization of Turkey, including the Caliphate.

(3) Other systems of organized religion are feeling the strain and are in manifest danger.

(4) The economic organization of Europe crashed under the pressure. The economic situation of the world is feeling the strain of the mental unbalancing of the minds of the peoples.

(5) More lives have been destroyed since the war, in Russia and elsewhere, by the mental upheaval and the consequent revolutions, than were destroyed by the Great War.

(6) Morality has shrivelled under the scorching breath of Communist doctrine.

(7) Family life has been threatened, and has in part been swept away.

BRITAIN is not exempt from the menace. If Britain and the Anglo-Saxon world would escape the destruction which has fallen upon Russia and which has shaken the fabric of the western nations, she must examine and estimate the danger and take the necessary steps to avert it in time to save our institutions and our faith. We may state the position in a sentence, and then we can examine it in detail.

WHAT GERMANY AND HER ALLIES TRIED TO DO THROUGH MILITARY ORGANIZATION, COMMUNISTIC RUSSIA HAS ENDEAVOURED AND IS STILL ENDEAVOURING TO DO THROUGH DOCTRINE.

The assumption of the Communist leaders is that DOCTRINE IS MORE EFFECTIVE THAN THE SWORD.

COMMUNIST DOCTRINE.

The first and basic plank in the platform of doctrine held and acted upon by the Russian Bureau is that :—

THERE IS NO GOD, and the corollary, RELIGION IS A FALSE AND MISCHIEVOUS THING.

There follows the logical deduction. Morals which have been founded upon religion are unnecessary and burdensome. Therefore they should be jettisoned from the individual and the national life. Love, self-sacrifice, pity, mercy and kindred sentiments which have been esteemed to be virtues, are now declared to be weaknesses and even vices. Let hatred take the place of love, firmness the place of pity ; the strong hand of authority take the place of self-sacrifice, and the play of natural instincts take the place of morals and self-restraint. In fact, let the ancient " natural man " be unchained and let morality be as a thing forgotten. This is the doctrine proclaimed by the Communists.

AN ANTI-GOD CAMPAIGN

has been inaugurated. Family life and purity have been abolished. National honour and the obligation to fulfil engagements have been repudiated. People are being dragged in the mire of moral and physical pollution. There are natures which will glory in all this, and seek to join in the saturnalia produced.

It is unbelievable by decent moral beings that such oceans of blood have been shed, such innumerable lives destroyed, such culture repudiated, such lust and crime enthroned, as is the case at the present time in one of the physically and numerically greatest nations of the earth ! That one of the erstwhile " Great World Powers " should thus plunge is a matter for wonder and for dread. What has happened to one of the civilized nations might possibly happen to all. Then would come the end of Civilization and all that it contains of peace and prosperity.

These may sound like the ravings of an alarmist. But they are statements of sober fact.

The forces which have worked such disaster in Russia are present throughout the world, even in Britain at this time, and

MUST BE MET AND SUBDUED.

How did the world fall into this state of affairs ? Where is the fountain head of the flood which is thus threatening to sweep the world over the brink of a veritable Niagara of revolution ?

The story is now more than a century old. Early in the eighteenth century Voltaire began his course of raillery against religion and all connected with it. Had he been alone it would have counted for little, but there was in the minds of the people a disposition to follow such a lead ; the virus, widely spread, finding expression in the utterances of Voltaire and his school, produced the French Revolution. Some of the MSS. of the late Ferrar Fenton deal with the anti-God war in the French Revolution. The writings might stand without alteration except as to dates and names for the anti-God war in Russia to-day. The Movement is one, the cause one.

After the French Revolution, when the thinking of the world had been stabilized by the faith of Britain, and the

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peace of the world had been re-established by the arms of Britain, the stream of atheistic propaganda ran underground for awhile, but emerged again in

MARXIAN PHILOSOPHY

in Germany. It gave to us the red years of 1914–1918.

In logical progress it produced the Revolutions in the Continental Empires, and struck deeply into Russian soil, producing the state of chaos now to be found there. That there is in this a continued world menace of the most malign and dangerous kind, no man in his right mind can deny.

Every department of our national life is feeling the strain which this miasma of Communistic anti-God doctrine is putting upon it. In every department there is danger of collapse.

Everyone will agree that the first duty is to try to understand all the factors which make up the present condition of affairs, and that when we have that understanding it is imperative that action should be taken in regard to the matter. *What shall that action be?*

THE FAITH OF THE ANGLO-SAXON WORLD.

All thinking people will agree that the world was saved in the nineteenth century by the faith of the Anglo-Saxon race. While Europe was being deluged by the unfaith of Voltaire and his school, the faith of Britain was revived, and fanned into a fierce heat by the Wesleyan Revival. It was the preaching of Wesley and of his associates that stablished the thinking of the Anglo-Saxon world at the time of the French Revolution.

IT MUST BE THE FAITH OF THE ANGLO-SAXON WORLD WHICH WILL AGAIN STEM THE TIDE OF REVOLUTION NOW SWEEPING OVER THE NATIONS.

This is more important to Britain to-day than party platforms can possibly be. Party platforms and political activities, important though they may be to the nation in normal times, cannot stem the tide of pernicious doctrine which is sweeping the whole fabric of civilization to the verge of the cataract. Even the League of Nations, excellent as its declared objects are, carefully avoids mention of the Name of God and therefore cannot meet the menace of the anti-God campaign. The faith of the Anglo-Saxon world, if rightly directed to an understanding of the factors in the present-day unrest, can, and must, save the situation. Upon our understanding of these things depends our ability to counter the flood of Communist doctrine.

Now the phase of doctrine apropos the present situation is the doctrine of

THE KINGDOM OF GOD.

Lest we should be misunderstood, we must here call attention to the fact that the Gospel, as presented to us in the New Testament, has two distinct phases which run parallel to each other all through the Book. The first phase is the preaching of the Gospel of the Kingdom of God; and the second phase is the preaching of the Gospel of Salvation. We follow the order in which the two phases of the Gospel are introduced in the New Testament.

We read in the first Chapter of St. Mark that our Lord "came into the regions of Galilee preaching the Kingdom of God." This was the first word of the Christian dispensation.

He thereafter trained and sent out His twelve disciples, and then His seventy, instructing them to preach, saying, "The Kingdom of Heaven is at hand."

We read in the last paragraph of the Acts of the Apostles: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." So we see that the Kingdom of God was also included in the last stage of Apostolic preaching.

In the twenty-fourth Chapter of St. Matthew, our Lord declares: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." So on the authority of our Lord Himself we know that the Gospel of the Kingdom shall also be the last word of the Christian dispensation. Needless to say, neither our Lord, nor His disciples, preached the Gospel of the Kingdom to the exclusion of the Gospel of Salvation, but the two phases run parallel to each other throughout the Bible. We are quite orthodox, then, when

WE TURN TO THE GOSPEL

of the Kingdom of God.

The fact is that God has established for Himself, and for the world, a national organization. This national organization is founded upon a system of Divine Law, which is given to us in the Bible and which is the basis of the Common Law of Britain. This national organization is under the direct administration of the LORD GOD ALMIGHTY, in regard to all supreme matters affecting His Kingdom in the world—He allows us self-government in all minor affairs.

This national organization is founded, primarily, upon one family selected from among all the families of the earth. The family so selected to form the basis of the Kingdom has been cultured and cared for during three thousand five hundred years, and has been trained to meet the crisis of the present age. The modern development of that FAMILY IS THE CELTIC, ANGLO-SAXON, and all the other branches of the people which go to the making of the Anglo-Saxon race so-called. These form the organized centre and nucleus of the official Kingdom of God, which is destined to include all the nations of the earth. Celt, Saxon, Dane, Norman and all the various branches of British people are of the same stock. Together these go to the making of what the world knows as the Anglo-Saxon people. We mean Britain and her Overseas Dominions, and the United States of America.

THE ANGLO-SAXON NATION AND COMPANY OF NATIONS, AND THE UNITED STATES BRANCH OF THE SAME PEOPLE, CONSTITUTE THE NATIONAL BASIS OF THE KINGDOM OF GOD IN THE EARTH.

We say—the national *BASIS*—no person and no race is excluded. All are invited to enter in. This has no reference to the matter of Salvation for the individual. It has reference to God's administration, ensuring peace and prosperity for the nations.

THE HISTORIC GROWTH

of the national organization of the Kingdom of God is tabulated. Among the several chronological tables which scholars have

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provided, we shall follow Archbishop Ussher, as his table is the most easily accessible to all.

In 1927 B.C. (circa) God called and established Abraham and Sarah, and in them, through Isaac and Israel, He established His household for ever. The great charter of the family is found in the seventeenth Chapter of the Book of Genesis. It is signed by :—

EL SHADDAI (God Almighty).—Abraham.—Sarah.

This is the original household as established by God. Into this household was born Isaac, the father of the Saxons. Of him was born Jacob-Israel, the father of Israel. Of Jacob were born the twelve patriarchs, the heads of the tribes of Israel. And into this household are still being born the modern descendants of the Fathers.

In 1496 B.C. (circa) their descendants were organized into the nation Israel, henceforth to be the national basis of the Kingdom of God in the earth, as set forth in the nineteenth and twentieth Chapters of Exodus. The charter contained in those Chapters is of more importance to us as a race and nation than is Magna Charta or any other modern document. It is the establishment of our race and nation by the fiat of Almighty God, while Magna Charta was only the act of King John.

In 1100 B.C. (circa) the House of David was established to rule over the Kingdom of the Lord for ever, and it still rules in the present House of Windsor in the person of His Gracious Majesty King George V.

In 975 B.C. the nation was divided into two kingdoms, and the nation so divided has never been fully re-united to this day. At that date JUDAH WAS SEPARATED FROM ISRAEL, and since that day Israel has been a non-JUDAIC PEOPLE.

The Israel of Isaiah, Jeremiah, Ezekiel and the minor prophets, the Israel of the four Gospels and of the Acts of the Apostles, and of the Epistles, had no tribe of Judah in it. Therefore there is no excuse for confounding non-Judaic Israel with Judah or the Jews. Judah has its own honoured place in the Holy Scriptures, and its own assigned place in world affairs.

ISRAEL HAS BEEN, AND IS, A KINGDOM SEPARATE FROM JUDAH.

This is an historic condition which has obtained for 2,900 years.

In looking for Israel, therefore, we must look for a non-Judaic people. Israel has always continued to function as a nation in one or other of its branches. To this the oath of God was pledged ages ago, and He has fully redeemed His pledge. See Jeremiah xxxi, and see the clear-cut records of secular history.

In 740–721 B.C. Israel was carried captive by Assyria ; Judah was not. The story of Judah's later captivity and return does not concern us here.

In a short time Israel struck out for freedom and obtained it. For centuries Israel dwelt about the Caspian and Black Seas, some north and some south of the Asiatic border. Those north were called Scythians ; those south were called Sacae ; these, and many other names, such as Kumri, Gaetae (Goths), etc. They dwelt in those regions, moving about within limits, until the eruption of the Huns about the third century A.D. drove them pell mell into Europe, over the Danube into the Roman Empire ; through the Roman Empire to the margin of the Atlantic and the Baltic ; and thence, under pressure from the Continent, into Britain.

They passed through Europe as Goths, Ostro-Goths, Visi-Goths, and under other names. In Britain these ultimately united with the ancient Britons, and so became once more a part of the Kingdom.

The Goths came into Britain as Saxons, Jutes, Danes, and so on, taking names from the localities in which they had rested en route. (See Gibbon's " Rise and Fall of the Roman Empire " and various notes thereon.) Coming into Britain they found here the ancient Britons, who were a much earlier migration of the same stock. Finally in A.D. 1066 came the Norman branch of the same people. They were all Divinely directed in their wanderings, and brought to these Isles. Even in the great law of migrations we can understand succeeding waves of the same people taking up the same line of march.

Organized anew in these Islands, they reappear as the national basis of the Kingdom of God in the earth,

REPRESENTING HIS GOVERNMENT

among the governments of the earth. They have been governed by God from (circa) 1496 B.C., when the Law was given (at Sinai), which is the basis of the Common Law of England. That Law was codified in England as early as 1100 B.C. by King Brute. Again it was codified in England about 500 B.C. by King Mulmutius—and yet again by King Alfred the Great.

GOD IS STILL DWELLING

in the midst of His Kingdom and is still as much as ever the King of His Kingdom nation. His law is the only safe system for the guidance of mankind, and for the successful rule of the nations of the earth.

From 740 B.C. to approximately A.D. 1800 the Israel-British nation was under sentence of punishment, and, therefore, world rule was entrusted by Almighty God to the succession of Continental Empires for an exact period of seven prophetic times. These prophetic times began with the setting-up of Nebuchadnezzar's Empire in 602 B.C. (see Daniel ii) and ended in A.D. 1918, when the Empires crashed, exactly at the end of seven times, or 2,520 years. About A.D. 1800 Britain, which is modern Israel, began to emerge from that period of punishment—amounting to 2,520 years, or " seven times "—and to rapidly take her place as the restored " Ruler with God " which the name Israel means.

The time of the French Revolution was the beginning of the

END OF THE CONTINENTAL POWER.

The French Revolution culminated in the Napoleonic régime, which broke in pieces under the guns of the British Fleet at Trafalgar and upon the squares of the British Army at Waterloo.

1914–1918 saw the end of the Continental system, when Turkey, Austria, Germany and Russia ceased to be Empires.

RISE OF THE BRITISH EMPIRE.

After A.D. 1800 the British people began their miracle expansion both as to the numbers of the people and the extension of the British Empire. From sixteen millions we

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have grown to one hundred and sixty millions in a century and a quarter. From " Little England " we have grown to a world-wide Empire, plus the greatest single people on the face of the earth—the United States of America. Under the united flags of the Anglo-Saxon race, one-third of the human race is enjoying liberty and peace—that is, about 650 millions of people.

THE FAMILY WIDER THAN THE NATION.

The family or Household of God established in the earth through Abraham, Isaac and Jacob, is more widespread and numerous than the Israel people within the Kingdom of God. The Kingdom never at any one time embraced all of the family of Israel. Therefore the fact that people of the same stock are to be found elsewhere in the world is not of vital importance to this consideration of the matter. Europe, Asia and Africa have colonies of these peoples, settled there from the distant past. Some of these remember from whence and from whom they came; others do not, but bear signs by which the ethnologist identifies them.

ELEMENTS OF THE KINGDOM.

The Kingdom, as organized at Sinai out of the chosen family, contained three elements which must be found in every Kingdom; namely, the Nation, the King, and the Constitution or law. Take any one of these elements away, and whatever else the organization which remains may be, it will not be a Kingdom. So, turning to the record of the setting-up of the Kingdom as it is written in Exodus, Chapters xix and xx, we find:—

THE NATION.—Israel.

THE KING.—Jehovah.

THE LAW.—The Ten Commandments and the following statutes.

These three vital elements were there brought together and organized into the Kingdom of God in the earth. The history of the Kingdom shows a spectacle at times reaching to the point of supreme tragedy. It shows the Lord striving to lead His people, to train His people, into the necessary habits of life and mind to render them suitable to be what they had been called to be, namely, the national basis of the Kingdom of God.

All the succeeding history of Israel shows the same wonderful spectacle carried unweariedly on through over three thousand years to our own day. For a time the people were more or less obedient to the Divine Law. At least their will was good in that direction. They confessed themselves to be the people of the Lord. They acknowledged Him to be their God. They reverenced and owned obedience, as a duty, to His law, no matter how short they came in actual fulfilment.

THE KINGDOM SUPREME.

During this time, especially in the reigns of David—the founder of the reigning House of Britain—and of Solomon, his son and successor, Israel dominated the world situation. They were too strong for any enemy to attack at this period of Israel history. They occupied the road between Assyria and Egypt. Egypt could not move to attack Assyria, and Assyria could not move to attack Egypt while David and Solomon held the intervening territory. Therefore, Israel dominated and commanded the peace of the then known world.

THE KINGDOM REMOVED.

But the time came when Israel went away from God in religion and in law. Therefore, they were removed from world leadership. They were also carried into captivity. Their sentence had been pronounced ages before by Moses, their founder and prophet. We can read it in the twenty-sixth Chapter of Leviticus, and that sentence was for 2,520 years, or until A.D. 1799. That sentence began to go into effect in 740–721 B.C. and ended at the end of 2,520 years, in, say, A.D. 1800 (See Dr. Grattan Guinness' " Approaching End of the Age," etc.) This, then, was the position of Britain at the beginning of the nineteenth century.

THE KINGDOM BEING RESTORED.

It was at that time that she fought with her back to the wall against the western world in arms. When the conflict—indeed, the whole series of conflicts—was over, Britain came out with treaties which confirmed to her, or gave her, Newfoundland, Canada, Gibraltar, Cape of Good Hope, Bombay, West Indies, etc., and her own ships took possession of Australia and New Zealand; and so the Empire was fully born. At the same historic period America became a nation, and so the Empire and the Republic may be said to have appeared almost simultaneously.

At that time a new civilization was born into the world—the Anglo-Saxon Civilization.

We are used to talking and thinking of the succession of Empires. Have we thought of the succession of Civilizations? Think of those civilizations which existed in ancient Babylonia and in ancient Egypt. Think of the new type of civilization which sprang up in Israel, on the shore of the Mediterranean (1496 B.C.), which flourished until 740 B.C., and continued in the Jews to A.D. 70. Think, now, of the Roman world civilization. Then think of European civilization replacing all these. Following European civilization,

A NEW CIVILIZATION IS BORN

at the beginning of the nineteenth century in the Anglo-Saxon world. It is younger than European civilization. It is different from European civilization. European civilization was founded upon Imperial Rome and upon the Civil Law. The historic descent of European civilization is by way of Babylon, Medo-Persia, Greece and Rome. The New Civilization is the emergence of the Kingdom of God once more to a dominant place in world affairs, and the elements entering into it are the same Israel nation, the same God and the same Law amplified by the Sermon on the Mount. We know these as (1) the British-Israel or Anglo-Saxon nations; (2) Jehovah, the King; and (3) the Law of the Lord or the Common Law of England.

That civilization which has thus emerged has covered continents and islands to a greater extent than European civilization ever did. That which has been built up in the material, sociological, administrative, moral and spiritual departments of that civilization exceeds every such structure the world has known. What countries it involves! Individual Provinces of Canada, States of Australia and of the United States of America compare with major European countries. What material wealth it has produced! What multitudes of people have appeared to take possession of these heritages! And then we

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remember that this civilization is the work of a century and a quarter! The whole matter is

A MIRACLE OF DIVINE ACHIEVEMENT

still only in the beginning. Who can estimate what a second century of such development promises both for the British Empire (the Nation and Company of Nations of Gen. xxxv, 11) and the Republic of America (the Great People of Gen. xlviii, 19). Nothing like it has ever been seen on the earth before in extent, but in principle it is ancient Israel in all its glory reappearing. It glories in the same God. It delights in the same Truth. It is obedient (more or less) to the same Law. It trusts in the same salvation.

THE KINGDOM MUST ENDURE.

Now, what does all this mean? Is it something which is to be destroyed by the virus of Communism—which never yet attacked a nation or a civilization which it did not destroy, unless it was met and overcome by superior doctrine and faith? Or is this Kingdom a work of God brought to the present stage as a great blessing to the earth and to all who dwell in it, and which shall be carried on triumphantly to the end? We believe it to be the work of God. We believe it to be the Kingdom of God on the way to that perfection we are led ultimately to expect in His Kingdom in the earth. It is in part for this we pray when we say, "Thy Kingdom come." It is for this we pray when we say, "O Lord, bless Thine heritage, make Thy chosen people joyful. Govern them and lift them up for ever."

Neither is this the final thing which God will yet produce in the earth. It is the initial organization. It is the race and nation and fellowship of nations through which He will produce His ultimate triumph in human government. It is the Kingdom of God in the twentieth century.

In that next and ultimate stage all nations will constitute the Kingdom of God. To this Kingdom ultimately, and many of us believe soon, the Lord Jesus Christ will come. There He will find the British Royal House directly descended from the throne of David operating in accordance with the oath to that effect of the Lord Almighty. When He so comes '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."

Now for the Challenge and the Call.

These things are being accepted by members of all Christian and patriotic organizations within the boundaries of the Empire. They recognize the preaching of the Gospel of the Kingdom to be a prime duty, and that there is help and strength in it for every organization which exists to preach the Gospel of Salvation. The one phase of the Gospel supports and enforces the other. Our Lord Himself and His disciples, who afterwards became His Apostles, all preached both the Gospel of the Kingdom and the Gospel of Salvation: two phases of the same Gospel.

In the Gospel of the Kingdom there is Salvation for the structure of our Civilization.

WE ASK FOR A CONCERTED MOVEMENT TO PREACH THE DOCTRINE OF THE KINGDOM OF GOD.

By this means we shall meet and overcome the doctrine of the anti-God campaign; and by this means we shall also restore faith and confidence, and so stabilize national life in world affairs.

The British-Israel-World Federation, inter-denominational and non-political, is bending every effort to this end. It is the friend of every Church and organization devoted to the preaching of the Gospel. It is the friend and well-wisher of every person who is loyal to God, to the Throne and to the State. We are challenging the Christian world of Britain, the British Commonwealth of Nations and the United States to get together upon this

GREAT EMERGENCY PLATFORM

and to proclaim that the Kingdom of God is manifest in our national life.

There is salvation for our civilization in this Crusade.

There is salvation for our material prosperity in it.

There is salvation for the world in it.

Leaders of the Empire in Church and State, give this Crusade the weight of your exalted position and great powers!

Men of faith, put your spiritual power and influence into the driving powers of this Movement!

Men of learning, inform yourselves of the facts and put your learning at the disposal of the Lord and His Cause, in this campaign!

Men who wield the power of the Press, put your great influence behind this campaign!

Men of wealth, put your resources behind this Movement!

Let us win the nation and the world for God!

Let us in this, the only way, avert the Communistic menace which threatens to destroy civilization; restore the faith and stability of our national institutions, bringing the Commonwealth of Anglo-Saxon Nations back to God and His Law.

THE RALLYING CENTRE

of this Great Movement, which has millions of adherents, including thousands of outstanding men and women representing all classes of the community, is the British-Israel-World Federation. It is sending out millions of books and pamphlets, and carrying on a platform campaign throughout Anglo-Saxon countries.

Visitors are cordially invited to inspect the large body of literature displayed in the Book Room at Headquarters, opposite Buckingham Palace.

The weekly journal, "The National Message," devoted to this subject, circulates in vast numbers throughout Anglo-Saxondom. Single copies 2d. A complimentary copy of a Special Number of this journal, together with a catalogue of books and pamphlets by experienced writers and scholars, will be sent on application.

All communications to the Secretary-General, 6, Buckingham Gate, London, S.W.1.

The above Manifesto has appeared in twenty-one papers.

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DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—VIII.

By Professor Edward Odlum, M.A., B.Sc.

THREE FAMILY HEADS.

We come now to the sons of Noah, viz., Shem, Ham and Japheth. From these sons came the Shemitic, Hamitic and Japhetic lines of human descent and genealogy.

Abraham and Israel, as well as the Edomites, Ishmaelites, Ammonites, Moabites, Midianites and many others came from Shem, and are Semitic.

The Hamitic line was remarkably stressed in the Canaanites, and the people of Mizraim or Egypt.

Canaan was made prominent in many ways, one of which we mention.

When Ham committed a transgression, the condemnation and punishment for the future were imposed upon his son Canaan.

"*Cursed shall Canaan be.*" Remarkable! Perhaps Canaan was inherently bad or corrupt, and instead of the Hamitic punishment being imposed upon the whole family of Ham, *it was limited to one of his sons*, one who already deserved correction for wrongdoing.

My purpose here is to indicate the very great difference between imposing punishment upon all of Ham's sons and only one of them, thus being seen a *limiting* and merciful act.

It is not wisdom and good balance to say that Canaan was punished for Ham's transgression, *when we know that we do not know the then true nature of the man Canaan.* We are not possessed of the full facts and therefore are not in a position to give wise judgment *in toto*. Hence we do well to see the limitation of the curse to one instead of extending it to the four sons. Perhaps if we had the whole sad story we would learn that the man Canaan was the real perpetrator of a hideous crime condoned by his father Ham!

Cush—Nimrod—Asshur.

We find that Assyria and its capital were founded and developed by Hamitic stock. In later years, these Hamite people of Assyria and Nineveh invaded, conquered and carried Ten-Tribed Israel into captivity.

These people were enemies of Israel and Syria during a long period of time. Later on we may find space to indicate the modern Prussian as Hamitic Assyrians, and the Anglo-Saxons as Israel. "Jasher" tells us that Esau cut the head off Nimrod.

Shem—Abraham.

In Genesis, the 11th chapter, we get the genealogy and chronology from Shem to Abraham, the Prince of Ur, the man called from the east to Canaan to receive all the land from the Mediterranean Sea to the mountains east of the Jordan and the Dead Sea.

Like the chronology from Adam to Noah, this chronology from Noah through Shem to Abraham is very important to all students of the Bible.

"Religion is the tie that connects man with His Creator, and holds him to His throne."—Daniel Webster.

FUTURISM A GREAT HINDRANCE TO THE TRUTH IN AMERICA.

By the Rev. J. J. Kelley (New York).

Here in the States a great hindrance to the spread of Anglo-Israel Truth is the teaching of Futurism. Our Protestant Churches are honeycombed with it, and of course the Roman Church has always taught this doctrine. Futurism has invaded the strongest Churches. Think of it, a body of men calling themselves the defenders of the Bible and boasting that they believe the Scripture from Genesis to Revelation, and yet being ignorant of the great outstanding truth of all the ages, *i.e.*, the fulfilment of the Abrahamic Covenant. The Gap Theory exists only in their brains and there it is almost a vacuum.

It is high time that we who believe in Ephraim and Manasseh should inform the world of the truth regarding Futurism, which is the last bulwark of the Papacy. When at the close of the last Great War Austria fell with a crash, then there was not one single Roman Catholic Empire in all the world. The Pope therefore turned in panic to Italy as a last resort, but Italy will be a broken reed in his hand. The people need to be informed of this, and the best way to do it is to expose Futurism with its claims of a revived Roman Empire.

We must neutralize Futurism with all the unscriptural doctrines flowing from it. The presentation of the glorious truth of Great Britain and the United States as God's chosen and elect people will be owned and blessed by the Holy Spirit. Let us have done with apologetics. This is no time to come to the world with our hats in our hands asking for a chance to prove the truth of the Scriptures. Only the bold, fearless proclamation of the truth will win. We would not think of painting the lily or sprinkling perfume on the rose; nor would we think of trying to prove to our critics that the sun was shining.

This Gospel of the Kingdom must be preached in all the world, with great power and passionate love. Then many of the nations will turn to the living God as the flower turns to the sun. The Church must be aroused to see that her Blessed Lord has not forgotten her throughout all the centuries of the "Age of Grace." She must be taught to tell forth, not only the marvellous things of the future, but also the wonderful things already accomplished.

Brethren, what a responsibility is ours as the messengers of God, and what a glorious opportunity. We have the message for which the world is waiting. The last act of the drama will soon be unfolded, the stage is set. The next few years will see great developments as well as the spread of the Stone Kingdom.

Let us then be up and doing, let us be aggressive, militant, and then we shall be victorious.

QUESTIONS AND ANSWERS.

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

Question.—Do you know anything about a small publication called "The Family Bible Teacher," which is being actively circulated and distributed? Do you know under what auspices it is published, and under what special ideas it is labouring? I have to-day received a further copy which

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causes me still further surprise, in that it claims that our keeping of Sunday to be of Satan, acting via the Roman Catholic Church. I am an evangelist and missioner, and should like to have your opinion.—A. M. G. (Lincs.).

ANSWER.—Thank you very much for your two letters, and for the enclosed copies of the above. The editor or writer of the pamphlet seems to be under a misunderstanding, and to misinterpret dispensational truth. We have had other enquiries about the same, but know nothing of the origin or authorship of the pamphlet.

It is quite correct to state that our Lord observed and enforced the keeping of the Hebrew Sabbath, because He came "to fulfil the law," *i.e.*, to "fill it to the full." Christ during the days of His flesh observed the ritual and Mosaic Law of the day. Before His Atonement on the Cross, and His glorious Resurrection and Ascension, He could not do otherwise. But He left it to His Apostles and the sub-Apostolic Church to develop the growth of the Christian Faith, while in all probability He gave them implicit yet unwritten instructions during the great forty days prior to His Ascension.

There is no express command in the New Testament for the observance of Sunday (as we know it), *i.e.*, the first day of the week, but we know that St. John speaks of "the Lord's Day" (Rev. i, 10), which shows that the day upon which Christ rose from the dead was recognized before the end of the first century as being a distinctive day, and one dedicated to our Lord Himself, *i.e.*, Sunday.

It is obviously incorrect to state that Sunday is of Satanic origin, and that it was founded by the Roman Catholic Church, since it was observed as the recognized and official day of Christian worship a few centuries before the Roman Catholic Church (as such) was formed, since Papal Rome did not actually exist until A.D. 610 by decree of Phocas, nor again could it have been formed as Spiritual Rome until after the collapse of the Roman Empire in A.D. 476.

The Christian Sunday originated with the Resurrection of Christ, which took place on the day after the Jewish Sabbath, and which was consequently the first day of the week. This day was again emphasized by the appearance of the Lord on the following Sunday to the disciples (and especially to Thomas) (John xx, 26). The Day of Pentecost happened, of course, on Sunday (not on the Sabbath Day), while the Epistle of Barnabas (xiii, 10) suggests that Ascension Day was a Sunday, though this is not in accordance with tradition and Christian evidence.

For a long while the early Christians conducted their worship daily in the Temple (Acts ii, 46), observing at the same time the Jewish Sabbath ritual on the seventh day, while they gradually began to make a distinctive observance of the first day of the week (Acts xx, 7), thus keeping both Sabbath and Sunday. Apostolic custom and command accentuated the importance of "the first day of the week" (1 Cor. xvi, 2), since it marked the day of the Lord's Resurrection, so that before the end of the first century it was regarded (as stated above) as "the Lord's Day."

The early Fathers laid great stress upon the "Lord's Day observance." We find Ignatius (*Ad Magn.* IX) exhorting Christians to be "no longer Sabbatizing, but living in observance of the Lord's Day, on which also our life sprang up again." Eusebius taught the same, as also did Melitus of Sardis (A.D. 170).

The word "Sunday" was first used by Justin Martyr (who was born *circ.* A.D. 114) who calls it τῃ τοῦ Ηλίου λεγομένῃ ἡμέρα in his beautiful exhortation on "the Weekly worship of Christians." This was obviously nearly five centuries before the Roman Catholic Church was formed.

To sum up then. After the Resurrection of Christ the seventh day and the first day were kept each week. Gradually the importance of the first day of the week ("the Lord's Day") overshadowed that of the Sabbath Day (although the Ebionites long continued to use both days) until Sunday began to take precedence, and the Sabbath Day observance fell into abeyance amongst the Christians.

Finally, in A.D. 321, the Emperor Constantine, in his famous Constitution, as a "legal duty" ordered "all courts of justice, inhabitants of towns and workshops, to rest on Sunday (*venerabili die solis*)," when Sunday observance became the law of the land.

"ENGLAND."

Dear Motherland—Home of the free,
The dearest place on earth to me;
I dream of thee where'er I roam,
Land of my birth and "Home Sweet Home."
Well favoured thou, dear land of ours,
With fruitful trees and woodland flowers,
Thy hills and vales of living green,
The fairest picture ever seen:
Thy sons and daughters o'er the sea
Can ne'er forget "The Old Country."

May God thy Rulers ever bless,
And grant them from their foes to rest;
For there are foes within thy gates,
Who, filled with envy, greed and hate,
Would overthrow the British Throne,
And take away thine ancient stone: *
May God protect thee day and night,
For He alone for thee doth fight;
God send thee now prosperity,
Dear Motherland—"The Old Country."

Dear Motherland, to thee I bring
My love and faith unwavering;
Weighed in the balances of time,
A name untarnished still is thine;
Thy word, thy bond the whole world o'er,
Thy justice known from shore to shore,
God's law thy law, His truth thy shield,
To Him due honour ever yield,
For He is thy Security,
Stand firm, Fear not, "Dear Old Country."

R. J. REITH (Ontario).

* The Stone of Destiny.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are looking forward to Monday next, June 23rd, when we celebrate the Prince of Wales' Birthday and the Anniversary of the Opening of our present Headquarters. The proceedings will commence at 3 p.m. The President of the B.-I.-W. Federation—Major J. Knowles, O.B.E.—will preside. The Bishop of the Falkland Islands, one of our Vice-Presidents, will speak, also the Rev. John Compton, a member of our branch at Sydney, Australia, and Mr. Herbert Garrison, Secretary-General of the Federation. Tea will be served from about 4.45. All are cordially invited.

* * *

The speakers at Headquarters last week were Mr. John Leech, K.C., and the Rev. H. S. Webb; this week, the Rev. S. E. Mowforth (Wednesday), and the Rev. Kenneth Dodds (Thursday); next week—Mr. John Leech on Wednesday afternoon, and the usual meeting on Thursday evening.

* * *

The Executive Committee met on June 13th, and went through a long agenda of important business, including preliminary arrangements for the next Congress which opens on October 6th (D.V.). Mr. Garrison was requested to give another of his illustrated lectures on the Wednesday evening, October 8th, and special tickets for this event will shortly be ready. Encouraging reports were made as to our work all round.

* * *

For the benefit especially of our thousands of overseas readers, we publish in our issue of this week the Manifesto which has appeared in twenty-one English papers. Our supply of "The Times" reprints is nearly exhausted, so great has been the demand. Both Canada and South Africa have cabled for large quantities.

* * *

The Rev. R. G. F. Waddington, M.A., is doing excellent work in many parts of the country. He has recently visited our Hastings and Folkestone Branches and delighted the members with his addresses.

* * *

Our Liverpool Branch held a Tea and Social Meeting on June 5th, to welcome the Rev. E. A. Couldrey. Among the visitors there were members of the Rochdale, Southport and Wigan Branches. The ex-Mayor of Rochdale presided. A very pleasant time was spent.

* * *

We have many visitors at Headquarters from Overseas—Australia, New Zealand, Canada, U.S.A., South Africa, India, Ceylon, East Africa, Palestine, etc. We have the welcome news that a new Branch of the Federation has been established in Perth, the capital of West Australia; the President is a member of the Legislative Council, and a late Prime Minister of that State. Among well-known residents who have joined as members are the late Dean of the Cathedral, a Rector, and Officers of Government Departments. We heartily wish the new Branch every blessing and the greatest possible success.

Mr. Henry Iveson, of Rochdale, is at present in Palestine investigating and photographing the latest excavation and unearthing of Biblical sites. He is also planning special work at the Great Pyramid.

* * *

M. H. writes:—"The enclosed 3s. is from my little granddaughter, aged 12, a B.-I. Crusader. She has been very ill, and has only lately been able to return to school; she was given 5s. as a present. To my surprise she brought to me 3s., asking me to send it to 'the B.-I. place.' I asked her, 'Do you really want to give as much as that?' She answered, 'Yes, of course I do, and I am quite sure about it.' And then I found she had just been reading your letter on the back cover of her *B.-I. Crusader*."

* * *

From Cheshire:—"After reading your announcement in the 'Daily Express' of May 23rd, I have decided to respond to your call. I have carefully studied your claims and wholeheartedly endorse them. If there is any way in which I can further the Cause in this part of the country I trust that you will inform me of it at your earliest possible convenience."

* * *

At the invitation of the Hastings and St. Leonards Branch, Colonel G. F. A. Smythe, of Dover, recently gave two very interesting lectures.

The subject in the afternoon was "The Early British Church," and the lecturer traced the origin and development of Christianity in Britain in Celtic times since the foundation of the Church in Glastonbury, by St. Joseph of Arimathea, in the first century A.D. He dwelt on the fact that the Latin and Gallic Churches were established subsequently to the foundation of the Church in Britain, a circumstance which justified the claim for priority made by the British and conceded to them by the Churches on the Continent.

The various authorities for the evidences put forward were quoted by the lecturer as showing that, apart from tradition, documentary confirmation was available in support of the claim made on behalf of the British Church. In the course of his lecture Colonel Smythe referred to the grant of 12 hides of land, by the British King Arviragus (brother of Caractacus), to St. Joseph of Arimathea, in relation to which an entry appears in Domesday Book confirming the Grant.

At the close of the afternoon lecture the Rev. C. C. Dobson (Vicar of St. Mary-in-the-Castle) gave a short interesting addition to Colonel Smythe's address, stating that he had recently discovered evidence that King Arviragus had built fortifications, which were undoubtedly on or near the site of the existing ruins of Hastings Castle.

The evening lecture was devoted to an address on "The Druids: An Early Preparation for Christianity," when the similarity between the religion of the Druids and the Hebrews was considered. Although a certain amount of paganism was blended with Druidism, it was known that the worship contemplated the coming of a Messiah, coupled with the belief in a triune God and the immortality of the soul. The vestments of the priests were practically identical with those of the

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Aaronic priesthood. The teaching in their colleges included astronomy, natural science, and history, and required an arduous study of no less than 20 years.

* * *

E. R. writes :—" Enclosed please find my subscription and the balance for help in our good Cause. This is the end of my first year of B.-I., and it has been the most blessed year of my life and has drawn me nearer my Saviour. I pray for your success every day and do all I can to help. I am only an Old Age Pensioner but I know God will bless our endeavours."

* * *

At a usual fortnightly meeting of the Launceston, Tasmania, Branch, the subject of " Three Messages from the Cross—Saviour, Redeemer, Confirmer," was taken by the speaker, Mr. Benjamin, who said that in respect to the first, Saviour, it was so generally admitted and recognized by every branch of the Christian Church, indeed by all Christendom, that it needed no words to emphasize this axiom of Christian truth on which the Church of God was built. The second, Redeemer, was not so clearly understood, as it was frequently and loosely used with the word Saviour, as if the salvation of the world and redemption were one and the same thing. Redemption was *national, racial,* of *Israel ;* and could only be used in a collective sense. Redemption was an act of God, and did not and never did depend on the co-operation of man. Salvation was individual and was irrespective of person. Salvation did depend upon man's co-operation. Confirm meant to ratify, to make possible of accomplishment and fulfilment. Christ confirmed the promises then ; the promises were in operation to-day in our midst. Thus we were presented with the threefold work of our Blessed Lord in three supreme manifestations of which none was complete without the other—Saviour, Redeemer, Confirmer.

* * *

Lieut.-Colonel Hugh Nourse, of Kokstad, recently visited Maritzburg for the special purpose of giving a lecture under the auspices of the Federation. He spoke upon the subject of " Britain's Birthright and the Covenant People," dealing first with the binding nature of covenants, and pointing out that Scripture gave striking evidence, in the case of Saul and the Gibeonites, and Zedekiah and the King of Babylon, that a covenant made in the Divine Name must be observed, and its evasion was followed by severe punishment. He referred to modern history—the keeping by Britain of her covenants made with Portugal and Belgium respectively, and the consequences of the Napoleonic War and the Great War which followed—and went on to trace the Divine covenant made with Abraham and Jacob, and its fulfilment in so many points in the British nation and company of nations, and the American people.—*Natal Mercury.*

Many will remember Lieut.-Colonel Nourse, who visited England and Headquarters a few months ago, and gave an address here.

* * *

At the weekly meeting of the Belfast Branch of the British-Israel-World Federation, held on May 29th, in the Y.M.C.A. Hall, Shankill Road, Mr. T. A. Thomson presiding, the following resolution was unanimously passed :—

" That we, believing what the Bible says : ' God made man in His own image and likeness,' protest against the attempt being made in the Belfast Museum to teach otherwise by showing man's development from the lower animals and thus discrediting, especially in the minds of the young, the Bible itself.

We think that, at a time when it is the desire of all right-thinking people in Parliament and Council Chamber to establish the teaching of the Bible in our schools, the Libraries', Museums' and Art Committee might make better use of the space at their disposal than by undermining the authority of the Book, and we regard their action as highly inconsistent.

We believe that the exhibit of ' The ascent of man from the lower animals showing the main and side branches of his family tree ' violates the religious feelings of multitudes of our fellow-citizens and ratepayers, and we call for its removal forthwith.

And we direct that a copy of this resolution be sent to the Chairman of the Libraries', Museums' and Art Committee of the Belfast Corporation, and also to the Press."

* * *

Mr. Blackaller telegraphed from the Winnipeg Convention : " Cordial and loyal greetings to Headquarters. Please convey message of loyalty and affection to His Majesty the King."

* * *

M. F. W. writes :—

" In THE NATIONAL MESSAGE AND BANNER, May 31st, there is an article —' Tarshish.'

" In connection with what the article says, it may interest you to know that in olden days tin was shipped from Saltash in Cornwall under the name ' peacocks.' Tin which has been burnt or touched by fire takes upon itself all the colours of the peacock.

" This peacock tin, or peacocks, was in the form of ingots—the process of making was interesting. The bars were heated cautiously on an inclined hearth, when relatively pure tin runs off, while a skeleton of pure metal remains. The metal run off was further purified by ' potting,' viz., stirring it with the branch of a tree, the apple tree being preferred. Tradition says the branches of apple trees were particularly requisitioned for this purpose from the Plain of Avalon in Somersetshire ; England, or Tarshish, shipped gold from Wales, ivory from rhinoceros horn found in the swamps of Glastonbury and elsewhere, and peacocks from Saltash.

" It is only about fifty years ago that the name ' Saltash ' was used. The original name was ' Asher ' ; some of the streets have that name to this day. The Tribe of Asher had nearly as many ships as the Tribe of Dan ! The whole shipment took place down the River Tamar, another Hebrew name ! To sum up, therefore, gold, ivory and peacocks were shipped to the East from the great shipping port, Asher, on the Tamar, Cornwall."

* * *

A Bishop writes :—" I think the Manifesto is excellent."

* * *

A Cambridge Master of Arts writes :—" I take a very great interest in your subject, and may say that whereas I practically never opened a Bible for twenty years after my last exam. on it, for some years now there have been few days when I did

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not read it or something about it—entirely as a result of British-Israel. There is one point on the practical and less spiritual side—its helpfulness in drawing the U.S.A. and ourselves together, for that B.-I. is invaluable, and I wish to see you about it. As I know of nothing more valuable to-day than British-Israel, I enclose a cheque for £50 to be spent at your discretion, with best wishes for your success."

* * *

J. B. writes :—" After reading your Manifesto and carefully studying your claims, I whole-heartedly endorse them, and I have decided to respond to your CALL. If there is any way in which I can further the Cause in this part of the country I trust you will inform me at your earliest possible convenience."

* * *

We have received a most interesting letter from a correspondent in Germany who says he worked as a missionary in South America for 17 years, and while there first learned of our teaching from a copy of our journal handed him by a Scotch missionary. He soon became convinced that B.-I. was true. Now after reading additional literature he feels sure that B.-I. writers are inspired by God, and he says that he will be an active witness in public, and that his soul is full of joy and light because after many years of incertitude he has at last found the precious pearl that British-Israel Truth is the Truth of God.

* * *

R. L. writes from the Isle of Man :—" I shall be glad if you will forward me a copy of your weekly journal, together with a catalogue of your books, so that I may familiarize myself with your attractive Federation, which was quite unknown to me until now. You have presented a forceful Manifesto in Britain's leading papers, pertinently postulating a great present need in Religious Revival to stimulate passionate enthusiasm in the most consummate concern of the individual as well as of the nation and the world. It would indeed be fortunate if an all-prevailing antidote was forthcoming to the poisonous influences of Soviet and Communist inroads."

* * *

A. B. W. writes :—" I congratulate you on the splendid Manifesto in the daily Press. I am in a City office, and I know it has been the subject of conversation among large numbers of business men."

* * *

A Clergyman writes :—" I am delighted with your Manifesto."

* * *

A Justice of the Peace writes from Glasgow :—" I congratulate you on the Manifesto. In the North here it has created a lively interest in the Cause of B.-I., and I have been simply deluged with enquiries and congratulations."

* * *

E. E. L. writes :—" The Manifesto is quite wonderful, and I am overjoyed at the reception it is having."

* * *

J. M. B. writes :—" When we saw your great Manifesto in the 'Morning Post' it thrilled us like the clarion of a war ultimatum. We sat up and talked about it half the night. I was too excited to sleep. It seems like the beginning of a new epoch, and folk will now have to come out on one side or the other. It is a great decisive step, and we wait the results with eager anxiety. We bought up all the papers we could get, and posted or gave them away."

* * *

Mr. R. O. Lucas writes from Toronto :—" At the Annual Convention of the Ontario Branch of the British-Israel Federation of Canada, I was instructed by unanimous vote of all present to convey to you, and to all who are labouring with you at Headquarters, 'Greetings from this Ontario Branch, and a message of appreciation and thanks for Rev. Joseph Gay's splendid addresses, and for the opportunity provided for still greater advance of our work through the system of Study Circles which is being created, and for the wonderful work being generally carried on by you.'

It gives me very great pleasure to forward this resolution to you, Sir, and to assure you of the loyalty of our members, and our sincere desire to co-operate with you in the carrying on of the great work which binds us all so closely together.

'May God guide and bless the work everywhere in our far-flung British-Israel fraternity' is our constant prayer.

Yours most sincerely—in the Service of the Kingdom."

* * *

A. B. B. writes :—" How truly grateful we were to see the B.-I. Manifesto in the daily Press. It has been a wish for a very long time with us that something great should appear in this way from the Federation, and we felt when the right time came it would appear. It is bound to impress thousands of people. Will you accept the enclosed donation?"

* * *

The Rev. R. G. F. Waddington, M.A., writes :—" A Bible Class was started at Bradford on May 30th, and it is intended to hold it alternately with the lectures. I have been most gratified by the response ; over fifty people turned up on the first night, and interest never flagged for a moment. There was no difficulty in getting folk to talk, express opinions and ask questions."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Hall, Friday, 27th, at 8. Rev. O. Vince, B.A., B.D.
BATH, 5, Argyle Street, Sunday, 22nd, at 3. Rev. Dr. Gale. Tuesday, 24th, at 7.30. Prayer Meeting.
BEDFORD, St. Peter's Hall, Monday, 23rd, at 3 and 7.30. Mr. J. J. Morey.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 26th, at 8. Rev. E. A. Couldrey.
BRADFORD, City Cafe, Colliergate, Friday, 27th, at 7.45. Bible Study.
CARDIFF, Y.M.C.A., Tuesday, 24th, at 7.30. Rev. Walter T. Medhurst.
CHATHAM, Navy House, Thursday, 26th, at 8.
GUILDFORD, Holy Trinity Hall, High Street, Wednesday, 25th, at 3.15. Mr. J. J. Morey.
HEADQUARTERS, 6, Buckingham Gate, Monday, 23rd, at 3, Anniversary Celebration. Wednesday, 25th, at 3, Mr. John Leech, K.C. Thursday, 26th, at 8.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 23rd, at 8. Miss B. M. Beck.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 26th, at 7.45. Mr. Charles H. Corrin.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 24th, at 7.45. Bible Study.
NOTTINGHAM, Friar Lane Schools, Thursday, 26th, at 7.30. Mr. Crawley.
RHYMNEY, British-Israel Hall, Tuesday, 24th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 25th, at 7.30.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 23rd, at 3 and 8.15. Miss Hamilton Hunter.
SYDENHAM, 4, College Mansions, Thursday, 26th, at 3.15. Bible Reading.
SYDENHAM, 29, Sydenham Park, Friday, 27th, at 7. Bible Study.
WIGAN, Miners' Hall, Millgate, Wednesday, 25th, at 7.30. Rev. R. G. F. Waddington, M.A.

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JUNE 28, 1930.

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"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

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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 BIBLE: CHRIST & MODERNISM

By T. J. McCROSSAN, B.A., D.D.

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CONTENTS.

	PAGE
WHAT IS THE ATTITUDE OF THE LORD TOWARDS THE "PAGAN" PEOPLES? By the Rev. W. Pascoe Goard	401
WHERE DO WE STAND TO-DAY IN REGARD TO PROPHECY?—II. By the Rev. Commander L. G. A. Roberts, R.N.	404
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—IX. By Professor Edward Odlum, M.A., B.Sc.	405
WEEK BY WEEK. By A. R. H.	406
THE BIRTH OF THE IRISH NATION.—I. By William F. Dillon...	408
MONUMENTS: OLD AND NEW.—I. (Illustrated). By George Bealby	410
PREDESTINATION.—VIII. By the Rev. R. G. F. Waddington, M.A.	411
WINGS OF JUNE	413
THE SECRETARY-GENERAL'S NEWS AND NOTES	414

EDITORIAL.

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

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

WHAT IS THE ATTITUDE OF THE LORD TOWARDS THE "PAGAN" PEOPLES?

BY THE REV. W. PASCOE GOARD.

IT is not healthy for us to confine our thoughts to the attitude of the Lord to His Own nations, and the race from which they are formed. Therefore we shall devote this article to the consideration of the attitude of the Lord towards the pagan or heathen peoples of the earth.

It is to be remembered that the Israel race began in the call of Abraham and in the birth of Isaac.

It is manifest that this was not the beginning of God's activity to the peoples of the earth. The activities of Divine Grace did not begin with the founding of the Abraham-Isaac-Jacob seed.

In the antediluvian world there had been such Divine activity. Divine Grace was always free for all those who would seek the Lord and would do His will. Yet even in the antediluvian world there was the predisposition of the descendants of Seth to the service of the Lord.

After the Deluge we have the record of the three families of Noah. It is manifest that among these the family of Seth responded most readily to the influences of Divine Grace.

But down to the time of Abraham there had not been a generation chosen before they were born for the uplifting and regeneration of the race of mankind.

Prior to the time of Abraham both the law and the Gospel, both the law and the service of God, were in the earth and men were called upon to obey the one and to enter the other.

After the call of Abraham the activity of the Lord was not withdrawn from among the non-Israel nations. It never has been so withdrawn.

ELYON EL.

As Elyon El, the translation of which is The Most High God, the Lord dealt with the non-Israel nations of the earth. His dealing with the nations is historic in the Bible.

Now there is a matter which after a moment's thought becomes clear, but which we are apt to overlook, which it is important for us to remember. As God dealt with the non-Israel nations in the days gone long past, so He deals with them to-day.

In saying this it is well to call to mind that all peoples who have accepted Christ, and the Christian faith, have become Israelitish by ADOPTION. For every man of every race who is in Christ Jesus is of Abraham's seed, and has become heir to the promises. The Christian nations therefore are privileged to be members of the Church and registered as of the Commonwealth of Israel.

But the non-Israel, non-Christian nations, are still dealt with by God according to His Elyon El manifestations.

Further, it will be interesting to note that the basic note of the Elyon El administration is to carry conviction to the minds of the people so dealt with as to the Personality of the Living God, and as to the reality of His rule over the nations and races of mankind. This is illustrated by His dealing with the Babylon and Medo-Persian kings. Nebuchadnezzar, Belshazzar, Darius, Cyrus, all had manifestations of the present and personal character of The Most High God.

The result of such manifestations was the establishment of

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monotheism in the East in the place of the ancient forms of polytheism and idolatry.

One wonders if ever the vision of such nations went further than this. At the present time such knowledge is shown in the Moslem world, in the Brahmin world, in the Buddhist world, and so on.

So we have (1) frank and open paganism ; and (2) we have the monotheism of the great monotheistic faiths in the realm administered by our one God under the name and manifestation of Elyon El.

The great movement of faith in the Elyon El manifestation and Divine administration is from polytheism to monotheism. To this end the Lord strove in the days which are historic, as in the Babylon and Medo-Persian period, etc. This prepares the way for the higher faiths. If any should ask the ground of such a statement as this, it will be found for instance in the progress in matters of Divine knowledge granted by God to the peoples of the above-named Empires, as set forth in the kingly proclamations of Nebuchadnezzar, Darius and Cyrus, etc.

JEHOVAH.

Now we come to the Israel peoples and we find first the Jehovah manifestation and the theological task set to the Israel peoples. This brought not only the consciousness of the Living and True God, it brought the realization of personal and national relationship to God by (*a*) direct contact with His Personality, and (*b*) by Covenant relations with Him, and (*c*) by the fact that He actually dwells in Israel as King.

In this connection we have Judaism, which is a knowledge of just this amount of truth, and an historic remembrance of national and personal experience of the race in the days gone by ; of contact with the Lord in the Temple services, and the wonders of the Holy of Holies. But, alas ! this is but an historic memory on the part of the Jewish people. The Shekinah Glory has ceased to shine behind the curtain of the Temple. The Smoke and Cloud which denoted His Divine Presence appears no more. Still Judaism recognizes the Living God, the oneness of God, the mercy of God, and, although it is not manifest through Judaism, the faithfulness of God to Covenant, promise and prophecy.

The Christian faith goes farther, and brings to us the knowledge of God manifest and incarnate in Jesus Christ our Lord. It brings to us the consciousness of His personal Presence manifest to the true man of penitence and faith, and to the fulfilment in Him of the promised redemption of Israel and Saviourship of the world.

This is the triumph thus far of the progress of Divine manifestation.

Not all men, and not all nations, have the Christian faith, nor the knowledge of Jehovah-Jesus.

How then does God deal with the pagan or heathen nations who have not the knowledge of God in Christ, reconciling the world unto Himself? It has been too lightly assumed and held that God deals with the nations through Jesus Christ alone. It has been too lightly held that all nations which know not God in Christ are cast out of His sight. But the Apostle Peter learned a different lesson when he declared, " I perceive that . . . . in every nation he that feareth Him and worketh righteousness is accepted with Him."

No man may be accepted of God on a less standard than His own knowledge. The monotheism of the Elyon El manifestations was a step forward, and a long one for the nations which dwelt on the banks of the Tigris and of the Euphrates. But it would not be acceptable to God in the instructed Jew.

The monotheism and Covenant relationship of the true Jew is a long way in advance of the monotheism of the Elyon El manifestation, and would be accepted of God at the hands of the true Jew who had never been brought into contact with real Christianity and with Christ. But it would not be acceptable to God at the hands of the instructed Christian. The instructed Christian would be required, and is required, to live up to the privileges of his knowledge of God in Christ.

Now let us ask, " How does God deal with the pagan or heathen world ?" We have the first indication which we shall mention, without going further back in the sacred record, in the appointment of Israel to be God's Kingdom of Priests. This, of course, was in line with the earlier promise made to Abraham, " In thee and in thy seed shall all the families of the earth be blessed."

Now a Kingdom of Priests implies a congregation to whom the Kingdom of Priests shall minister. These we find to be all the families of the earth.

It will scarcely do to limit the Divine Grace to those who have received the ministration of the Kingdom of Priests, and who have entered into light through that ministration. If we accept this ground, then God help us as a Kingdom of Priests. How horribly we have failed in our duty of universal ministration if because of our failure those who have not received such ministration, and are in darkness of paganism, are therefore cast into hell. Surely God has His methods in the Elyon El manifestation of Himself of dealing directly with such nations. " I perceive that . . . . in every nation he that feareth Him and worketh righteousness is accepted with Him."

The second fact we shall adduce is God's dealing with Nebuchadnezzar and the other succeeding kings of the Continental Empires. To Nebuchadnezzar God gave a manifestation of Himself. He did also to the succeeding monarch, as we read in Daniel. Yet these kings were pagan.

Moreover, the Most High God planned for these pagan kings and people Empire and rule over the earth outside of the Kingdom which the God of Heaven established in the days of these kings which should never be destroyed, which should not be left to other people . . . and which should stand for ever.

That God should thus mark the course and grant the charter to these pagan monarchs, and grant His Royal charter to their kingdom, is worthy of note. See Daniel ii.

Further, we see that the Lord Himself confirmed the rights of the pagan Emperors of the Babylon succession, which in His day were vested in the fourth Empire, namely, Rome.

When the Jews brought a stated case to Jesus for His judgment, and asked Him, " Is it lawful to pay tribute to Cæsar?" He gave judgment as follows : " Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

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Now to God was due "Repentance towards God, and faith in our Lord Jesus Christ." To Cæsar was due the loyal service of the Babylonian succession, which was Divinely granted under the charter of the second chapter of Daniel.

Therefore the Lord granted the kingdom to the pagan monarch Nebuchadnezzar. He later called Cyrus to the responsibility of administering that Charter, pagan though he was, and so on. (Rom. xiii, 1-7; Titus iii, 1; 1 Peter ii, 11-17.)

Again we find that the Apostle Paul exhorts the Christians who dwelt in Pagan Rome to be subject to the powers:—

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour."—Romans xiii, 1-7.

Also he instructs Titus to exhort the Church in Crete as follows:—"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

Thus the Church is urged to be subject to the secular powers.

Again the Apostle Peter writes as follows on the same thing:—

"Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

Honour all *men*. Love the brotherhood. Fear God. Honour the king."—1 Peter ii, 11-17.

So then we see that the Lord permitted pagan rule, and enforced obedience to the powers of pagan States in secular matters.

* * *

Now the fact that the Lord thus lays upon the Christian of the pagan world the duty of loyal service in secular matters to the pagan State, and the corresponding fact that the Christian in the Israel State is called upon to obey the law of the Lord and the House of David's administration, puts a difference between the Christian practice in pagan countries.

THE LORD RULE.

While thus we see that the Lord has had His hand upon the pagan nations and kingdoms from the beginning, we also see that the Lord has established Mosaic and Davidic rule in the earth.

The first passages we shall submit which deal with this matter of the Jehovah rule in the earth are the Abrahamic Covenants set forth in Genesis, which are so familiar in these pages that we shall not quote them. (See Genesis, chapters twelve, fifteen, seventeen, twenty-two, and so forth.)

Next we refer to the setting-up of the Kingdom of God in Israel, as recorded in the nineteenth chapter of Exodus.

Again we refer to 2 Samuel vii, which contains the charter of the House of David for ever.

The next step in the historic progress is the separation of the ten tribes under Jeroboam, and the setting-up of the Kingdom of Israel. See, for instance, 1 Kings, chapter xii.

We note the carrying away of both Israel and Judah into captivity, according to the command of the Lord.

Next we refer to Ezra and Nehemiah for the setting-up of the nation of the Jews.

Thus far matters concern the history of Israel and Judah in Palestine. Now we come to the important document in the second chapter of Daniel, which shows the Divine charter to the Babylon succession of Empires, which were frankly pagan for ages.

The same chapter (Daniel ii) shows that in the time of the kings of these Empires, running contemporaneously with them, "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."

We see the ratification of the Kingdom of Israel and of David for the future in Jeremiah xxxi and xxxiii.

We see the same Kingdom preached by our Lord and by His disciples, first the twelve, and then the seventy, to the "lost sheep of the House of Israel," that is to say, to those who are the citizens of that Kingdom, but forbidden to be preached at that time to the Gentiles and to the Samaritans.

We see finally the declaration of our Lord in the twenty-fourth chapter of St. Matthew, that "This Gospel of the Kingdom shall be preached in all the world for a testimony unto all nations, and then shall the end come."

Now why should that Gospel of the Kingdom be forbidden to the Gentiles in the day of our Lord, and yet should be preached in all the world for a testimony unto all nations at the end of the dispensation?

The answer seems to be very clear. During the time of

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our Lord, and indeed until very modern days—that is to say, until 1918, the charter to the Nebuchadnezzar succession was in force, and the command, "Render therefore to Cæsar the things which are Cæsar's," stood. But in 1918 the time of the Babylonian chapter, and the Empires themselves, suddenly came to an end; then it was in order to preach the Gospel of the Kingdom to those nations who were before included in the charter to Nebuchadnezzar and his successors.

* * *

Now during all this long period, while in matters of faith the Church of Christ in all the world was one, or should have been, it must be readily seen that in matters of SERVICE there was a vital difference.

The Christian in Pagan Rome had his first duty to God and his second duty to Cæsar. Often that duty led him to do things which were in deadly opposition to the Israel Kingdom, that is to say, to the Kingdom of God in the earth. As, for instance, when the Christian soldier in the armies of Pagan Rome invaded and attacked Christian Britain and Christians in Britain. In His mercy the Lord made obedience to Cæsar the duty of the Christian soldier in the army of Pagan Rome, even when those armies attacked Christian Britain.

Again, the Christian in Pagan Rome was commanded to be obedient to the powers of the Pagan Roman Empire in secular things. He comported himself in accordance with the CIVIL LAW, which was the law of Pagan Rome.

On the other hand, the Christian in Britain was commanded to comport himself in accordance with the COMMON LAW, or the LAW OF THE LORD, and to render obedience to the House of David.

These were not small matters of service. But when it came to faith, the Christian in Pagan Rome and the Christian in Christian Britain were both called upon to stand firm in obedience to the commands of God and the truths of the Gospel, resisting even unto blood.

These considerations have led us to say that Christianity was not in all things the same for all peoples and all nations. We have said and still say that while one in faith, there is a difference in allegiance to the King or Emperor or other form of government, a difference in conduct required under the differing systems of law, and a difference in the service required.

This difference must remain until the Lord shall make all nations to be essential parts of His Kingdom, under one rule—His Own; under one law—the Law of the Lord; and in one service to the House of David.

WHERE DO WE STAND TO-DAY IN REGARD TO PROPHECY?—II.

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

THE Seventh Vial is now about to be poured out. Coming events are casting their shadows before them, in the extreme anti-Christian views which are being propagated. It may be said that the Napoleonic Era commences the scene of the thirteenth and sixteenth chapters, the last of these, with the seventeenth, ending, giving us the conclusion of the mystery of iniquity spoken of in 2 Thes. ii, 7.

We are now in the era of the three unclean spirits like frogs proceeding out of the mouth of each of these systems of iniquity, which control the kingdoms of this world—Pagan, Papal and Mohammedan. The final form is expressed in Rev. xvii, 8-11, as "the beast that was, and is not, and yet is." "And the beast that was, and is not, even he is the eighth, and is of (*i.e.*, as a result of) the seven, and goeth into perdition."

These three Antichrists are each doing their best to obtain world supremacy. They are said to be raising opposition by the croaking forth of their unclean sentiments out of their mouths. The spirit which works in them all is the Devil, and his object is to raise up all the world against the Kingdom of God. (Rev. xvi, 12 to end, and xvii, 11 to end.)

The question for to-day is, have we yet done with Turkey or Rome? Is not this tri-unity yet to be its own destruction? We think so, and that Palestine (Armageddon) is the scene of its last and fatal struggle. The Old Testament prophecies cover very much of the future. The position in Rev. xvi of the Seventh Vial as following the Sixth, which has entirely to do with the Turkish Empire and its sequence upon the first five Vials which have their fulfilment in the Roman Apostasy, itself suggests that Turkey is intimately mixed up with the final phase of the mystery of iniquity, which itself destroys Babylon the Great, the Mother of Harlots. (Rev. xvii, 11-18.) In fact, Great Babylon comes into remembrance before the final stage of Armageddon, as seen in the sequence of Rev. xviii, which is immediately followed by "the wife making herself ready" (Rev. xix, 7), then the Marriage Supper of the Lamb, and lastly Armageddon. Here again (Rev. xix, 11) we have the White Horse, now fully acknowledged, and its rider, seen to be the Lord Jesus Christ, as in Rev. vi, 2, though not seen Israel who, with the Gospel message, went forth conquering and to conquer, now victorious.

This conclusion is arrived at from various consideration. In Gen. xxvii it is Jacob and Esau, and in Obadiah we see the same. Jacob is Israel, Esau is Edom (Turkey). Look again at Isa. xxxiv, especially the eighth verse, and again, Isa. lxiii, especially the fourth verse. But in Ezekiel xxxv-xxxvi, 5, Edom is also (xxxviii, 6) "*the house of Togarmah of the north quarters and all his bands,*" called Idumea. This secret confederacy is the subject of Ps. lxxxiii, Satan's final effort to exterminate God's hidden ones, His Israel, from being a Nation. It will be seen how Assur is joined with them. Assur is Russia, and *the ten federated* point to the ten horns of Rev. xvii, 16, which ten will then have acquired dominion over "the earth" of prophecy. Assyria (Russia) is the last of Israel's terrible opponents. (Isa. xiv, 25; xxxi, 8; also x, 12; Mic. v, 5, 6.)

There are infinitely more passages in the Old Testament which deal with the last days of this dispensation, or the things which usher in the Kingdom of our Lord than are probably realized. They all need to be consistently read, thought over and pieced together with those prophecies in Revelation which deal with the Seventh Trumpet and the Seventh Vial, together with the Seventh Seal, as this affects especially Israel, who alone have been sealed unto the day of their redemption. For instance, the Great Trumpet of Isa. xxvii, 13. The same is alluded to in Zech. ix, 14, "And the Lord God shall blow the Trumpet." In Rev. xi, 15, "And the seventh

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angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Connect this also with x, 7, which anticipates what is the mystery of God.

A Brief Epitome of what may be expected very shortly.

In Rev. xvi under the Seventh Vial is the order of things immediately following the corrupt utterances of Atheism, Romanism and Mohammedanism. This in Ezek. xxxv–xxxvi, 1, 2, 3, is intimately connected with Palestine, Turkey and the League of Nations' (*lips of talkers*) discussion, respecting the Mandate committed to Britain. This may bring on us an immediate and sudden massacre in Jerusalem (Rev. xi, 7–10), if the Futurist plan has any foundation in the Jew, which we should almost immediately realize; for the Presentist's view is that the two witnesses having prophesied for 1,260 years from A.D. 664–668 to 1924–1928, *i.e.*, protested against the assumptions of Rome and Turkey. After this limit their protestation is silenced by their political death as far as the Continent is concerned. We assume that this took place in the false step taken at the Malines Conversations, to bring about an union between the English (Anglican) Church and the Roman, which can never be; for after 3½ years, the Spirit of Life from God enters into the witnesses and our Churches are renovated, as we trust is to be the outcome of this flagrant error of some who think our Lord meant union with "so-called Christains;" Whereas God says, "I will not give my praise to graven images." It may be this is Rome's last chance (Rev. xiv, 6–12). Is it possible for those who worship God in Spirit and in Truth to allow idols or Saint adoration of any kind, in the face of Isa. ii, 18, and when Mic. v shall be realized? Christ's Kingdom will be come!

So the Seventh Vial opens with a great voice out of the Temple of Heaven, and from the Throne, saying, "*It is done!*"

The mighty earthquake now follows.

The great city (Babylon) is divided into three parts.

Let us assume Mussolini has secured the Southern part; Germany another, the Northern part (secretly with Russia); France, with Poland, the central part. This apparently is at present the condition of "the earth."

The next stage is that the constitution of the nations will fall (as in Rev. xvii, 11–17) under the intrigues of Russian Bolshevism. Now Sovietism will deal with the Roman system of worship as it has already with the Greek system. The fall of Rome is in "one hour" (Rev. xviii, 10), the same as in xvii, 12. The self-exaltation of Rome is brought about by the death of "these two prophets" (*Rev. xi*, 10, and compare with Ezek. xxxv, 14.) Turkey (Edom) and Rome unitedly brought about as by Ezek. xxxvi, 5, 6. Notice the inference, "When the whole earth rejoiceth" (Ezek. xxxv, 14, with Rev. xi, 10), and see why. But God comes forward for the salvation of His people!

One should read Rev. xi, 10 to end, of chapter xiv, 13 to end; xvii, 11 to end; xviii, the doom of Babylon. Something will happen to warn all God's people to come out of Babylon beforehand (xviii, 4). This we take to be the same as in xi, 12, 13. The giving glory to God, and xix, 1–6, the great Hallelujahs precede the so-called "Rapture." We all understand to-day the difference between a live wire and a wire with no connection. We who are alive and remain shall be caught up. Yet "I live, yet not I, but Christ liveth in me." I think this answers the question, Who are they who are caught up?

We confess we do not like this word, it sounds as if some people valued their calling and election as more worthy than their fellows, whereas "The Lord knoweth who are His." We have to take care to make our calling and election sure, by exhorting all around us to be as if waiting for the Coming of our Lord. If we are workers together with Christ we shall surely count the long-suffering of the Lord is salvation. Are we making ourselves ready? Many will be caught up to meet Him and also return with Him. As in Matt. xxv, 6, ἀπαντητιν to meet Him and return (Luke xii, 36). "Blessed are they which are called to the Marriage Supper of the Lamb." So we have the wife who hath made herself ready and the Virgins as well. This agrees with Ps. xlv, 14. Israel (the Bride) and those added to her (Isa. lvi, 8) go in to the wedding.

However, before this, when the harvest is come, "the Son of Man shall send forth His reapers, and shall gather out of His Kingdom all things that offend and do iniquity . . . . Then shall the righteous shine . . . . . in the Kingdom of their Father" (Matt. xiii, 41-43). We see, then, God's infallible Word, "Thy people shall be all righteous." "A righteous Nation which keepeth the Truth." "My people, children that will not lie: so He was their Saviour." (Isa. lxiii, 8).

This is the Everlasting Nation.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—IX.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

THE CALL OF ABRAHAM.

Genesis xii.—"*Now the Lord had said unto Abram, Get thee out of thy country, 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.*"

What sweeping statements are here made to the man from the royal city of Ur! We must look at them somewhat.

First.—God *had* said: "*Get thee out.*" How He had so said we are not told, but Abram quite clearly knew, and definitely obeyed.

Second.—A clean break! Get out from thy country, kindred and father's house.

What a clean sweep, a complete break in his dearest relationships! Abram made the break, left the city of Ur, went to Haran or Charan, and later went south into the land of Canaan, where he and his heirs had *a land home* given him and them.

Third.—"Go to a land that I will shew thee."

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Important and definite! Abram did not set out in the dark and was not as a man who beats the air. He had the clear-cut word and promise of a land Divinely chosen for him and his descendants for ever, as will later appear.

Fourth.—" I will make of thee a great nation." What a wonderful and easily understood promise! No uncertainty! And what a source of comfort and strength for Abram's future days of trial!

The promise of a *great nation* has been made good. In fact, it was made good 1,000 years before Christ, in the time of Saul, David and Solomon. How the matter stands to-day will be dealt with later on in these running comments.

Fifth.—" I will bless thee and make thy name *Great.*" Here was wonderful encouragement for the lonely man newly arrived in a strange land, and at the time he needed it most.

" *I will make thy name Great.*" No such promise to others! A definite promise to Abram! " *Thy name shall be Great.*" This promise is fulfilled to the letter as well as to or in the spirit. Abram's official descendants, heirs and group of nations in these days, are collected under the name of *Great Britain,* which means the *Great covenant land.* Thus in these last days we find that the *promise of the name being great* is completely redeemed.

Sixth.—" Thou shalt be a blessing." This is the other side of " I will bless thee." In the second case it is, Thou shalt bless *others,* even the families of the earth.

And wonderfully this has been made good. All the great religions of the world have come from Abram and his seed. And these religions have been believed by thousands of millions during past ages.

Seventh.—" *I will bless them that bless thee.*" This is a specific promise concerning all who in any way are favourably related to Abram and his heirs through all time. This was a help to the patriarch then, but is a greater help to those who, of intent, bless the seed of Abram. With them God keeps His word. With this in view I, the writer, *personally* aim at giving blessing to Abram in his seed, *and thereby become an heir to this specific promise.*

" *I will curse him that curseth thee.*"

For half a hundred years this verse bothered me and there was none to help. One looks at Abram in Canaan and in Egypt, and again in Canaan, and in no way imagines men casting around to curse this man from Ur of the Chaldees.

We do not think of any man of Canaan, Philistia, Moab, Ammon, Edom, Ishmael, or of the other peoples settling down to curse Abram direct or indirectly through his seed. And yet these are the words of God. Why are they used? *What did He see and know* to cause Him to so express Himself?

Two Cursing Organizations.

For some reason Turkish Moslemism has done considerable cursing of others including Israel on several occasions. Perhaps to some extent an unbrotherly act was known and referred to in part in the above words.

But it is in mind that the reference is to one of great power elsewhere. Since the days of Henry VIII and Elizabeth, *the Antichrist of history has cursed, and yet officially curses Britain,* the chief world representative of Abram on earth.

This Antichrist curses Abram, and God curses *him.* The words are *I will curse him,* not *them.*

Not only has this Antichrist cursed Britain, but he has, for hundreds of years, bent every energy and diabolic plot to break the power of Great Britain on earth. And in the meantime God has been cursing the Antichrist, and will utterly blot him from the face of the earth and the activities of humanity. He will not curse Abram-Israel-Britain.

WEEK BY WEEK.

By A. R. H.

UNDER the guiding hand of GOD, ISRAEL-BRITAIN'S ancient allies—the natural elements—have again come to her assistance. The break of the monsoon this week with the usual accompanying

DELUGE OF RAIN

will have a restraining effect upon the law-breaking activities of civil disobedience campaigners in INDIA.

As a *Daily Express* special correspondent puts it: " During the next three months approximately one hundred inches of rain will fall in this (Bombay Presidency) part of INDIA; and since even police constables on point duty are compelled to carry on under umbrellas, open-air demonstrations will cease at this time to offer the same attractions to the mob as they do in fair weather.

" *Government authorities do not disguise their relief at the*

ARRIVAL OF THE MONSOON.

A high official with whom I discussed the measures about to be taken against picketers in the CITY of BOMBAY expressed the belief that little trouble would now be encountered. 'PROVIDENCE *has come to our assistance,*' he said, pointing to the downpour through his window, overlooking the raging sea. 'You will find this will mean the

END OF RIOTS

for some weeks to come.'

" *The relief has come in the nick of time,* for the first really serious crisis in BOMBAY since Ghandi's campaign was launched was expected this week, when the authorities had prepared to enforce the recent Ordinance of the VICEROY against the practice of intimidation by picketing British shops."

The destructive spirit of anarchy has reared its ugly head in INDIA and is likely to cause further distress for some time yet. But the relief of a temporary respite from the more violent of its manifestations will be welcome to all Government officers concerned.

Trouble in INDIA has loomed so largely on the horizon that other events have suffered something of an eclipse. For instance, the pronouncement of *Dr. Shiels* at GENEVA on June 9th appears to have passed almost unnoticed. And yet it represents the

MOST MOMENTOUS PROCLAMATION

regarding the future of PALESTINE that has been made since the BALFOUR DECLARATION in 1917.

The statement represents an entirely new orientation in

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British Government policy. It puts, what will seem to most people, a completely new interpretation to the whole Zionist question. It is a complete reversal to the long cherished ideal of Zionist zealots.

But it has brought British policy into line with the fulfilment of Scripture prophecy and has vindicated the view expressed and held (alone and in the face of the world) by the British-Israel-World Federation for the past thirteen years, that PALESTINE can *never* become a JEWISH NATIONAL HOME *in an exclusively Jewish sense*, but that whilst the JEWS may find a home *in* PALESTINE with their other Israel brethren, PALESTINE remains the HOMELAND of the BRITISH-ISRAEL PEOPLE as a whole.

Thus the *Times* reports the matter: "The Permanent Mandates Commission of the LEAGUE of NATIONS studying the *measures taken to prevent a recurrence* in PALESTINE of the events of August-September, 1929, examined to-day (June 9th) *the policy which* GREAT BRITAIN *intends to follow in future for the carrying out of the* PALESTINE MANDATE.

"According to the official *communique* issued this evening, *Dr. Shiels*, Under-Secretary of State for the Colonies, made the following statement on the policy to be pursued:—

"His Majesty's Government stood now, *as at the beginning of its task, for*

THE FULL MANDATE.

That policy would not be changed, but measures had been or were being taken with a view to making the application of the policy more effective, and utilizing the lessons of the past. The defence and police forces now gave a greater margin of safety. Press excesses and seditious propaganda would now be under greater control.

"It was sometimes said that the British obligation to the JEWS was a positive one and their obligation to the ARABS a negative one. *That was a dangerous line of argument.*

"It was in the best and ultimate interests of the

JEWISH NATIONAL HOME

that the non-Jewish population should feel that the MANDATORY POWER was equally and actively solicitous for their welfare.

"*The principles governing British policy in the British dependencies were peculiarly suitable for Palestine, where progress in*

AN UNIQUE ENTERPRISE

could only be made by the adaptation of lessons constantly being learned.

"Success, however, ultimately depended not on machinery or on the attitude of Governments but on the willingness of the two peoples to co-operate. Without that the MANDATORY POWER was constantly compelled to act as an umpire instead of as *a co-ordinating agency*.

"The Arab leaders must see that the scenes of last August were never repeated. *The British Government was amenable to reason and argument, but not to actions abhorrent to the spirit of civilization and progress. While national independence was good, the power of willingness to co-operate with another people was better.*

"The Jewish leaders, on the other hand, must see that more trust was shown in those who had undertaken solemn obligations. Persistent criticism of Government officials was unwise and often unfair.

"*Efforts must also be made to see that Jews throughout the world knew that it was a Jewish home in Palestine, and*

NOT A JEWISH STATE,

that the Mandatory Power had undertaken to advance."

Dr. Shiels concluded his pronouncement with the pious affirmation that he thought on the whole there was reason for great hope! Let us trust his optimism will be justified. But it seems far more likely that this revolutionary change in interpretation of policy will precipitate a serious crisis.

A Jewish home *in* Palestine and not a Jewish State! Not only does this interpretation spell the death-blow to Zionist aspirations. It paves the way for the coming permanent occupation of the

ANCIENT ISRAEL HOMELAND

by GREAT BRITAIN herself, in her role as modern representative of "All the House of Israel wholly" of Ezekiel xi, 15.

The *Berith* or Covenant seed of ABRAHAM were to be called after ISAAC,[1] not JUDAH. The possession of PALESTINE is thus confirmed as being that of ABRAHAM[2]—Father of the BRITISH RACE—and his ANGLO-SAXON covenant seed.

The Zionist claim to the LAND has sprung from the assumption that they, the Jews, are the only national representatives of the HOUSE of ISRAEL in existence to-day, whereas they know, or ought to know, that they are "the broken-off branch through unbelief" and only a remnant of JUDAH, one of the tribes.

Jeremiah's warning is pointed here: "Considerest thou not what this people have spoken, saying,

THE TWO FAMILIES[3]

which the LORD hath chosen, He hath even cast them off? Thus have they despised MY PEOPLE, that they should be no more a NATION before them."

Somewhere in the world to-day ISRAEL and JUDAH are reunited as a NATION.[4] All the Scriptures make this fact abundantly clear. And the Jews who are nothing more than a remnant of Judah only are *not* that NATION.

The prophesied union of all the sons of JACOB in the ISLES of the SEA north and west of PALESTINE is symbolized in the UNION JACK or UNION of JACOB national standard of BRITAIN.

Significantly to-day, as the standard of the MANDATORY POWER, the flag of BRITAIN flies over the LAND of PALESTINE. This does not exclude the Jews from right of domicile in the Land of their fathers, but guarantees them the right of domicile in peace and safety alongside their other brethren of ISRAEL. But will this inclusion satisfy Zionist aspirations?

This for the Zionist means abandonment of the cherished

[1] See Gen. xxi, 12.

[2] See Gen. xii, 7.

[3] Jer. xxxiii, 24.

[4] See Jer. xxxi, 36 and Ez. xxxvii, 15-22, etc., etc. The Land called "their own Land" of Ez. xxxvii, verse 21, is obviously Britain, the Appointed Place of 2 Samuel vii, 10, and is here contrasted with the Land of our Fathers—Palestine—to which we shall eventually return.

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dream of a JEWISH STATE. Will he be able to see that a voluntary surrender of exclusiveness and willingness to share

THE PROMISED LAND[5]

with his re-found brethren of long-lost Israel is something better? Or will he, like the elder son in the parable, resent the presence of the prodigal son with his claim of equal inheritance in the joint possessions?

That Britain's forthcoming claim to the title-deeds of PALESTINE will be fiercely disputed is strikingly foreshadowed in that amazing prophecy of Ezekiel: "Son of man, thy brethren, even thy brethren, the men of thy kindred, and

ALL THE HOUSE OF ISRAEL WHOLLY,[6]

are they unto whom the inhabitants of JERUSALEM have said, Get you far from the LORD; unto *us* is this LAND given in possession."

Here the Jewish claim is set forth in all its arrogant pretentiousness. Obviously, Ezekiel is amazed at the presumption of a mere remnant of ISRAEL attempting to claim exclusive possession of the LAND which belongs to the ISRAEL PEOPLE as a whole. The language, used in setting forth in contrast the full brazenness of the claim, amounts to tautology, as witness the expression: "All the House of Israel wholly." Could any term be more emphatically *in*clusive and more strikingly antithetical to the *ex*clusive claim of the Jewish inhabitants of Jerusalem?

But now read the reply to the Jews who base their claim on the presumption that they *alone* are the modern representatives of ancient ISRAEL: "Therefore say, Thus saith the LORD GOD; Although I have cast them[7] far off among the heathen, and although I have scattered them among the countries, yet I will be to them as

A LITTLE SANCTUARY[8]

in the countries where they shall come."

Now a message for ISRAEL-BRITAIN: "Therefore say, Thus saith the LORD GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, *and I will give You the Land of Israel.*"

Let *Ferrar Fenton* conclude the story of the British occupation:—"And when they arrive there they will cast away all their pollutions and depravities from them. Then I will give them a single heart, and put

A NEW SPIRIT[9]

in their breast. I will remove the heart of stone from their body and give them a heart of flesh, so that they may walk by My institutions and regard My decrees, and practise them, and they will be MY PEOPLE, and I will be their GOD."

Thus is gloriously foreshadowed the coming occupation of the LAND by the People of the New Covenant. And the PEOPLE of the NEW COVENANT are the British People dwelling as a NATION in the ISLAND of BRITAIN and the GREATER BRITAINS overseas.

Under the beneficent occupation of BRITAIN—modern representative of "all the House of Israel wholly," the LAND of ISRAEL, for so long desolate[10], will once again become the

GLORY OF ALL LANDS.[11]

But between us and this glorious consummation falls the shadow of a possible preliminary secondary future fulfilment of temporary outrage, as per Daniel xi, verses 16 and 41.

Moreover, the same sinister influence[12] behind the outbreaks in INDIA will make itself felt in relation to the LAND of ISRAEL.[13] And this threat and challenge to possession will finally cause BRITAIN, unitedly with all her YOUNG LION DOMINION-NATIONS,[14] to take the final step necessary to transform the human Mandate from the LEAGUE OF NATIONS into recognition of the precedent and higher Mandate received of higher hands than human, the Mandate which is ours as PEOPLE of the COVENANT by virtue of the covenant made with our Fathers[15] signed with the Name of GOD.

[5] The Promised Land is not Palestine only, but includes all the vast territory lying between the River of Egypt (the Nile) and the River Euphrates; about three million square miles in all. This area under the climatic changes following the flooding of the Dead Sea Valley will become the most desirable Land on the face of the earth. Jerusalem as a seaport will be ideally situated as future centre and capital of the Empire. It is linked by the Red Sea and Mediterranean with the two great oceans, Pacific and Atlantic. It is the centre of the three Continents of Europe, Asia and Africa, whose Continental railroad systems already tend to converge on this point. The Trans-Siberian system extended across the sixty miles of the Behring Straits will bring the whole of the American Continent, North and South, into direct unbroken connection with the new world government.

[6] Ez. xi, 15.

[7] The word "them" means the Jews' so-called cast-away brethren of Israel.

[8] Compare this with the Covenant of Peace of Ez. xxxvii, 26-28, when God's sanctuary is planted among us for evermore.

[9] Compare this with Jer. xxxi, 33 and Ez. xxxvi, 26-27.

[10] Compare Zech. vii, 14.

[11] Compare Ez. xx, 6.

[12] From Moscow, the Meshech of Ez. xxxviii, 3.

[13] See Ez. xxxviii, verses 8, 11, 18, 19 and chapter xxxix.

[14] Ez. xxxviii, 13.

[15] Gen. xvii, 1-8.

THE BIRTH OF THE IRISH NATION.—I.

BY WILLIAM F. DILLON.

I.—We trace the birth of Irish Life
From the legends of the past,
When tents of Shem lay scattered wide
Thro' Europa's forests vast,—
Where tribal groups had settled down
On each well selected spot,
Some tribes had reached the Western Isles
They divided them by lot.

Both Celt and Saxon from this ancient stock
Began their growth four thousand years ago.

NOTE.—Celts and Anglo-Saxons are of the same identical stock, and there is no racial difference between them according to Professor Huxley. Gladstone, in the "Juventus Mundi," says, that the Danai of Greece, and the Tuatha de Danaan of Ulster, were the same people. Some of the tribe of Dan were traced to Greece, and the symbol of an eagle with a dragon in its claws was the same on the seal used by the early Lacedemonians of Greece.

Sharon Turner has proved in his history of the Anglo-Saxons that their early home was in Asia. Ptolemy says, the Sakai people, known as Saxons, came from Asia to Europe.

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II.—For centuries these tribes had grown,
And their petty Kings they crowned,
Who led in fratricidal wars,
And on leash the barking hound.
The tribe of Dan then reached our shore,
And they settled in the land,—
Their King they soon had made Ard Righ,
While the Druids made a stand.

This tribe of Dan had come from Greece
To Scotia's shores some centuries ago.

NOTE.—The Tuatha de Danaan was part of the tribe of Dan, one of the tribes of Israel. They came from Greece and settled in Ulster, and subsequently they took up their headquarters at Clothair, afterwards called Tara. Scotia, meaning "the home of the wanderers," was the ancient name of Ireland, up to the 11th century. Emania, the ancient capital of Ulster, was founded, according to the learned Doctor Kelly, of May-



Print taken from photo of the Medallion of OLLAMH FODHLA (Jeremiah) seen in the dome of the Central Hall of the Four Courts, Dublin, before the destruction of the building in the year A.D. 1922.

nooth College, about 346 B.C., and he calculates it was eight generations, that is 240 years, before this time that the prophet Jeremiah left Jerusalem, which synchronizes exactly with the time that Ollamh Fodhla lived at Tara, which is strong proof that Jeremiah and Ollamh Fodhla were one and the same person.

III.—The chosen race had wandered far
From the paths by law laid down,
So God above had punished them,
And he took from them their crown.
But Ollamh Fodhla, Prince and Seer,
With the King's fair daughter fled,
To land at Carrickfergus port,
Thence to Eochaid, King and Head.

'Twas then that Zedekiah was dethroned,
Two thousand and five hundred years ago.

NOTE.—Ollamh Fodhla means ancient seer, or wonderful revealer, from two Hebrew words, and was a title given to one who possessed secret knowledge. He landed at Carrickfergus in Ulster, accompanied by his Scribe, Simon Baruch, or Brock, and the Princess Tea Tephi, daughter of Zedekiah, the last King of Judah, a few years after Jerusalem was destroyed in 586 B.C., probably about 580 B.C. They travelled on to Clothair, afterwards called Tara, which was the headquarters of the Tuatha de Danaan, and there they received a Royal welcome from King Eochaid II, the Ard Righ of all Ireland.

IV.—This Ard Righ from the tribe of Dan,
At the age when men should mate,
Was filled with love when he beheld
Such a Princess at his gate,—
With hearty welcome to his Court,
Where he sat in Royal State,
He rose and placed her by his side,
And declared the Court en fête.

Her guardian brought the King the Liafail,
And she, King David's harp from long ago.

NOTE.—It is said the Princess Tephi brought with her the actual golden harp of King David, and the stone called "Jacob's Pillow," upon which he saw a vision of a ladder reaching up to Heaven, and the angels ascending and descending upon it. The Children of Israel carried it everywhere on their journeys, and it was finally deposited in the Temple at Jerusalem, where many of their Kings were crowned. It was afterwards called the Liafail, or Stone of Destiny, and its history would fill a large volume. For ten centuries the old Irish Heremons, or Head Kings, were crowned upon it, and it was taken to Scotland by Fergus, the brother of the Irish Ard Righ, and 34 Kings of Scotland were afterwards crowned upon it. In A.D. 1296 it was brought to England, where it still remains.

V.—The Heremon resolved to gain
Princess Tephi for his bride,
Agreed to all conditions, which
Ollamh Fodhla would decide.
Resolved he was to overthrow
All the Druid Altars raised,
And place the Decalogue alone,
As a guide where God is praised.

Historians date this truly great event,
Two thousand and four eighty years ago.

NOTE.—Before consenting to the marriage of the Princess Tephi with King Eochaid II, Ollamh Fodhla imposed the conditions: "That the worship of Jehovah should supersede Druidic worship, and that the Ten Commandments given to Moses should be the basis of Irish Law." Thus Ollamh Fodhla became Ireland's great Lawgiver, and his name has ever been regarded with respect and veneration during the past 25 centuries. It is curious to note that the old Brehon Irish Laws are almost identical with the old Common Saxon Laws of Alfred the Great.

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MONUMENTS: OLD AND NEW.—I.

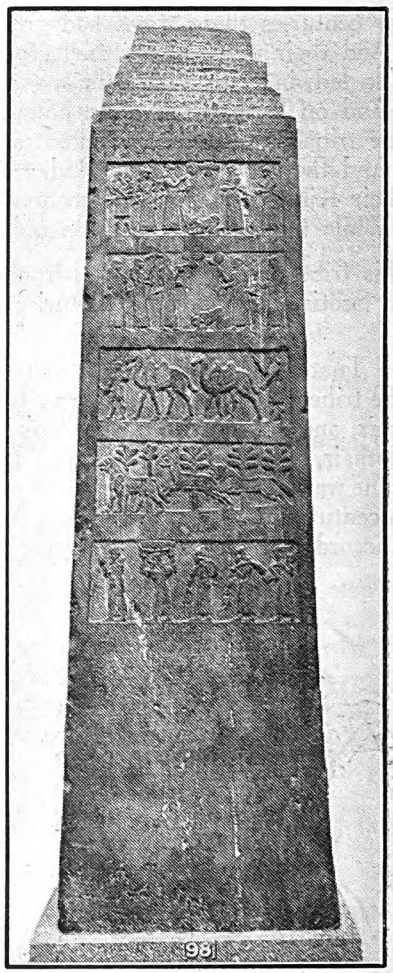
By GEORGE BEALBY.

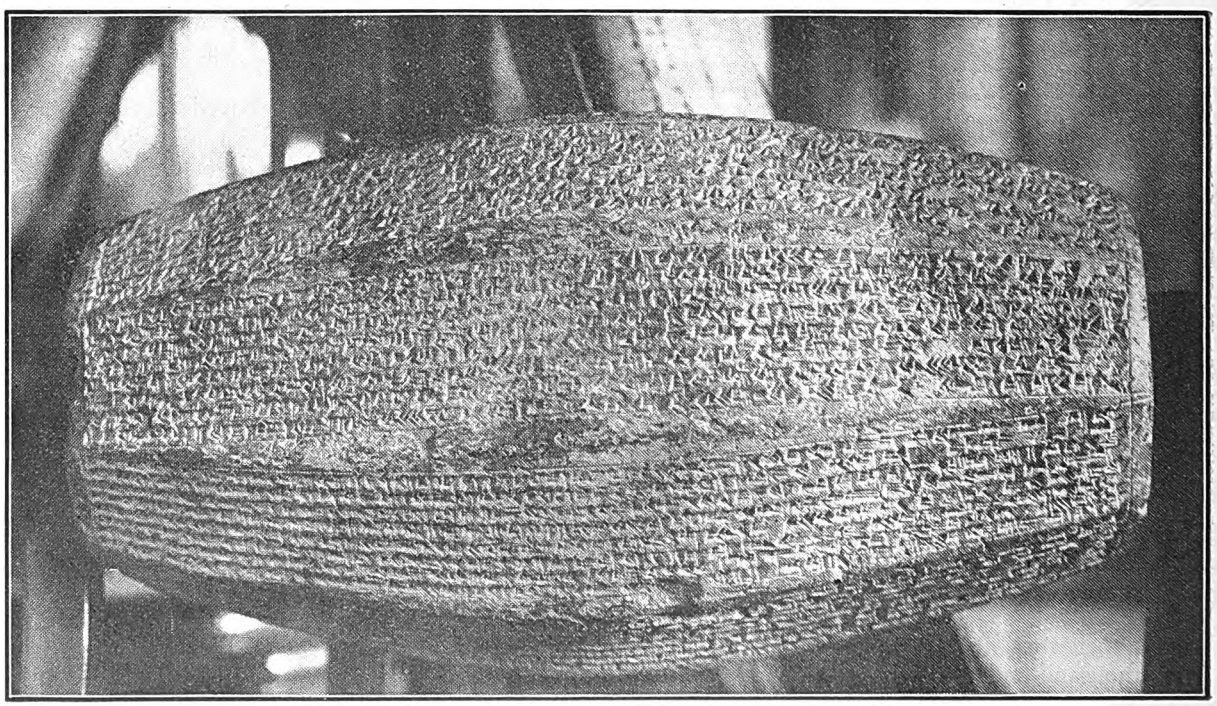
"*There is nothing that solidifies and strengthens a nation like reading of the nation's own history, whether that history is recorded in books, or embodied in customs, institutions and monuments.*"—JOSEPH ANDERSON.

Some of our readers may have noticed an interesting letter which appeared in the "Daily Telegraph" of April 28th last by Mr. Herbert R. Weller, A.M.C., wherein the writer calls attention to the resemblance that exists between the Cenotaph in Whitehall and the black obelisk of Shalmaneser III in the British Museum (*see illustration in next column*).

Such an article inevitably brings back to the mind important happenings in the history of Israel, for the monarch of Assyria records upon this monument how he subjected Jehu, son of Omri, King of Israel, to tribute, and mentions Hazael, who succeeded Ben-Hadad as King of Syria. In 2nd Kings, chapter viii, we are told that while Ben-Hadad lay sick, Hazael smothered him with a wet towel during his sleep, and usurped the throne of Syria.

Omri, the sixth King of Israel, transferred the capital of the Northern Kingdom from Tirzah to Samaria, and strengthened an alliance with the Phœnicians by the marriage of his son Ahab with Jezebel, the daughter of Ethbaal, King of Tyre. The daughter of Ahab was even a more unscrupulous and dangerous lady than her mother, for it was this woman Athaliah who endeavoured to exterminate the House of David, but being a devotee of Baal, she probably was in ignorance of the fact that her nefarious plans were in direct opposition to the solemn Covenant of Jehovah, God of Israel. (1 Kings ix, 5; 1 Chronicles xvii, 12, and xxii, 10; 2 Chronicles





NINE-SIDED PRISM, IN THE BRITISH MUSEUM, RECORDING THE CONQUEST OF "OMRI-LAND" (BIT-KHUM-RI-A), AND THE CAPTURE OF SAMARIA by SARGON.—(*Photo by R. B. Fleming & Co.*)

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xiii, 5; Psalms lxxii, 17; lxxxix, 3-4 and 34 to 37; Jeremiah xxxiii, 17; Ezekiel xxxiv, 23-24, also xxxvii, 24; Zechariah xii, 8.) Her murderous intentions failed, as they were bound to fail, and the perpetuity of the Royal House continued, and still continues to exercise its beneficent influence over millions of loyal subjects throughout the world at the present time.

Prior to the period of Omri (*circa 840 B.C.) we hear little of any friction between the Kingdom of Israel and the rulers of Nineveh; although, as we learn from this inscription of Shalmaneser, the militarism of Assyria loomed threateningly on the horizon about this time, but Samaria was not attacked until a hundred years later. Menahem, King of Israel, paid a tribute of one thousand talents of silver to Tiglath-pileser (2 Kings xv, 19), and we learn from the cuneiform inscriptions, recording the exploits of this Assyrian potentate, that this tribute was levied in the year 738 B.C.

Apart from the question of tribute, various forms of alliance and treaties with hostile neighbouring countries were repeatedly ratified, both by the people of Jerusalem as well as with the Northern Kingdom of Israel, in spite of the frequent warnings of the Prophets, who were continually pointing out the futility and danger underlying such a course of diplomacy. (Isaiah viii, 9-12.)

The people of the Covenant were to stand alone, relying upon the protection of Jehovah, Lord of Hosts, and were not even to be reckoned among the other nations of the earth. (Exodus xxxiii, 16; Leviticus xx, 24-26; Numbers xxiii, 9; Hosea vii, 11; Micah vi, 5 and 16.) All warnings, denunciations and exhortations, however, fell upon deaf ears; peace pacts and treaties were made, first with one party, then with another; the Temple worship became corrupt, idolatry prevailed, till finally the judgment overtook them as set forth in the twenty-sixth chapter of Leviticus. Samaria was sacked after a siege of three years in 721 B.C., the Northern Kingdom of Israel was driven into captivity, scattered among the heathen and dispersed through the countries (Ezekiel xxxvi, 19) in Halah and in Habor by the river Gozan, and in the cities of the Medes. (2 Kings xvii, 6.) "O Assyrian, the rod of mine anger, I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." (Isaiah x, 5, 6.)

It was Shalmaneser V who launched the campaign against Hosea, King of Samaria, but the destruction of the city was accomplished by his successor, Sargon, who thus proudly proclaims the magnitude of his conquest upon another tablet, which fortunately has been recovered and preserved: "In the beginning of my reign I besieged; I took by the help of the god Shamash, who gives me victory over my enemies, the city of Samaria. Twenty-seven thousand, two hundred and eighty of its inhabitants I carried away. I took fifty chariots for my own royal share. I took them (the captives) to Assyria and put into their places people whom my hand had conquered."

*The dates according to the monuments are somewhat later than those given by Ussher.

PREDESTINATION.—VIII.

By the Rev. R. G. F. Waddington, M.A.

ISRAEL A BLESSING (Continued).

I come now to a brief reference to other parts of our Empire, in which God has appointed us to rule over many millions of peoples of other races.

The Sudan is a vast country where, within living memory, the many native races were crushed under one of the most savage tyrannies that even "Darkest Africa" has known. Various tribes divided against themselves, constantly engaged in internecine warfare, easy victims of ruthless slave raids, dwelling in a land of great resources which were almost unused. That was the Sudan. What is it to-day? A land freed from the fear of the slave-raiders, safe from the ravages of civil strife, its people prosperous and content. There are two great engineering works, one at Assuan, the other at Senna, which regulate the flow of Nile water, and which have caused the cultivation of millions of acres of once barren land. There are schools like the Gordon College, where the natives are taught useful trades and farming, and there are Evangelistic Agencies, such as the Sudan United Mission, doing wonderful work on the spiritual side of the Gospel of Christ. All this within the short period of British rule. Truly a remarkable transformation without parallel in the history of the world. And let us bear in mind that we are not dealing with gentlemen in frock coats and top hats, but with folk deemed the most savage and degraded, and the most oppressed people of Africa, who to-day are peaceful, law-abiding citizens of the British Empire.

India shows much the same kind of response to the effects of British rule, for famine and cholera, the twin curses of India, have been almost completely enchained by the precautions taken by our Government there. In the North-West two great irrigation canals have been built, which have already done much to convert the Indian desert into a cultivated field; and when the many connecting works are completed, the whole of that once barren waste, the source of so much of India's famines, will have been brought under the possibility of development. The scourge of leprosy has also been considerably curtailed by the efforts of the Government, whilst such evil practices as Suttee, Head-hunting, and Thugging, have been almost entirely suppressed. Will anyone be offended if I declare that these works are forms of preaching the Gospel and the carrying of the message of Salvation in Christ?

Some little time ago a writer in the *Sunday at Home* said, in the course of his article, "I can never open the sacred records without discovering two distinct elements. I find the element of Prophecy, and the element of History, but the striking thing is that the two run along parallel lines. I find the Prophets threatening Edom, Tyre, Babylon and Jerusalem with certain disasters, and, long after, I find the Historians describing these same disasters as, one by one, overtaking the disobedient cities. I see at once that the Voice that speaks in Prophecy is the Voice of Him Whose Hand directs the moving pageant of History. Prophecy and History are twins."

That is a very useful testimony, but I wonder why the

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author did not go a little further. He confined his attention to the judgment side of Prophecy, and says, what is undoubtedly true, that God's foretold judgments have been literally fulfilled. But are all God's prophecies, prophecies of doom? Are there not many prophecies of Blessing? Are there not even more prophecies of Blessing?

If Prophecy and History are twins, will not History bear in its records the story of blessing? If the punishment prophecies are true, then the blessing prophecies will be true also, surely? Yet this author I have quoted is only one of many writers and preachers who will acknowledge the truth of the first set of prophecies, and will ignore the truth of the second set. They admit that the threats of judgment have come literally true upon Israel and Judah, but they will not admit that the promises of blessing and restoration were meant for literal truth also upon Israel and Judah. Surely this is something of the "blindness in part" of which Paul speaks? Clearness of vision as regards one set of prophecies, blindness as regards a second set, that is greater in content and just as definite as the first set.

Just think of one point in the quotation. The author refers to the punishment of Edom, and declares that the prophecy has been fulfilled: history has completed the prophecy. Quite true, it has. But the prophecy says more than just that Edom will be punished. It says that Israel was to be the instrument of punishment. "I will lay My vengeance upon Edom by the hand of My people Israel." If the first part of the prophecy is true, and has come true, surely the second part must be true also? Surely we cannot take texts out of the Bible and say that God meant the first half and not the second? And can we then say that God meant what He said when He threatened judgment, but did not mean what He said when He promised blessing?

But, alas, for the logic of the modern student! He will tell you, YOU personally, to trust God; that God is good; God is Love; God has such great blessings in store for you; and he will tell you in the same breath that God never meant these promises of blessing for Israel, the nation, but only for "spiritual Israel," the Church. Then why were not the punishments fulfilled upon "spiritual Judah"? If prophecy and history are twins, have we not a right, in logic, to expect the literal fulfilment of the promises to the nation Israel, even as the prophecies of judgment have been literally fulfilled upon the nation?

Think then upon these promises.

"Joseph is a fruitful bough (son of a fruitful tree), a fruitful bough by a fountain; his branches (daughters) run over the wall." Here is a picture, is there not? of a people spreading abroad, not by violence, nor for aggrandizement, but by steady growth, and for a useful purpose.

Who will look at the British Empire to-day, with its daughter Nations in the Colonies, won by the farmer and the plough, rather than by the soldier, and say that this promise has no application to us?

"I know it my son, I know it: he also shall become a people, and he also shall become great: howbeit his younger brother shall be greater than he, and his seed shall become a multitude (fulness) of nations." Who will look at the British Commonwealth of Nations to-day and say that Jacob's blessing is a meaningless fable?

"The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose." Who can look at the many lands reclaimed from waste and desolation by British enterprise, and say, "No, it does not apply to us, it was a promise to the Church"? Have I not shown, very briefly I know, but none the less clearly I hope, that Canada, Australia, South Africa, the Sudan, India, New Zealand, are all witnesses to the truth of this, and many similar promises, made to Israel, and applied to Britain? Palestine and Mesopotamia, though so recently brought under our control, can also bring their fruitfulness to testify to the same fact. And here is another little witness.

You have heard of Hong Kong, of course, but do you know its story? The Chinese gave Hong Kong to the British over eighty years ago. It was a barren rock, and terribly unhealthy, used by the Chinese as a settlement for convicts. It saved the authorities the trouble of providing other means for their execution. And the Chinese gave it to us because they thought that it would effectually "choke off" both British Missionaries and British Merchants. But the British saw the advantages of the magnificent natural harbour, and they knew that its unhealthiness could be mastered. So to-day Hong Kong is one of the most important British possessions in the East, with a population of 440,000, and a vast trade. Moreover, the Chinese themselves have benefited so much by the trade that has flowed through Hong Kong that it has been said, "China ceded to the British an island of granite, and has received a mountain of gold in exchange."

"Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Can anyone think of the work that Britain has done in the Sudan, in India, for the starving peoples of Armenia and Eastern Europe; of British Missions in many lands; of the thousands of our own children saved from the streets and converted into first-class citizens by the agency of Dr. Barnardo's Homes and similar organizations; can anyone think of these things and say that there is no comparison between the prophecy and this work?

And so one could go on page after page, prophecy foretelling many blessings for and through Israel; history recording fulfilment of them all, on and through the British.

Now if God be true, how does it come about that He has given to us British the blessings that He promised to Israel? Surely there can be but one answer to that question that is both logical and faithful? Surely no believer in the truth of God can say ought else but this, that Britain IS Israel?

Mr. Avery H. Forbes tells us, in his "British-Israel under New Searchlights," that there are difficulties in the tracing of Israel to Britain that he cannot get over, and that therefore our case is false. But even supposing that the historical record of Israel's migrations is incomplete or uncertain, and admitting that the writers of our early British History are not agreed

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amongst themselves, how can the disputes of historians, and their varying and various theories, be allowed to override the plain fact that we are enjoying the foretold destiny of Israel?

There are various accounts, mutually contradictory, of the Battle of Jutland. Employing exactly the same kind of argument that Mr. Forbes rejoices in, we shall conclude from these diverse accounts that either the battle was never fought, or that it resulted in a crushing defeat for the British Navy. There are, indeed, some British folk who still think that we were beaten in that fight. Will they, then, be good enough to explain why the German Fleet never came out again, except to surrender? Will they be good enough to explain why, with a victorious fleet, Germany did not finish off the war, so far as Britain was concerned, within three weeks of their great victory? For how ever could we have continued if we had lost command of the sea?

Is it not rather absurd to build up theories to show that something is not true when we have the plain resultant fact right in front of our eyes?

And here is the fact, that there are specific prophecies in the Scriptures concerning Israel; her blessing, her mission, her growth, her influence; and these prophecies find an exact counterpart in the history of Britain during the last 150 years. How ever can the petty theories and unbeliefs of modern historians nullify that fact? But Mr. Forbes refuses to listen to the Voice of Scripture. He says that the historical difficulties he has found in his researches prevent him reading the Bible, or taking any account of the Word of God. Yes, that is what he himself says. Here it is:—

"There are four avenues of evidence by which the subject can be approached: Scripture, Ethnology, Tradition, Secular History. I have not studied the first three," says this opponent. Surely, then, his examination of our case has been sadly, if not shamefully, lacking in care and thoroughness? But the reason he gives for this lack is truly an amazing reason. "On advancing along the fourth avenue, I found myself up against a stone wall which I could neither climb over nor break through. If this wall cannot be negotiated, the other avenues cannot be reached." That, I venture to suggest, in all kindness, is the most absurdly illogical statement that I have ever encountered. And that illogical statement is considered by Mr. Forbes to be quite sufficient to overthrow our case, and nullify all our arguments from Scripture.

There is nothing whatever to prevent Mr. Forbes from following the avenue of Scripture, *if he so wishes.* To say that the "wall" that he has found when following the historic avenue prevents him from going along the Scripture avenue is like saying that because there is a traffic block in one of Bradford's streets, a man is prevented from travelling along the Great North Road to London.

And let it be further noted, that there are many people, like myself, who have travelled along the road of history, and we have not encountered the wall that blocked Mr. Forbes' way.

I hope, in a later chapter, to travel that road, and trust that I shall have your company on the way. In the meantime, let me say that the historians can have their quibbles, and raise their difficulties, and talk about their walls to their hearts' content. I, personally, am content to rest my case and my belief on the Bible, and on the power of God Almighty to carry out His promises.

When God says "I will," I refuse to allow the "But I don't see how" of any man to shake my belief, nor to blind my eyes to the fact that those promises are clearly fulfilled in the British Empire. And may I remind my readers that there is all the difference in the world between the verdict of history and the verdict of historians. Mr. Forbes gives us the verdict of historians, and he picks out those whose theories agree with his own, ignoring all others, and therefore he asks his readers to accept opinions about facts, rather than the facts themselves; and the Rev. S. H. Wilkinson, in his little foreword to the Booklet, realizing this weakness, makes an attempt to cover it up by suggesting that Mr. Forbes "holds his authorities in reserve."

Let our opponents show us, if they can, that the statements made about the extent, the growth, the work, the influence, the development, of the British Empire are all wrong. Let them show, if they can, that these statements bear no resemblance to the promises made by God to Israel. Then, and then only, can they find fault with the representation of our case, and deny our Predestination.

Unfortunately, for the adversary, our Church leaders of many Denominations, as I have already pointed out, are constantly referring to the British Empire and its God-given responsibilities and privileges. Even Roman Catholic Bishops give their testimony. The Bishop of the Roman Catholic Diocese of New York has just returned from a tour of the world, and is full of praise for British rule in the East, especially in India, and he says, "If Great Britain withdrew from this part of the world, chaos would ensue."

Our present Prime Minister, Socialist though he be, has said exactly the same thing in his Empire Day address over the Wireless. Very well, then, the assaults of our adversaries must fail. They are trying to overthrow the rock and stronghold of Gibraltar with air-guns. They may succeed in chipping tiny bits off the rock, here and there; they may even succeed in wounding some of the defenders of the stronghold, but they can do no more.

God Himself is our Defence, and His Word is the impregnable Rock of our Cause.

WINGS OF JUNE.

IN his book, "Prehistoric London," Mr. E. O. Gordon gives a wonderful account of the ancient ceremonies performed at Stonehenge on the longest day, June 21st.

On page 64 he writes: "The scene within the Circle on the morning of the longest day, as the rays of the Life-giver shone direct upon the altar within the Holy of Holies, the Sacred Ark, Navis, or boat-shaped symbol formed by the massive trilithons, has been graphically described by a Welsh writer: 'We behold the hundred Druids on their knees at four o'clock a.m. June 21st, waiting for

THE RISING SUN

to appear, and when he arrives, suddenly flashing his beams like a winged cherub into the most Holy of Holies . . . The flashes of June 21st symbolized the descent of the Awen, or

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Holy Wings, the Druidic name for the Holy Ghost, the Comforter.

"'In the Kimmerian language of Druidism, he is called Awen Hafen, or the Wings of June. The arrival of the Awen was greeted with the words, Holy, Holy, Holy, by the kneeling multitude on the downs outside, and the sound of praise was like the murmuring of the ocean.'

"Stonehenge is the one and only prehistoric sanctuary which carries on the continuity of its tradition as

A PLACE OF ASSEMBLY

to this day. The summer solstice, now as of old, is a magnetic attraction to hundreds of sightseers, who gather together from all parts of the world at eight minutes to 4 a.m. on the longest day, June 21st, to watch the sun glide majestically on his upward path from behind the consecrated Pillar, Index or Hele (Greek helios, *the sun*) stone. It is not until the whole orb, slightly flattened by the refraction of the air, has come into view, that the requirements are fulfilled, and then the coincidence is exact and the sun appears, as if balanced on the apex of the stone.

"It is perhaps possible to imagine the effect, but to an actual spectator the picture is most impressive, and the dark mass of the bowing stone, as seen through the frame formed by the uprights and centre lintel of the Circle, adds brilliancy and completeness to the effect of a sight never to be forgotten."

THE SECRETARY-GENERAL'S NEWS AND NOTES.

MR. JOHN LEECH, K.C., and the Rev. Sparshott Johnson, M.A., have addressed a series of meetings in Cambridge. The Secretary-General and Mr. Leech went to Chichester on June 17th to answer the Dean of Chichester who preached against B.-I. in the Cathedral there on May 19th, the Sunday following the publication of our Manifesto in the *Times*. The audience gathered in the Assembly Hall soon demonstrated their sympathy with the speakers. The Rev. Arthur Ernest Ingham, B.A., Vicar of Aldingbourne, Rural Dean of Boxgrove, late Hon. Chaplain to the Forces, and son of the late Bishop Ingham, presided, and stoutly defended British-Israel teaching. Mr. Garrison followed and traversed the statements of the Dean of Chichester as reported in the local papers, pointing out how entirely wrong they were, and how he had attacked some Bishops and many Clergy of his own Church. Mr. Leech declared that the Dean's statements were hopelessly ill-founded. British-Israel, he said, is founded on the Bible, and is supported by the most reliable history. Major E. F. Holland, of Brighton, also spoke briefly in support of B.-I. Several people came from long distances. Literature was given away and some was purchased. Earnest requests were made for "follow-up" meetings, and these will be arranged for the autumn season.

* * *

A very interesting lecture on "With General Allenby in the Holy Land" was given at Headquarters by the Rev. S. E. Mowforth, Chaplain to the Forces, on June 18th. The speaker's recital of his wonderful experiences was listened to with intense interest. He has consented to give another lecture on his travels in India, after the holiday season. Mr. Garrison presided and welcomed Mr. Arthur Exley, J.P., President of our Brisbane Branch, and his wife. Mr. Exley gave a brief address. He hopes to speak again at Headquarters later on. Our visitors will be remaining for the Congress.

The Rev. Kenneth Dodds gave a most acceptable address at Headquarters on June 19th. After this week the ordinary meetings will be suspended until September as usual.

* * *

Letters from the Rev. Pascoe Goard tell of his experiences across Canada and the U.S.A. to the Pacific Coast—Vancouver, extracts from which we hope to give in a future issue. Mr. Goard sends his love to all enquiring friends. He had just listened to a very fine address by Professor Odlum, who is still vigorously serving the Cause of B.-I.

* * *

Erratum.—On page 393 of our last issue, second column, twelfth line from the top, "various" should read "variorum." Will readers please make this correction, so that those to whom they may lend their copies of THE NATIONAL MESSAGE may have the right rendering?

* * *

Mr. J. H. Brenchley writes that he has lectured for our Branches at Southport, Manchester, Liverpool, Wigan, Preston, Blackburn, Blackpool, Bolton and Barrow, held some drawing-room meetings, and preached every Sunday for the last few months on the lines of British-Israel interpretation, finding people everywhere thankful to hear the Scriptures explained, and ready for the Message we have to give.

* * *

Miss Hamilton Hunter has addressed meetings in Highgate, Reigate, Horsham, Plumstead, Brighton, Eastbourne, Folkestone, Harrow and Sutton. Mr. J. J. Morey has been busy with meetings in Portsmouth, Gosport, Southampton, Chatham, Battersea, Worthing, Bedford, Sutton, Guildford, and at Headquarters.

* * *

The Rev. E. A. Couldrey has lectured in Southport, Blackburn, Rochdale, Liverpool, Manchester, Blackpool and Wigan.

* * *

Several new members and supporters have resulted from our Manifesto. We cordially invite those of our readers who have not yet joined the Federation to link up with us. Forms will gladly be sent on application.

* * *

Indications point to a goodly number at the Summer Convention at Swanwick, Derbyshire, July 29th to August 2nd. A very pleasant and profitable time is looked forward to. Cheap fares have been arranged with the railway companies.

* * *

Abbots Leigh, our Hostel at Glastonbury, has a steady stream of visitors. The district is charming at this time of

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the year. Those who wish for rooms are invited to communicate with the Secretary-General.

* * *

Arrangements by the Executive Committee for a guest-house for the Federation in the London area are nearing completion, and it is expected that several will be glad to avail themselves thereof.

* * *

All are asked to note in their diaries the date for the opening of the Eleventh Annual Congress—October 6th next, in the Central Hall, Westminster. A record number of tickets have been applied for.

* * *

A College Principal writes :—" I have read the Rev. Pascoe Goard's book, 'The Kingdom of God,' three times, and I regard him as a master of interpretation ; I have also read his articles in your journal. Please convey to him my warm thanks. A friend lent me the complete numbers of THE NATIONAL MESSAGE for two years past, and I am now subscribing for it ; I am now an avowed British-Israelite. Yours is the most profoundly spiritual journal I know."

* * *

A. R. S. writes :—" Lady B. has been sending me copies of your journal. I find all the numbers of absorbing and compelling interest, often staying up until 2 and 3 a.m. reading them. I must congratulate you on the Manifesto which has been appearing in the papers. This Movement is obviously of the utmost importance, and should be the means of curing much of the agnosticism and indifference at the present time. It throws a flood of light on much that was previously obscure, and it establishes the truth of the Bible, and explains to a large extent the mysteries of God. I shall try to get to your meetings."

* * *

W. E. G. M. writes from Manchester :—" Having read your Manifesto in the *Daily Mail*, I shall esteem it a favour if you will kindly send me all the literature you have relating to the B.-I. Movement. I am very much interested in it having been for some time working out the problems on my own account as dealt with in your article. I see the signs on every hand that the great British Empire has been appointed to bring the world out of its present condition of chaos, and I am ready to assist all I possibly can in forwarding your Cause. As a commercial traveller I come in contact with many people daily who are taking a greater interest in the deeper things of life than has been the case for a very long time. I am become a true disciple, and I am quite ready to give my services whenever and wherever possible."

* * *

J. S. writes from Barrow-in-Furness :—" Your wonderful journal has been a great help to me since I was first induced to read it in November last, and it gets better every week. I am trying to spread the knowledge of the glorious Truth it contains."

* * *

M. E. R. writes from Gippsland, Victoria, Australia :—" I desire to join you in this most necessary Forward Movement. I am in a far remote corner of our great Empire, a true believer in our Israelitish origin. I have succeeded in getting some people interested and they are taking THE NATIONAL MESSAGE. I shall be glad if you will send any literature to help me along. This is a small country town with four little churches, and we have some believers in each one. Some of the ministers do not believe in Christ's literal Coming, nor in the resurrection of the dead. I am praying for a helper to be sent me, and I ask for your prayers, for I feel a call to stir up this place to know the B.-I. Truth. People don't know what they are missing. If it pleases God to spare me they *shall* know. The Press here is good to me, and I get some letters published every year."

* * *

Another correspondent writes :—" Thank you for all the light and knowledge you are giving in the opening up of the Prophecies which have to so many people meant little or nothing, because the pulpits know not that the Prophecies find their fulfilling and application in British-Israel."

* * *

The Rev. Commander Roberts says that large numbers have written to him expressing their gratitude for the great benefits they have received from their connection with " Israel's Scripture and Prayer Union." Prayer binds souls together. Let us ask Almighty God to guide and control our nation in regard to the persecution of Christians in Russia, and to bless the efforts of the Russian Missions working for their good, also the great Albert Hall Meeting to be held on July 14th under the auspices of the Christian Protest Movement.

* * *

MIDLAND AREA RALLIES.

Ashby-de-la-Zouch.—Saturday, June 28th. Meet in the grounds of Manor House after 2 p.m. Inspect Church and Castle ruins. Address by Commissioner. Tea, Queen's Hotel. Corporate B.-I. Evensong, Parish Church, by Commissioner and other of our Clergy.

Dunchurch (*Rugby*).—Saturday, July 5th.—Meet in Mrs. Powell's garden, Dunsmore House. Various recreations. Address by Commissioner. Tea on lawn. Corporate B.-I. Evensong, Parish Church, by Commissioner and other Clergy of the party.

Worcester.—Saturday, July 12th. Inspect Commandery, Cathedral and other features of interest. Tea. Corporate B.-I. Evensong in Cathedral by the Commissioner and other of our Clergy.

All Midland B.-I.s most heartily invited to either or all of these Rallies. For information, apply Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 193, Lavender Hill, Tuesday, July 1st, at 8. Miss Hamilton Hunter.
CARDIFF, Y.M.C.A., Tuesday, July 1st, at 7.30. Rev. Walter T. Medhurst.
GRAVESEND, Springfield Mission, All Saint's Road, Perry Street, Thursday, July 3rd, at 7.30. Miss Hamilton Hunter.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, June 30th, at 8. Miss Dickinson.
REIGATE, Blue Moon Tea Rooms, Thursday, July 3rd, at 3 and 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, July 1st, at 7.
SHEFFIELD, Victoria Hall, Wednesday, July 2nd, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, June 30th, at 8. Miss Hamilton Hunter.

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"Ye are My Witnesses" Isaiah 43.10

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"HIS (ISRAELS) SEED SHALL BE IN MANY WATERS" NUMB. 24.7

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CONTENTS.

	PAGE
FROM BABYLONIA TO THE ISLES, OR THE MARCHING ORDERS TO ISRAEL. By the Rev. W. Pascoe Goard	417
ANNIVERSARY MEETING. Speech by Major J. Knowles, O.B.E., President, B.-I.-World Federation, and others, at Headquarters, on 23rd June	419
WEEK BY WEEK. By A. R. H.	424
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—X. By Professor Edward Odlum, M.A., B.Sc.	427
MONUMENTS: OLD AND NEW.—II. (Illustrated.) By George Bealby	427
REVIEW	429
"THE HAYES," SWANWICK, DERBYSHIRE	430
THE SECRETARY-GENERAL'S NEWS AND NOTES	431

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.

FROM BABYLONIA TO THE ISLES, OR THE MARCHING ORDERS TO ISRAEL.

BY THE REV. W. PASCOE GOARD.

THE Divine record (Isaiah xlviii, 20-22 and xlix) here cross-sects the course of world history at the time of the rise of Cyrus the King.

The instrument in the Hand of God to bring about the liberation of Israel is this chosen man. Before him Babylon should fall. At his command the remnant of Judah should return to Jerusalem to rebuild the City and the Temple.

Also at his command the ten-tribed House of Israel should be free to march forth from Babylon, the land of the Chaldeans, to the end of the earth.

Asiatic history tells the story, as it is found inscribed on tablet, stone and pillar.

The Bible tells the story in history and in prophecy.

The outlines of *the return of the Jews* are well known to every Bible reader.

The outlines of *the migration of ten-tribed Israel to the Isles* are etched for us in the prophecies, and in secular literature, and are being dug up and pieced together by the labours of archæologists, historians and ethnologists. There is such a mass of information already gathered, and in process of being gathered, from many sources that the fact of the migration of Israel is now beyond question. Only the details have to be recovered.

It will be seen that in this and all our studies concerning Israel and Judah we present ISRAEL PLUS JUDAH, and never ISRAEL VERSUS JUDAH.

Judah has her place all down through the historic Scriptures. In fact, the Jew holds his place in the Bible histories long after Israel had passed out from the purview of the Bible histories.

Judah also holds her place in prophecy, first, as to *the nation of the Jews*, which should endure for *seventy weeks*, and then disappear in a flood; and, secondly, as the dispersion; and, thirdly, as a tribe in Israel restored, in the latter days.

Israel is dealt with in the Covenants for the latter days, in contradistinction to the House of Judah. Israel is dealt with in the immutable promises of God, made both to Israel and to the House of David. Israel is fully dealt with also in the prophecies concerning Israel, which cover all the period intervening between the captivity of Israel and the millennium; during the period of the millennium; and even thereafter throughout the everlasting condition set forth in the two last chapters of Revelation.

Our study finds Israel *still in the land of Babylonia* in the days of Cyrus the King.

Israel had experienced a busy time in Assyria, later called Babylonia. Shortly after having been carried captive to Assyria, Israel raised the standard of revolt and made war on the power of Assyria. She swept through much of the country and attacked even the city of Nineveh itself, reducing it to ashes. Thus Israel prepared the way for the rise to power of Babylon, by which state Assyria was overthrown.

Later, Israel, under the name of Sacæ, joined forces with Cyrus, and enabled the Medes and Persians to capture the City of Babylon, and to change the Empire to that of Medo-Persia.

When the Medo-Persian Empire thus succeeded the Babylonian, under the Medo-Persian system of law and a better

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form of government, the captive peoples Israel and Judah were free to come and go at will.

The Jew sent an expedition back to Palestine to restore the City and Temple, and to reinhabit the land of Judah.

Israel marched out of Babylonia northward, settling in the south of Europe "beyond the head waters of the Euphrates." Now "beyond the Euphrates" in this case does not mean *east* of the Euphrates, but *north* of the head waters of that great river. Take a map which shows the course of the river, and it will be seen that the upper course is from an easterly direction to a westerly direction. The Israelites crossing the "narrow passages" or head waters of the river passed over it travelling northward towards the European Continent.

GOD'S MARCHING ORDERS TO ISRAEL.

We shall now look at God's marching orders to Israel; the Divine provision for them during the movement; and their destination.

> "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The Lord hath redeemed his servant Jacob."—Isa. xlviii, 20.

The prophet Isaiah had been dealing with "Israel in the Isles" from chapter xl forward to the end of chapter xliv. At the end of the latter chapter there is an abrupt break in the prophetic message, and *from* the Isles the course of the prophecy swings *to* Babylonia, the place of the captivity of Israel.

Part of the amazing prophecy is addressed to Cyrus, called and commissioned of God to overthrow the Babylon Empire, and to let His people go free. The chapters which intervene lead up to the marching orders quoted above.

Let us remember that *Judah was sent back to Jerusalem*, there to build the City and the Temple and to reinhabit the land of Judah.

Israel on the other hand was sent forth to march through the countries to the end of the earth.

Consider the solemn warning at the end of the paragraph, "THERE IS NO PEACE, SAITH THE LORD, UNTO THE WICKED." Now who may the wicked be who come into mind in the warning spoken in this connection, and again later? Doubtless they are those who disobey the orders to march forth, and whose faith shrinks away from the dangers of the expedition into the wilderness of the north.

THE ROUTE.

"And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out."

This statement of fact reminds one of the provision God made for their fathers over a thousand years before, when they marched out of Egypt, and for forty years through the wilderness. It was the same God Who commanded them to march in each case and Who led them forth. It was the same race of people who were so led forth. It was the same miraculous power which provided for their wants as they slowly passed on their way.

The latter generation moved out from Babylon during the time of Cyrus and his successors in the Medo-Persian regime. They were in the north when Alexander the Great invaded Medo-Persia. They were still "beyond the Euphrates" when Josephus wrote his *Antiquities of the Jews* at the end of the first century A.D. They were there, a multitude beyond counting, at that time, *beyond the boundaries of the Roman Empire*, and not subject to the power of Rome.

This brings us down to the end of the first century A.D. in the history of this branch of the Israel people. Remember they were but a part of the race. The Colony of Britain was at that very time strong enough to occupy all the strength of the Roman Empire in the British wars, and so skilful in arms as to call forth all the ability of all Rome's renowned Generals.

There intervened a few centuries, the history of which is being more and more fully pieced together, in which the hosts of Israel, divided under many leaders and called by many names, marched and counter-marched, swayed by the movements of nations as ancient Asia and youthful Europe struggled together. The fall of Asiatic civilization and the rise of European civilization, with all the commotion, the fall of the one and the rise of the other, caused the nations of Europe to advance and retreat, to migrate this way and that during centuries. In that swaying of nations the Israel people were involved. As we have said, they moved under many leaders, and they were called by many names.

Out of that welter of nations and peoples there gradually formed the main stream of migrating Israel, namely, the Gothic stream. This was divided into three sections: the Goths, the Austro-Goths, and the Visigoths. The outlines and many of the details of this movement are fairly well set forth in European history.

This movement came to rest at last for a time. Then a new impulse set the people on their way again, now under more modern names, and the bulk of them with the centre of their national organization made their way to the British Isles.

The movement consumed about a thousand years. During all that time the Lord had directed the westward impulse of the Israel movements, and had protected and led them "like a horse through the wilderness" as the above quotation indicates.

How shall we reconstruct the history of the movements of Israel during that period?

The general history of the centuries indicated has been a field in which many have been working from a number of angles. Some from the standpoint of Roman history, as, for instance, Gibbon in his "Rise and Fall of the Roman Empire." He was, as so many others are, "Rome Centric." He saw everything in history as it related itself to Rome. Much that is of value has been preserved by Gibbon. But his whole work considered as history is out of focus. There were peoples and forces in existence and active much more important than Rome ever was or ever will be. Of some of these Gibbon had no knowledge, of others but the faintest and most distorted idea. For instance, that the Israel people were a factor in mediæval and modern world affairs he did not know.

Sharon Turner has come nearer to the facts we are interested in, in his standard work published in many editions, called "The History of the Anglo-Saxon People."

Bruce Hannay has been working in that field, and the

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results of his work are found in his book "European and Other Race Origins."

Professor Waddell has been working in that field, and has given the results of his labour to the world in his book entitled "The Phœnician Origin of the English, Scotch and Welsh."

None of these, however, have started out to trace the history of this greatest of peoples, namely, the Israel peoples, from the time they left Palestine to this modern day.

Professor Edward Odlum, than whom no man living is better qualified, has spent many years upon this quest. He has gathered from the libraries of Britain, America and the Continent data of every description. He has employed secretaries English speaking, Continental and Jewish. He has travelled in every Continent, and by personal observation and organized research has accumulated the necessary facts to make the record of the history of the people stand out and live through the centuries. Now he is engaged in preparing this mass of detailed information for publication, in the form of a reference set of volumes which will take premier place in literature in this domain. He is traversing the history of Asia and Europe with this leading thought in mind, and from what the writer has seen of his work thus far he will accomplish for Israel what Gibbon did for the Roman Empire. This great set of books should begin to pass into the printer's hands in the course of a year from this time if Professor Edward Odlum's health holds in his usual robust form. We believe God has assigned to him this task, and we believe God will carry him through to a successful completion of the same. When this book is in the hands of the reading public it will no more be a question as to how Israel history shall be reconstructed. But for the final editing of the material, and preparing it for the Press, that is a task now well forward. We are speaking of data now assembled, and not dreaming of something which might possibly be brought to pass. In the meantime the question stands: How shall we piece together Israel history to the days in which we live?

There are many contributory sources of information. Each such source constitutes a field of research. First comes *the plain history of the Bible.* This is Book I of the study, and it brings us down to 721 B.C. Next comes the field in which has been hidden for ages the history of the Asiatic civilization, included amongst which is the history of Israel during its Asiatic domicile. Archæologists are uncovering the history of ancient Asia in a wonderful manner. Tablets and inscriptions, while giving general Asiatic history, include the priceless information of *the many synonymous names under which the people of Israel existed or travelled.* These furnish a key to the early European histories, written by Greek and Latin historians. This is Book II.

Armed with the glossary of names furnished by tablets and inscriptions, ancient histories become luminous with information concerning the Israel peoples. This is Book III.

These early histories so illuminated again furnish the key to *mediæval history*, and lead up to *modern history*. This is Book IV.

Many are working at this task from the viewpoint of Israel history; and every indication leads directly in the line of the marching orders of Israel *from Babylon to the Isles*, that is to say, *the British Isles*, as the centre of organized Israel.

ANNIVERSARY MEETING.

SPEECH BY MAJOR J. KNOWLES, O.B.E.,

PRESIDENT, B.-I.-WORLD FEDERATION, AND OTHERS, AT HEADQUARTERS, ON 23RD JUNE.

TO-DAY is the 36th Anniversary of the Prince of Wales' Birthday. I know I speak on behalf of everybody here when I say that we are very proud of our Prince. He stands a splendid example to the youth of this country and of the world. He does his job magnificently and always maintains the prestige of the British Royal House. The Americans admire our Prince, and many of them have been heard to say that he is as much their Prince as he is ours. We wish him every possible good wish to-day and always.

To-day is also the Anniversary of the Opening of these Headquarters.

I think you will agree that since we have been here our Movement has advanced in a way no one could have foreseen. I think I may say we are now known throughout the English-speaking world and in many foreign countries as well.

Since the opening of the recent Press campaign which you have all seen in the papers, the Secretary-General has been simply overwhelmed with callers, and has been hard put to it to deal with the correspondence that has come in. He will be speaking to you about it, and will tell you of the work he has been called upon to do.

I am sure that we are extremely fortunate in having the Bishop of the Falkland Islands here this afternoon. We are very grateful to him for sparing time to come and speak to us, and we extend to him a very hearty welcome.

We are very glad, too, to welcome the Rev. John Complin from Australia, who will also be speaking to you presently. He has just recently retired from being in charge of the Central Baptist Church in Sydney, one of the oldest in Australia, and we are very glad he is able to be here this afternoon.

Ladies and Gentlemen, I am sure you would like us to send a message to His Royal Highness, the Prince of Wales:—

"All the members of the British-Israel-World Federation respectfully wish your Royal Highness many, many happy returns of the day."

Now we are to have the pleasure of listening to a gramophone record of a speech by the Prince of Wales himself.

(Gramophone record followed, kindly lent by Rev. Sparshott Johnson.)

I am sure you will agree that the Prince of Wales in those few words put the British character as clearly and as well as it could have been put. We pride ourselves in this country on playing the game. I hope we shall all do that to the best of our ability.

Now, Ladies and Gentlemen, before I call on the Bishop, the Secretary-General has a few words to say.

MR. HERBERT GARRISON:—

My dear Mr. President, my Lord Bishop, Ladies and Gentlemen, what I have to say to you will be a surprise to some, not to all. This happens to be the birthday of the President of our Federation as well as the birthday of the Prince of Wales. Now, it is not everyone who can have the honour of having a birthday on the same day as the Prince of Wales; I may tell you that, in my judgment, our President is well worthy of that

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honour. All of us agree that he is the best President we have ever had, and we do not want any other. I feel it would be suitable at this juncture that we should by a standing vote wish our noble President many, many happy returns of this day.

MAJOR KNOWLES :—

Ladies and Gentlemen, I thank you all for the kind way in which you have received this speech by Mr. Garrison. I am sure I am very grateful to you for the kind way in which you have always treated me, and you know I take a very keen interest in this Federation.

THE BISHOP OF THE FALKLAND ISLANDS :—

Mr. Chairman, Ladies and Gentlemen, I suppose the first thing I ought to say is that it is Mr. Garrison's birthday to-day, but I cannot say that quite, but I *will* say that it *might* be his birthday, for he looks younger than ever, and I was quite surprised to-day to see him looking so sprightly and I told him I thought he was getting younger instead of older. I come here this afternoon with an apology, because, having been away so long in South America, where we are outside the run of things, I come back feeling a rather ill-informed British-Israelite. To presume to get up here instead of sitting at the feet of someone else I consider to be a piece of presumption on my part, and yet at the same time it might not be useless for such as I to add his little testimony to what he feels. In a Roman Catholic country like South America there are great difficulties. I have given a certain number of lectures, and at the first two or three there were a certain number of Chilians who could understand English. I found these people saying, "You are not the only pebbles on the beach." Unless we can put it carefully we are likely to do harm. There is a great responsibility in the matter. From one point of view it is easy because there is a great feeling in foreign countries that there is something strange and curious about the ideals and life amongst them of our great race ; because of the fact that we seem to be in our ideals and practices above most other people. We had just now a mention in the Prince of Wales' speech of the integrity and justice and so on of our race, but you have to live in a foreign country to know that we are the only people in the world among whom there is the justice that is in this country. I said to a man who ought to know better (and he had lived most of his life in Chili), talking about some buildings he was erecting, "Your buildings are not getting on." "No," he said, "I have a dispute with the contractor, and I am afraid it will have to go to arbitration." "That will be the best thing," I said. He said, "But I cannot get the right arbitrator."

I said, "But an arbitrator is a man who holds the scales evenly balanced in his hand." Then we got talking about justice in England in our Courts of Law. If you are a prince or a pauper, you get justice. "Oh yes," he said, "but you can square an English judge all right." "Can you ?" I said. "Yes," he said, "there are fifty thousand ways you can square a judge." I said, "You try. You cannot square a judge in any shape or form in England."

Well, now, I wish this great Federation unbounded prosperity. I would lay down, as we all had to lay down in our early days of Euclid, axioms. There are six points that we have to consider :—

1. To draw the great difference between Israel and Judah.

2. The British-Israel Federation exists to prove the truth of God's Word. Now if we were out to prove that God was false or that there was no God at all, I could quite understand that God would not allow this great Federation to exist, but I cannot expect that our God is going to allow this great Federation to exist and put forth all these ideas and try to prove the truth of His Word on false premises.

3. In our search among the nations of the world we must expect to find Israel amongst the greatest nations. It is no good to try to prove that the Red Indians, Afghans, and so on, are Israel. It is laid down in the Scriptures that Israel is to be the GREATEST nation in the world.

4. While the Jews are before us, inasmuch as they rejected our Lord Jesus Christ and finally crucified Him, and therefore they are undergoing the penalty, we would be surprised if God would have altogether thrown over the section of the nation which had no part in the Crucifixion and which now have the commission to be His representatives under another name.

5. If Israel exists to-day, not only must the sons of Ephraim be the greatest in the world, but because of that they shall be open to suspicion ; they shall be open to jealousy. "Come and let us root them out." Certainly it is that our great Empire for some reason is regarded with suspicion in certain quarters. Whenever we put out something which we think might help things, the other nations say "What is behind this ?" I think the great object of Germany was, "Come, let us root them out of the land." We are always open to suspicion and jealousy, and you have that in the prophecy of Isaiah. Somehow we get out of it and then we are in something else, and so on. God is really ruling and directing the whole thing.

6. While the Church plays an important part in the affairs of the true Israel of God—for they are not all Israel that are of it, yet the nation has not been turned into the Church. It is only when taking these points and laying them down that we can proceed in arguing with others who do not know these things, to proceed on a demonstration and an argument to show that we are not merely just a nation that has risen up, but something placed in the world for a purpose. The world is not made up of a hotchpotch of nations, merely coming up and going down. All through the world's history God has been carrying out a great design. Do not get disheartened because people do not believe. You have been given this commission to evangelize. We are witnesses to other people, and they, whether they will hear or whether they will forbear, the trumpet has been sounded and the watchman has saved his own soul.

What a different thing our Church Councils would be if we only knew ourselves. When the prodigal son came back, he knew himself in a different light.

The other nations of the world feel they are in contact with the seed that the Lord has blessed. They think there is a supernatural power somewhere which keeps England up in a marvellous way. Let us thank Almighty God for His great blessings.

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I want to say something else now which I say with all the seriousness and reverence of which I am capable, "If we are not Israel, then God has stultified Himself." The Dictionary meaning of the word "stultify" is "to cause to appear foolish." If we are not Israel, God has exposed Himself to a charge of stultifying and that is taking the plain meaning of the words. Counsel would say, "What is the exact meaning the man in the street would put on these words? God is eternally true, and if these charges are true, God is not Eternal Truth. If He has failed in His purposes, something has come in and made Him alter His plans." "Behold, I will take the House of Israel from among the nations." If that has not been carried out and not going to be, we are dealing with an unfaithful God Whom we are called upon to serve and trust.

Now, my brethren, having drawn that hurried, but I think logical, conclusion upon the charge of failure on God's part, let us leave this part of the subject, but first let us bow our heads in humble submission to Him Who is the unalterable God.

If we say that the promises are transferred to the Church and that the nation has ceased to be, and the promises are now placed in the keeping of the Church, we are up against the Book. The idea is based on the New Covenant which we find in Jeremiah xxxi: "I will make a New Covenant with the House of Israel and with the House of Judah." It is in connection with this promise of the New Covenant that the importance of the distinction of the Kingdom is based. It goes on in the next verse: "I will put My law in their inward parts."

Supposing we were to accept for the moment that the promises are transferred to the Church, then we should be forced to the conclusion that God has broken up a more or less united people, loyal to King and Country, and created a disunited Church. The Gentile Church has made a lot of claims which people have accepted more or less and which our Church does not positively denounce. When you come to think that this great Empire has been allowed to exist, and yet broken up, and means nothing, that is rather a great thing to state and certainly a greater thing to expect. Breaking up is one thing; making, another.

What we want to cultivate in the pursuance of our subject, and in order that we may become more and more convinced of the truth of it, is faith in God.

There must be openness of mind. Just say to God, "Here I am. I am willing to receive any impression," and I believe God will make us see the truth. Let us remember that our intelligence is too finite. He knows what should be done, and it is not for us to criticize. Let us go out with determination to follow His lead wherever it may be. Remember that in all difficulties and uncertainties the eternal "God is thy refuge, and underneath are the everlasting arms."

REV. JOHN COMPLIN:—

My dear Mr. President, my Lord Bishop, Ladies and Gentlemen, after about 23 years' absence from the old land, I am here again and, honestly, I am smiling at so many that I have not met before that I think they must think I am taking liberties. There is such a warmth at the heart after so many years of absence. Though I belong to a wonderful country, Australia, there is no place like the Homeland. First of all I wish to convey to you the greetings and good will of the Sydney Branch. They have kept the flag flying and the prospects are good, and we hope that we shall soon be able to report to our Secretary-General here, whose name is fragrant as far as Australia, some wonderful developments.

I am delighted to be here to have the privilege of celebrating the birthday of His Royal Highness the Prince of Wales. I regard him, as you all do, as one of the noblest, most zealous and most successful advocates of British solidarity in the world. He came to Australia and brought the fragrance of the Flag and the Throne of this old Motherland and was acclaimed by the people as one of their very own, as he certainly is.

I rejoice particularly in being here this afternoon because I represent to some extent one of the Overseas Dominions which acquitted itself at least in no unimportant way in that time a few years ago when this old Motherland was facing her greatest time of peril I suppose in all her history.

We are a population there of about three-quarters the population of this colossal London of yours, about six millions.

OUT OF THAT SIX MILLIONS, 400,000

of the young manhood, counting the nurses (and they ought to be counted), 400,000 of the young manhood and womanhood of that population responded to the call to die if needs be for this great Flag. I have sometimes thought it seemed as if the old Motherland was a lioness in the forest in peril and raising herself she uttered a roar to the young lions in the forest glade. The call of this old Motherland stirred the hearts of the manhood and womanhood of the Dominions Overseas, and the world witnessed what I think was the most extraordinary phenomenon in the history of nations, the men of the British race foregathering, responding to the call of the old Motherland. They came ready to lay down their lives. Wherever the place of sacrifice was, there they gathered and, oh! how they acquitted themselves!

I was talking to a doctor in Palestine the other day and he was speaking about the Australian morale. He said: "Two signallers were left for signalling purposes while the main force went to engage a Turkish force. They happened, after the main force had gone, to look behind, and there, coming in the distance, was a party of 30 Turks under two German officers.

These two signallers had no weapons at all, and one said to the other: "What shall we do with this lot?" and his fellow said: "Take them prisoners, I suppose." Quicker than I can tell you, these two unarmed men dashed down on the party. The first knocked down one German officer and the other took the weapons from the one not injured. The Turks were sick of fighting Australians by that time. At that moment a doctor came up—I presume it was the doctor to whom I was talking—and they said to him: "Keep your eyes on these Turks. We will watch the two Germans." So the two unarmed men took the whole party prisoners.

One could go on telling story after story of the record that those young Australians attained, gathered from all sorts of secular callings, never taught the art of war, yet how they acquitted themselves! There was the other price paid by

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Australia. I will not mention more than the debt of over £100,000,000 ; I speak rather of the men—60,000—who went away in the pride of their young manhood and never returned, and the Secretary of the Returned Soldiers' Association said a few weeks ago another 60,000 had died as a consequence of what they suffered in the great ordeal of the War.

One of the last letters I received just before I left Sydney was from a lady who lives in Wellington. She said, " I see by the newspaper you are going to Palestine. I would like you to go and see the grave of my boy. I do not think you remember him, but when you had your mission here a few years ago, Victor took his stand for the Lord Jesus Christ. He never went back. When the War made its appeal, he volunteered. He was killed in action in Palestine. I would like you to go and see his grave." It was my privilege—though I confess my eyes were wet with tears—to go to the war cemetery there where Titus raised his standard in A.D. 70, at the destruction of the city, and amongst the long rows of gravestones erected to the memory of those young men and a few nurses, I read the name : Trooper Victor Turnbull, age 19 ; then the words that his mother had asked them to have cut in the stone, " Called to higher service." His sacrifice is one item of the great price that Australia paid on behalf of the old Motherland.

I am sorry that some good people look askance at me because we can see in this connected family something better and Divine than appears on the surface. Surely intelligent men and women who read their Bibles, and look out from the sacred page on the nations of the earth, can realize there is something different in the English-speaking race. Surely they can see we are not like the other nations, France, Germany, Italy, and so on. When a man is about to build him a residence, he makes a plan and in his plan you will see each room and what its purpose is. Surely the great God, the great and Sovereign Architect of this world and the nations in it, never made the world and its history without a plan. Moses in the Book of Deuteronomy tells us that the Almighty conditioned the other nations of the earth on the number of the Children of Israel, and St. Paul tells us in the Book of the Acts that God ordained not only the place the nations should occupy, but the duration, the period during which they would exist. I believe that there is a great Sovereign Authority behind the nations. I believe, although we have so often failed Him, " There is a Divinity that shapes our ends, rough hew them how we will." God is overruling. What was behind this gathering to the colours ? How can you explain it except from the fact that the great Sovereign God was moving by His Spirit in the hearts of the manhood of the race. Some men of our Australian Force were not saints, but in that 400,000 men were the cream of the Australian Commonwealth. I think of a certain minister. He had four sons, the youngest was at school, too young to respond to the call. The others rallied to the colours and never came back. I spoke with a brother Methodist minister in New South Wales during the War by the name of Murray. He said, " I am going to the Front. I will not go as a chaplain because they say there is a gap between the men and the chaplain, and I want to help the men ; so I am going to enlist as a soldier and go down into the trenches and share with them whatever they suffer." The last heard of that saint and soldier of God is this. He was lying wounded on No Man's Land. They had driven the Germans back. The stretcher-bearers came and were about to take him up, and he pointed to a man a little further on and said, " He's worse than I am. Take him first." So they took him. Before they could take Murray, the Germans were over that spot again and he has never been heard of since. There could only have been such a tremendous response in the world by the Sovereign power of God working through the lives of this British race.

I wrote a poem on one occasion that I would like to recite to you before I conclude. Just imagine yourselves Australians. I call these the watchwords of the British because they are British people in Australia :—

AN APPEAL TO AUSTRALIANS.

WATCHWORDS OF THE BRITISH.

Children from far Western Waters,
Offspring of an Island Home ;
Called to fill these ancient* Southlands
Where the British Flag has come ;
Bred from out a mighty Past—
GRIP YOUR WATCHWORDS, HOLD THEM FAST.

" OPEN BIBLE," " PREACHED GOSPEL,"
" CONSCIENCE BY NO MAN CONTROLLED,"
" RIGHT OF SPEECH," " FREEDOM OF WORSHIP,"
By God's grace these must we hold.
Motherlands ! Ye gave us these—
We will die ere they shall cease.

By the Martyr-Fires for Conscience,—
By the blood your Fathers shed ;—
By their age-long upward battling
Where the Form of Freedom led,—
Hold to all the good they won,
Stand for Truth the Champion.

In the Commonwealth of Nations
On the Australasian Lands,
There shall rise a happier People
Through the labour of our hands ;
Reaping from the potent Past
Truths and Triumphs that shall last.

Praise we God, Who gave us being
Where the Flag of Britain flies ;
Praise Him for His Gospel's teaching,
And the heart's true sacrifice ;†
To our watchwords ever true
God we'll praise, His will we'll do.

I like to think of the picture of the old mother lioness surrounded by the young lions of the Dominions, and please God, these united, shall maintain this Flag and this Nation in her predominant place amongst the nations of the world. Thus shall we have peace on earth and good will amongst men.

* Geologists believe Australia to be the oldest land surface of the globe.
† " A broken and a contrite heart, O God, Thou wilt not despise."

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I rejoice to be here, dear friends. I beg you to be encouraged. The future is rich with promise. We know the will of God with our nations in all parts of the world. Our security and prosperity lie in a willing response to the Sovereign purpose of God as His witnessing Nation foretold in the pages of that Book, which, partly national and partly individual, is a Lamp for our feet and a Light for our path.

MAJOR KNOWLES :—

You have shown by your applause how much you enjoyed that address. I am glad Mr. Complin is not returning to Australia for some time, and I hope we shall have the pleasure of listening to him again.

I will now call upon Mr. Garrison.

MR. HERBERT GARRISON :—

My dear Mr. President, my Lord Bishop and dear Friends, I have been specially asked to make a statement this afternoon with regard to our recent Press Campaign.

For years past we have had a great desire to get something into the public Press that would arouse the attention of their millions of readers, but how to accomplish the task was the problem, and the way did not seem clear nor the money to be in sight. Now, a very wonderful thing happened on New Year's Eve last. The Rev. Pascoe Goard was with us upstairs, where Mrs. Garrison and I had been looking after him. I had to post some letters for the midnight mail and Mrs. Garrison and Mr. Goard said, " Do be back in time to hear the Westminster chimes ring in the New Year." I went out and posted my letters and cleared the letter-box. (Laughter.) I mean our own letter-box inside our front door. Among the letters there I found one the handwriting on the envelope of which I knew. I brought the letters upstairs and quickly opened that one and, just as I opened it, the Westminster chimes were ringing in the New Year. I was delighted to find that this letter from my good friend—a member of the Federation—was an offer to supply—I must not mention the sum or the gentleman's name—a very large sum of money if Mr. Goard would write an article for the public Press on British-Israel, setting forth our teaching, and his suggestion was that the money should be spent in getting it into a certain paper. We both wrote and thanked him for the offer, and Mr. Goard said he would endeavour to carry out the gentleman's request and write such an article. I must tell you that for a long time Mr. Goard pondered over this matter.

I want you to understand that it is quite a different thing writing articles for THE NATIONAL MESSAGE and writing such a Manifesto for the daily Press. In view of the large sum of money offered, naturally we thought it was due to the donor and to our Cause that it should be a very carefully-drawn statement, thoroughly well thought out. Mr. Goard got no guidance for a time, and weeks went by until one day

HE GOT THE INSPIRATION

and began to write. It is a very long story and I cannot fully describe it. He wrote and re-wrote again and again. You may not realize the labour, care and thought put into it. At last came the time when he must start for Canada. The final draft was ready. " I want to take it with me," he said, " and study it on the ship. I may get more thoughts. I will send it back to you from the Gulf of St. Lawrence." He sent it back with certain pencilled alterations, writing me : " Edit it and do with it what your judgment dictates." I had it re-typed, and after that I made more alterations and rearranged headlines. In this I had the help of Mr. Heaver.

Then came the question of starting it on the Press. I called in consultation the donor and told him my ideas and he gave me his ideas.

I said my judgment was that the first paper should be *The Times*. He said, " I agree, but can you get it in ? " I said, " I may have difficulty, but I will have a shot at it." It went to *The Times*, was read by the Editorial Department, as well as the Advertising Department, and they rang me up and started to ask questions.

After-events showed my answers were considered satisfactory, though I could not be sure at the time. I confess I had some anxiety and I did not sleep overmuch that night, but when the morning came it was a great relief and joy, and my heart was full of thanksgiving to find our Manifesto in

THE LEADING PAPER OF THE WORLD.

(Applause.)

Metaphorically I sat back and waited (only metaphorically, mind you). The other papers, I felt sure, would now send to me, I should not have to go to them ; and so it proved. I made up my mind it should go in many more. Early that morning the rush began. Pressmen started 'phoning and calling. I have had scores of them here from that day to this ; four and five at a time, some waiting as long as two hours. If we had put it in all the papers we have been asked to put it in, we should have needed an enormous sum of money.

Every man was received cordially and lengthy interviews given. They all considered the Manifesto to be of national importance, and some said : " By far the finest they had ever seen in the Press."

Now, there is another story which I can only tell in code form. There is a certain paper the Manifesto has not yet been in, and you will be astonished if you see it there. They have rung me up several times and then their manager came and said, " We want to publish that Manifesto." I said, " Really ! But I thought so and so." He said,

" NO, NO. WE ARE PATRIOTIC ; WE WANT IT."

" Look," I said, " I have spent all the money, but stay, I will speak to a certain gentleman and we will see what will happen." I have since spoken on the 'phone to that gentleman and he is coming here to-morrow. I predict you will see the Manifesto in that paper within a few days, and it has an immense circulation.

I have a box full of Pressmen's visiting cards. These men have had British-Israel up to the brim. I followed the policy of treating every one with courtesy, making them feel at home for an hour or two while I unfolded the story of British-Israel. They asked questions which I was happy to answer.

They said, " What a wonderful story ! What fine Headquarters ; what a position and what a staff ! We had no idea ! "

THEY HAVE SEEN THINGS IN A NEW LIGHT.

Can you understand the meaning of this Manifesto going into 21 papers and coming under the notice of millions of

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people? It has meant a vast correspondence. We anticipated that and laid our plans accordingly; all the standard reply letters and all the printed matter, and Special Numbers of THE NATIONAL MESSAGE, were ready. In most cases the enquiries have been answered the same day, and I have personally signed every letter.

The Bishop says I look younger. Well, it is a joy to work for the Lord in connection with this Movement. Correspondence has come from Europe, Asia, Africa and America. We have had telegrams of congratulations and cablegrams from abroad. Here is one to-day from India :—

"SEND ME 50 DOZEN MANIFESTOS. CONGRATULATIONS. PRAYERS FOR SUCCESS."

Some have been cabling from Africa and America. Presently we shall be hearing from Australia and New Zealand.

We had 10,000 reprints from *The Times*, but it should have been 20,000. We must order a further supply.

Now, I must tell you that the big sum given by the original donor was added to by another generous supporter—a Life-Member, and further supplemented by others, all of whom wish to remain anonymous.

I want you to realize that this Manifesto has put British-Israel on a higher platform than it ever occupied before. It is being talked of in clubs and trains and business-houses all over the country. I have that from business men. It is going on and on, and we shall never know the full result. I want to suggest to you, Mr. President and dear Friends, that it would be manifestly fitting and, I feel, in accord with your wishes that we should from this meeting send a message to the Rev. Pascoe Goard and thanks for the vital part he has played in this great Manifesto. (Applause.)

MAJOR KNOWLES :—

I am sure we are all in accord with the last suggestion made by Mr. Garrison. There is one thing he forgot to tell you, that is, we are the only religious organization that has ever had the courage to take a whole page of *The Times*, to say nothing of all the other papers.

REV. ARTHUR PRITCHARD, M.A. :—

I have here a copy from *The Times* newspaper with our Manifesto. I have read this I do not know how many times. I want to drive home one point this afternoon—the sentence near the end of the Manifesto :—"Men of faith, put your spiritual power and influence into the driving power of this Movement." It seems to me this is the message for us here. This is the message for you, keen, convinced British-Israelites. You are men and women of faith.

"Put your spiritual power," prayer power. I think Mr. Garrison is being held up by prayer. I do my best for him in this way. I should not have been here to-day unless he had sent me a telegram to come.

I do a lot of work for British-Israel quietly, and I am accumulating matter which I hope I shall be able to use when I can devote my whole time to British-Israel.

I want you to pray for Brother Goard every day; I do. I follow him in his travels and work and in his wonderful articles. Pray for THE NATIONAL MESSAGE every day. Pray for the Secretary-General and for all our workers.

Let us make a point, on this anniversary of the opening of this wonderful building, of resolving that we will put our spiritual power in this Movement.

There are five words in the Greek in the last chapter or the General Epistle of James. I won't quote the Greek. "The effectual fervent prayer of a righteous man availeth much." We belong to the righteous nation. The effectual fervent prayer of a righteous man or woman availeth much in its working, so I conclude by quoting this sentence to you and myself again :—

"Men and women of faith, put your spiritual power into the driving power of this Movement."

The meeting concluded with the Benediction, pronounced by the Bishop of the Falkland Isles, and the National Anthem, after which a large company took tea in the Library and enjoyed social converse.

WEEK BY WEEK.

BY A. R. H.

IF LONDON is the heart of the EMPIRE, then ST. PAUL'S CATHEDRAL is the heart of the CITY of LONDON. Its DOME dominates the CITY and its GILDED CROSS proclaims to the WORLD the faith that has inspired the history of our RACE.

It is not pure coincidence that ISRAEL-BRITAIN'S NATIONAL CATHEDRAL should be named after PAUL,

APOSTLE TO THE GENTILES.

That actually he preached on LUDGATE HILL [1] is more than likely. That, of all his contemporaries, he knew more regarding the "*mystery*"[2] of the "*blindness*" and temporarily "*cast-off*" condition of the bulk of the ISRAEL PEOPLE is practically certain. As APOSTLE to the GENTILES, PAUL can hardly have failed to be fully conversant with the significance of ISAIAH'S prophecies regarding the ultimate "gathering" of the "cast-off" ISRAEL PEOPLE into the ISLES of the SEA.

PAUL was a great champion for the so-called "Gentilized" ISRAEL-PEOPLE, as witness his spirited defence in the challenging declaration :—"*Hath God cast away His People? God forbid. God hath not cast away His People which He foreknew.*"[3] He is truly one of us, as witness his declaration of race and nationality :—"*For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*"

Special interest then centres around the occasion of the reopening of ST. PAUL'S CATHEDRAL on June 25th, when, with stately ceremony and in the SOVEREIGN'S presence, the successful conclusion to seventeen years of labour in renewing the structure and foundations, was commemorated.

And *The Times* exactly captures the right outlook on the matter when it says :—"Vast labour and expenditure were bestowed not merely to preserve an ancient building, desirable though that was. The restoration of the material fabric implied the inauguration of new spiritual activity. ST. PAUL'S has been restored, not merely as the shrine of departed heroes or as the scene of memorable events, *but that its work and witness may serve this and future generations, that it may relate the visible with the invisible, that it may help to keep the capital, the nation, and the Empire in touch with*

THE KINGDOM OF GOD.

[1] See "The Lost Chapter of the Acts of the Apostles," obtainable of the Covenant Publishing Co., 6, Buckingham Gate, S.W.1. Price 1½d., post free.

[2] Rom. xi, 25. [3] Rom. xi, verses 1-2.

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Such seems to be the essential meaning of the ceremony which takes place to-day."

This is a step in the right direction. But what a climax it will be when as a nation we make the great discovery that the visible and the invisible are not only "in touch" one with another, but they are "one." What a day when we nationally awaken to the fact that the NATION and EMPIRE of which we are members and citizens, and the KINGDOM of GOD, are potentially equipollent—one and the same.

"Whatever its failures and difficultics, the CHURCH to-day is very much alive," says *The Times*. "Men and women everywhere are regaining the conviction that the spiritual element is of supreme importance, and that

THE CHRISTIAN FAITH

is the sure foundation of well-being for an individual, a NATION, or an EMPIRE."

How true. But the CHURCH must learn to preach the GOSPEL of the KINGDOM[4] before it can hope to fan this spark of good and intelligent faith into a flame of strong conviction and consuming desire.

* * * *

The pageantry of public ceremony in ENGLAND is uniquely rich in spiritual significance. Not only do we live in days when the hidden meaning of the symbolism is being brought to light. We live in days when the consciousness of our racial mission and destiny is becoming more and more articulate.

As we look on the pageantry and symbolism in connection with this great occasion and compare it with the spirit of the message from the ARCHBISHOP of CANTERBURY, we cannot fail to be impressed at the harmony which exists between the two in their common witness to the dawning vision of the KINGDOM.

On arrival at the CITY BOUNDARY marked by the TEMPLE BAR,[5] their MAJESTIES the KING and QUEEN are met by the LORD MAYOR and the ceremony of the presentation of the CITY SWORD[6] takes place.

The following is the extract from the Order of Ceremonial issued by the CITY REMEMBRANCER:—"On the arrival of their MAJESTIES, the LORD MAYOR and all the members of the Deputations will uncover. The SWORD and MACE will be reversed. The MARSHAL will remain mounted. The LORD MAYOR, having received

THE PEARL SWORD[7]

from the SWORDBEARER, will advance, and, lowering the point of the SWORD, will surrender it to His MAJESTY.

"Upon the SWORD being returned by His MAJESTY, the LORD MAYOR, Aldermen, Sheriffs and Commoners will at once return to their carriages, and precede the Royal carriages to the WEST ENTRANCE of ST. PAUL'S CATHEDRAL.

"When the procession from TEMPLE BAR arrives at the CATHEDRAL, the Aldermen and Commoners of the Deputations will be conducted by the

SWORDBEARER AND MACEBEARER[8]

and the City Marshal to their seats, the Commoners under the Dome and the Aldermen in the Choir. The Swordbearer, Macebearer and City Marshal will wait for the LORD MAYOR at the foot of the Chancel Steps. The Lord Mayor, bare-headed, carrying the Sword erect, facing the Royal carriage, with the Sheriffs behind him and the Remembrancer behind him, will await their Majesties at the foot of the steps of the Cathedral.

"When their MAJESTIES have alighted, and after their reception by the BISHOP of LONDON and the DEAN and CHAPTER of ST. PAUL'S at the WEST DOOR, a procession will be formed . . . . The LORD MAYOR bearing the PEARL SWORD, their MAJESTIES the KING and QUEEN, supported by the BISHOP of LONDON and the DEAN of ST. PAUL'S, will be conducted to the Royal Seats under the DOME, where the LORD MAYOR will lay the CITY SWORD on the table before the KING.

"The REMEMBRANCER having conducted the Sheriffs to their seats in the Choir, the SWORDBEARER, MACEBEARER and CITY MARSHAL will then conduct the LORD MAYOR to his stall in the Choir."

H.R.H. PRINCE DAVID of WALES together with H.R.H. THE DUKE of YORK accompanied their MAJESTIES the KING and QUEEN to the CATHEDRAL. Thus, with fitting Kingdom-ceremony were the Royal representatives of the DAVIDIC THRONE conducted to the assembly of thanksgiving.

THRONE, KINGDOM and CHURCH are each and all worthily represented in the procession, for no fewer than 160 ARCHBISHOPS and BISHOPS are present and walk from Crypt to Choir during the singing of the processional hymn: "*Blessed City, heavenly Salem.*"

Commencing on this highly spiritual level the service reaches its climax in a call to dedication and service:—"I bid you welcome to our CATHEDRAL CHURCH of ST. PAUL on this day of completed restoration," comes the voice of the Dean echoing through the aisles and arches, "asking you to join with me in earnest thanksgiving to ALMIGHTY GOD, Who has inspired and guided this work through long years, and has brought it to an end.

"Here, in our MOTHER CHURCH OF LONDON, I call upon you to dedicate yourselves afresh to the LORD CHRIST,

HIS KINGDOM AND HIS CAUSE,

pledging your whole selves, body, soul and spirit, to the honour of HIS NAME, the

SOVEREIGNTY OF HIS RULE,

and the fulfilment of His Will, in loyalty and singleness of heart."

[4] See Matt. xxiv, 14. Ferrar Fenton and Authorized Version.

[5] It is significant that the English Legal Profession—a leading branch of the Levitical secular priesthood—should have chosen as their quarters the deserted groves of the Templars, and as the famous historian Trevelyan puts it, "study in their own Inns of Court, half-way between the commercial capital at London and the political capital at Westminster, a geographical position that helps the English Lawyer to discover his true political function as mediator between Crown and People." It is fitting then that the Temple Bar should be chosen as the particular site where the Pearl Sword of the Kingdom should be ceremoniously surrendered to H.M. the King—as representative of the throne of David—by the citizens of London, on each occasion that the King visits the City.

[6] This sword was originally presented to the City by Queen Elizabeth, A.D. 1571.

[7] The Pearl is a symbol of the Kingdom.

[8] The Mace is our modern equivalent of the Cross-sceptre or staff traditionally carried by John the Baptist and is symbolical of Divine universal victory. See Waddell's "Phœnician Origin of Britons and Scots."

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Surely here we have signs that the CHURCH of CHRIST is beginning to awaken to the fact and significance of the reality of existence of the KINGDOM OF CHRIST. The CHURCH at last is beginning to sound the Kingdom-call in no uncertain voice but with full insistence and authority. May the impetus in this direction be accelerated. Multitudes are waiting for the signal and only need strong leadership, when we shall find them rushing forward to take the KINGDOM of heaven by storm. They believe in the *invisible* kingdom. They only need to be shown the *visible* KINGDOM and the triumph of faith will be complete.

In our Lord's day His People were so obsessed with the fact and reality of the visible, material KINGDOM and NATION that they could not "*see*" the kingdom of heaven. They could not understand that every *outward* physical manifestation must have an *inward* spiritual counterpart. The physical kingdom-nation they thought to be the *only* reality.

To-day, His People are so obsessed with the idea that the kingdom of heaven is *within* them that they forget that it is also *among* and *around* them. They cannot understand that every *inward* spiritual reality must have an *outward* material manifestation. They cannot *see* the *earthly* kingdom-nation. They think the spiritual kingdom to be the sole reality.

But the two are "one." The kingdom of heaven and the kingdom of God are the inward and outward manifestations respectively of one great supreme reality. And the CHURCH and EMPIRE operate respectively in their several realms of influence. The CHURCH is responsible for keeping pure and inspiring the inner, psychic, spiritual and mental life of the KINGDOM. The EMPIRE is responsible for building up the visible, material framework of the KINGDOM in conformity to the ideal design.

Just as the boundaries of the KINGDOM OF GOD on earth are ever being extended to embrace all mankind, so the influence of the CHURCH is ever being advanced to encompass the boundaries of the KINGDOM.

Both CHURCH and EMPIRE are vital organizations, devoted to the same ultimate object, the restoration and perpetuation of the full DIVINE SOVEREIGNTY in the WORLD.

The Lord's Prayer, with its crowning affirmation: "Your Kingdom *must be being* restored" (*Ferrar Fenton* Version), clearly indicates the gradual nature of this process of development. The climax will see the boundaries of Church and State become conterminous.

As the ARCHBISHOP of CANTERBURY eloquently puts it in his recent message :—"The CHURCH and

THE REALM OF ENGLAND [9]

have grown together, *and the ways of their growth have a most striking similarity*. Beginning with a few trading settlements or military stations, *planted it would seem almost by accident in widely scattered parts of the world*, the BRITISH EMPIRE is emerging on the stage of history as

A GREAT COMMONWEALTH [10]

of Free and Self-Governing Nations. There is no fixed Imperial Constitution. The bond is one of spirit, of common memories and traditions, of common allegiance to the CROWN.

"So the old CHURCH of ENGLAND has within a century spread swiftly and steadily across the seas. Where once there were only a few isolated and scattered missionary dioceses, there is now a community of free and self-governing Churches in all parts of the WORLD. Within this

COMMUNITY OF CHURCHES,[11]

as within the BRITISH COMMONWEALTH of NATIONS, the bond is spiritual—a common Faith and Order, common memories and traditions, a common reverence for the MOTHER CHURCH of ENGLAND and the ancient SEE of CANTERBURY. But no uniform ecclesiastical rule is imposed. The unity is spiritual and free."

Referring to the great company[12] of BISHOPS (300 in all) who are coming over for the forthcoming Lambeth Conference, the ARCHBISHOP says :—"I ask all Christian people who may read these words to pray that GOD may guide these men, coming from all parts of the earth and charged with responsibilities so grave, in their deliberations, so that the CHURCHES which they represent may set forward the

CAUSE OF HIS KINGDOM

throughout the WORLD."

Just as the BRITISH KINGDOM by virtue of its miracle constitution represents a political nucleus which every nation under heaven can freely join, so to-day, the CHURCH of ENGLAND represents an ecclesiastical nucleus which every Christian organization on earth can freely join.

Nations do not surrender anything of their freedom or character by association with the KINGDOM. They bring their own peculiar glory *into* it.

So with the outside churches joining the parent ISRAEL CHURCH of BRITAIN. For the universal CHURCH of CHRIST is wider than the nucleus around which it radiates. And the coming recognition of the visible centre and nucleus will give spiritual unity the tangibility necessary for purposes of true reunion. Moreover, it will give living witness to the fact that *all* who are *in* CHRIST—no matter what nationality they may be—become by adoption, Abraham's seed, and heirs, with the racial seed of ABRAHAM, of the promises.[13]

As for the racial seed, it is not sufficient for them to say "*We have Abraham to our father.*"[14] GOD can raise up seed of Abraham from the very stones and dust of the earth. We too must be born again[15] and become a spiritual seed.

Thus we catch a glimpse of the radiant vision. For with CHURCH and KINGDOM working together in unity the day must shortly dawn when the kingdoms of the WORLD will, one and all, become the KINGDOM of our LORD and of His CHRIST.

[9] The significance of the word "Realm" was revealed during a debate in the House of Commons (15.3.27) when Sir A. Hopkinson brought forward the information that according to a dictionary the word "realm" means "a kingdom." "It goes on to say 'the Kingdom of Heaven,'" claimed the honourable member, concluding his remarks with the testimony, "I do not know whether that is applicable but the British Empire is the nearest we can get." This is a splendid commentary on Dan. ii, 44.

[10] What a commentary of Gen. xxxv, 11.

[11] The Bishop of London in his address quoted words from the last sermon of a great scholar and historian forecasting the great destiny of the English Church: "Under the Church which has the historic Orders in one hand and the Open Bible in the other, Christendom will one day be reunited." "In every part of the world," commented the Bishop, "this is coming true."

[12] Including Bishops from the Churches in the United States of America described by the Archbishop of Canterbury as sharing "the same tradition, the same spirit."

[13] Gal. iii, 29. [14] Luke iii, 8. [15] John iii, 3–8 and Rom. ix, 6, etc.

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DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—X.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

THE CALL OF ABRAHAM.

"*I have called thee from Ur of the Chaldees to give thee this land.*"

A great statement! The Lord called Abram to become the father of a great nation, hence the necessity for a *national habitat*. And lo! here in the land of Canaan is God's choice of all the earth. It is His gift to Abram and his seed for a home in which a strong and populous group of nations could be developed for a great world work.

The position is this: A called man! A promised nation! A given national home! And, later on, we read that the Lord gave this land *to Abram's seed* "*for an everlasting possession.*"

Therefore these coming people, the seed of Abram, were provided with all they needed for great national life and power.

LOT AND ABRAM.

Abram and his nephew Lot had their separate herds, herdsmen and business enterprises. Their servants quarrelled, and then Abram and Lot decided to fully separate so as to hold their own pasture lands.

Lot was given his choice, and, as a selfish young man, he selected what he deemed the best of the land.

He, the younger, should have said to his uncle, "You are my senior, and so I wish you to make choice."

He settled in the lower plains of the river Jordan and Abram took the hill country.

Lot did not care about the *Lord's promise of that very land to Abram and his seed for ever*. He determined to have it, and so took it when Abram magnanimously gave him his choice.

LOT—SODOM—MOAB—AMMON.

In due time the cities of the plain were so rotten with sin of the foulest sort that they were doomed to destruction by *fire, not by water*. Lot and his family had to get out, and out they went. When the destruction was complete, Lot and his daughters had to leave the Promised Land, cross the Jordan eastward and *settle in another land*.

Thus, then, the land was left to Abram, and selfish Lot departed. His sons Moab and Ammon knew the history, knew that Lot had claimed that lower Jordan Valley, had lived in it, and through fire was forced to flee away from it eastward. Knowing thus, in later ages they determined to conquer and own that very land.

But all in vain! The Lord had given it to Abram and *his seed for ever*, and therefore Moab and Ammon had to get out and stay out. This is clear, final and very simple. It puts the Sodom-Gomorrah story in a new and wonderfully clear outline. This an indication of how God stands by, and assures the fulfilment of His given Word.

THE ENLARGED GIFT TO ABRAM.

Genesis xv: "In the same day the Lord made a covenant with Abram, saying: Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

This was indeed a large land grant running into millions of square miles of rich territory. It was given to Abram's seed, not would be given, but "*I have given.*" In the mind of the Lord it was a finished act, though the actual occupational possession did not take place fully before the Great War of 1914-1918, when all that land *passed by Mandate to Britain and to no other nation.*

Here, then, is a promise hung up in the air for about 3,800 years before it was fulfilled. A long time to wait, but the waiting was not in vain.

In Great Britain this promise was made good, and the gift to Abram's seed is effective while I am writing these pages. And we, now living, have seen the process of fulfilment.

ABRAHAM—SARAH—ISHMAEL.

God had promised to Abram unlimited blessings, especially to his descendants. And lo, Abram has no child. In desperation, he takes a second wife and Ishmael his first son arrives. Later comes Isaac by his first and real wife Sarah. To Ishmael is given Arabia and important promises of blessings, but the chief blessings are reserved for Isaac. Of Ishmael it was said, *He shall dwell in the presence of his brethren,* and *so Ishmael never became a migrant from the Promised Land.* This in itself is a marvel.

MONUMENTS: OLD AND NEW.—II.

By GEORGE BEALBY.

MEANWHILE Jerusalem remained comparatively undisturbed; for Sargon, having accomplished his purpose in the destruction of Samaria, did not proceed further southwards, but returned in triumph to Assyria. King Hezekiah of Jerusalem did not come into collision with the armies of Assyria until the invasion of Sennacherib, eight years after the fall of Samaria (2 Kings xviii, 12). The city of Jerusalem survived even this devastating onslaught, and the Jews escaped the debacle that had overtaken the Northern Kingdom for some hundred and thirty years, until Nebuchadnezzar, King of Babylon, took the city and drove the Jews into captivity, 586 B.C.

This calamity overtook Jerusalem twenty years after the glory of Assyria had been extinguished, and great Nineveh lay humbled in the dust. "And it shall come to pass that all they who look upon thee shall flee from thee, and say Nineveh is laid waste; who will bemoan her? Whence shall I seek comforters for thee? Draw thee waters for the siege, fortify thy strong holds: O, King of Assyria, thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them." (Nahum iii, 7, 14, 18.)

The combined Median and Babylonian forces brought all this to pass in 606 B.C., when the Assyrian Empire came to an end, and the grandeur of Nineveh was for ever blotted out.

* * *

The foregoing history is so familiar to readers of THE NATIONAL MESSAGE that it may seem superfluous to call

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attention to it here, and yet we may profitably pause a moment to consider the significance of some of these developments a little more closely. It is said that history repeats itself; possibly there is more in this remark than is generally supposed, for written history is the sure word of prophecy fulfilled. When Shelley said: "The past now stands before thee like an incarnation of the to-come . . . . . Look, lo! The coming age is shadowed on the past as on a glass," the poet was only re-shaping the words in Ecclesiastes: "The thing that hath been is that which shall be: that which hath been is now, and that which is to be hath already been; and God requireth that which is past." The exact details of future events are mercifully hidden from us, but we are told enough for our general guidance, and certainly sufficient to make us watchful as the prophetic Word is gradually unfolded before our imperfect vision.

To-day we are privileged to see what Daniel meant by the blessings attending the one thousand, three hundred and thirty-fifth day, but until Palestine was delivered from the grip of the Turk in the year 1335 of the Mohammedan Kalendar on December 9th, 1917, this passage had for ages remained obscure and difficult to understand. Dr. Grattan Guinness has pointed out that the beginning of this period of years dates from the Hegira in A.D. 622, but that Jerusalem was not captured by the Saracens until seventeen years later, so that we might look for a further confirmation of the prophecy in the year 1934; possibly it may be so, we do not know. We do know, however, that after the expiration of the great "seven times," or 2,520 years, from the time of the captivity in 721 B.C., the expansion and full development of the Israel Kingdom began to be manifest throughout the world. We have seen that in 606 B.C. Israel threw off the shackles of captivity, remaining no longer under the heel of Assyria, and moved northwards, a free and warlike people, among the countries of south-eastern Europe. (2 Esdras xiii, 39-47.)

The "seven times" reckoned from the date 606 B.C. brings us to the year A.D. 1914. The late William Reeve of Toronto (whose name is familiar to students of the Great Pyramid) says: "The writer identifies Germany with Assyria." That Assyria and other nations of the past are to have their counterpart in the latter days seems apparent from such passages as Isaiah xi, 11 and Zechariah x, 11. If this be so, we have the picture of Israel fighting to throw off the fetters of Assyria in 1914, as she first successfully did in 606 B.C. Furthermore, we have the endless repetition of Peace Pacts, Conferences and Treaties from day to day, all of which Isaiah says "shall come to nought" (viii, 10). The franchise has been so indiscriminately enlarged that men, women and children are all bent on having a hand in governing something or other, while amid the resulting chaos that prevails, we look in vain for someone to exercise the necessary leadership and authority required to meet the situation.

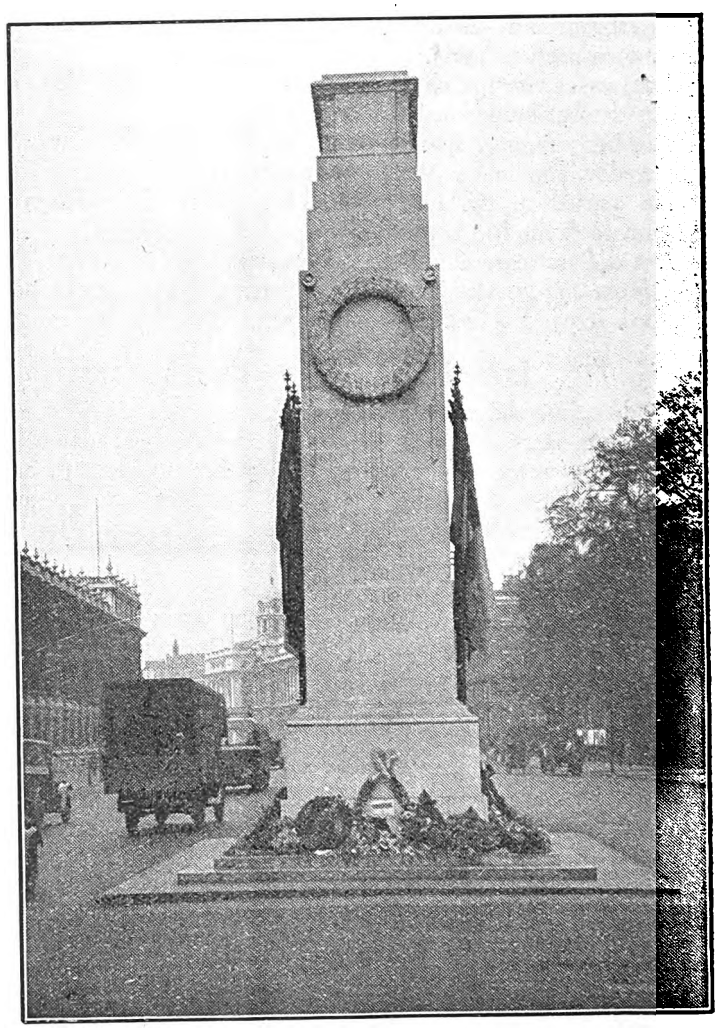
"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." (Isaiah iii, 12.)

The general feeling in Palestine at the present time cannot be said to be one of brotherly contentment, for the people of Judah seem to regard the entire country as exclusively belonging to them, raising the same cry they made over two thousand years ago: "Get you far from the Lord; unto us is this land given in possession" (Ezekiel xi, 15); but where they find any passage in the Scriptures to support such an assertion is very difficult to say.

Again, it is worth noticing that the capture of Jerusalem by Nebuchadnezzar occurred twenty years after 606 B.C., and if we add this number of years to 1914, we come to the same date, although derived from entirely different data, as the one pointed out by Dr. Grattan Guinness.

What this particular year may have in store for the future of Palestine we shall know before very long, but "no prophecy of the Scripture is of any private interpretation" (2 Peter i, 20); hence we must be content to watch the inspired Word slowly unfolding itself, as in due time it most assuredly will.

If we look upon the ancient obelisk of Shalmaneser III as a symbol of the approaching darkness about to envelop Israel in her captivity, may we not regard the other monument, erected in Whitehall "To the Glorious Dead," as the herald of her apotheosis and entry into the sunshine of a new Day, when the King of Israel shall take over the throne of David, with the government upon His shoulder, to establish it with judgment and with justice from henceforth even for ever?



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"For I am Father to Israel and Ephraim is my first born; hear the word of the Lord all 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 .... No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn ..... Since thou wast precious in my sight, thou hast been honourable and I have loved thee: THEREFORE WILL I GIVE MEN FOR THEE, AND PEOPLE FOR THY LIFE."

MR. HARRISON HILL'S NOTE ON MR. BEALBY'S ARTICLE ON "MONUMENTS: OLD AND NEW."

THE CENOTAPH: ITS SYMBOLIC MEANING.

"As of a lioness bereft of her young."

"Κενῆς σκύμνον λέαινης" (Soph. "Ajax," 986).

The origin and symbolism of the word Cenotaph will be interesting, perhaps, to readers of Mr Bealby's article. *Kenos* empty, and *taphos* a tomb (Greek). But kenos means not only empty, but bereft, and Liddell and Scott's Greek Lexicon adds this startling comment that the absolute meaning is "as of a lioness bereft of her young," and in support of this explanation gives a reference to the "Ajax" of Sophocles, line 986.

> Teukros.—"Then bring him hither with all speed, lest some foeman snatch him up, as a whelp from a lioness forlorn."

This translation appears in Professor R. C. Jebb's edition of the play as represented at Cambridge in 1882.

It is interesting to note that A. C. Benson (King's College) was one of the Chorus of Salaminian sailors, and Teukros was played by H. J. C. Cust of Trinity.

In looking this matter up, I have carefully compared four editions of Liddell and Scott, viz., the First, Fourth, Fifth and Eighth, and the Cambridge Book of the Play.

The definition of Cenotaph in the New English Dictionary, Murray, Oxford, is:—

Cenotaph (Sénŏtaf) L. Cenotaphium or its original Gr. Κενοταφιον, from kenos empty + Ταφος tomb. An empty tomb; a sepulchral monument erected in honour of a deceased person whose body is elsewhere.

Examples of the use of the word follow.

It is not for me to criticize the accepted standard Dictionary of the English language, but one wonders why our over-worked letter C should be given the additional duty of K in words derived from Greek words beginning with K! And, moreover, why such words should be pronounced as though beginning with S! Especially when in the same Dictionary the theological word Kenosis, an emptying, from Gr. κενοειν, is put in its proper place under letter K.

As a student of British-Israel Truth, I have often observed how the origin and meaning of words have been obscured under slight but effectual alterations of spelling and pronunciation.

As we salute the Memorial to the Glorious Dead, let us remember the words of the Prophet Ezekiel:

> "Moreover take thou up a lamentation for the princes of Israel, and say, What is thy mother? A lioness; she lay down among lions, she nourished her whelps among young lions." (Ezekiel xix, 1-2.)

REVIEW.

JOEL'S PROPHETIC MESSAGE AND WARNING. Howard B. Rand, LL.B. The Covenant Publishing Company. Price 2s. 6d.

This is a very timely book, and its object is to bring the Nation of Israel to reconsider their ways. The great want of the present day is Prayer and dependence upon God. There is no doubt but what the prophet Joel is concerned to bring Israel back to her God. Though Judah was His sanctuary and the Lord forsook the tabernacle at Shiloh, we imagine He is nevertheless a little sanctuary to Israel His people now. All our misfortune, lack of prosperity, want of employment, etc., etc., can be traced to a departure from our God. The only remedy is our return to the Law of Moses: the same God from the beginning is our Lord Jesus Christ. If we want prosperity, peace and assurance we must repent and be converted as a nation, praying for the Holy Spirit that He may send Jesus which before was preached unto us. Without Him in our midst we cannot rule the nations as God has appointed we shall do. To do this He will be enquired of by the House of Israel. Perhaps in chapter iv there is a misunderstanding; "the Southern Army" here spoken of is in Dan. xi, 40, in reference to the King of the North in the first place, though there is a possibility that some Power in the South may be in league with the Russian Power. The cruel lord of Isaiah xix, to our mind, was first Nebuchadnezzar, then the Persian kings, the turning of the river which weakened the seven streams took place at that time, and the neglect of the rulers of Egypt (Mohammedan Powers) ever since, has been rectified by the saviour, the strong one, sent to deliver Egypt. But Egypt is very proud, stubborn and ungrateful, and will readily break her vow with Britain as soon as she thinks she has a chance to free herself. She will find her mistake, and return again to her saviour sent to her by God; then Egypt with Israel and Assyria shall be a blessing in the midst of the land.

We heartily recommend this book as one deserving of much thought and prayerful study.

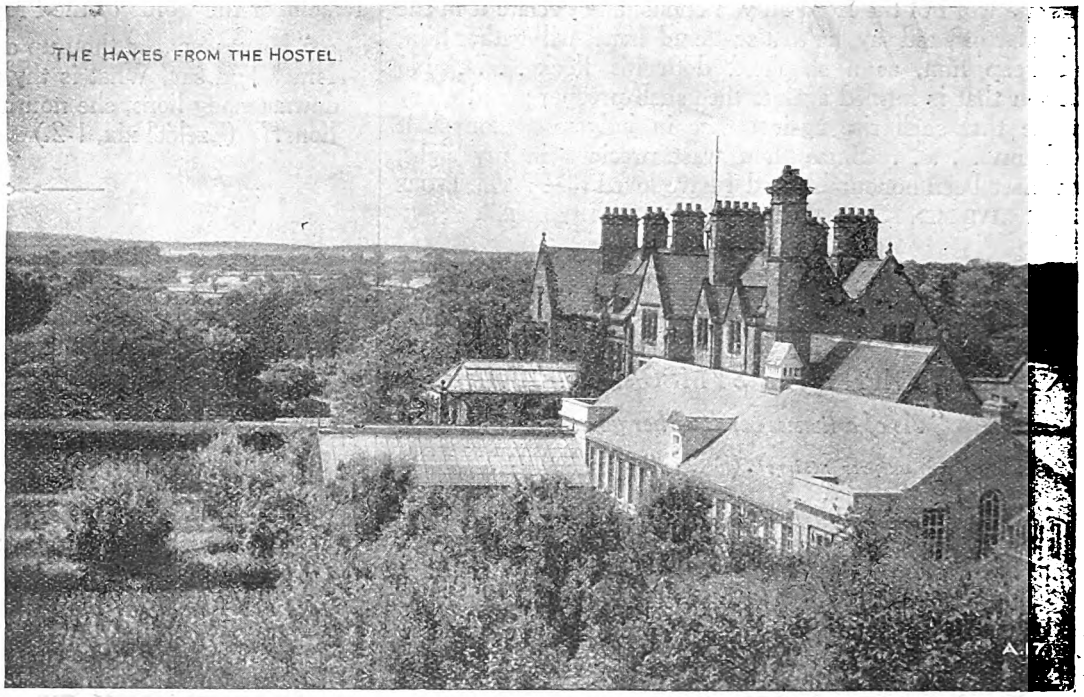
L. G. A. ROBERTS.

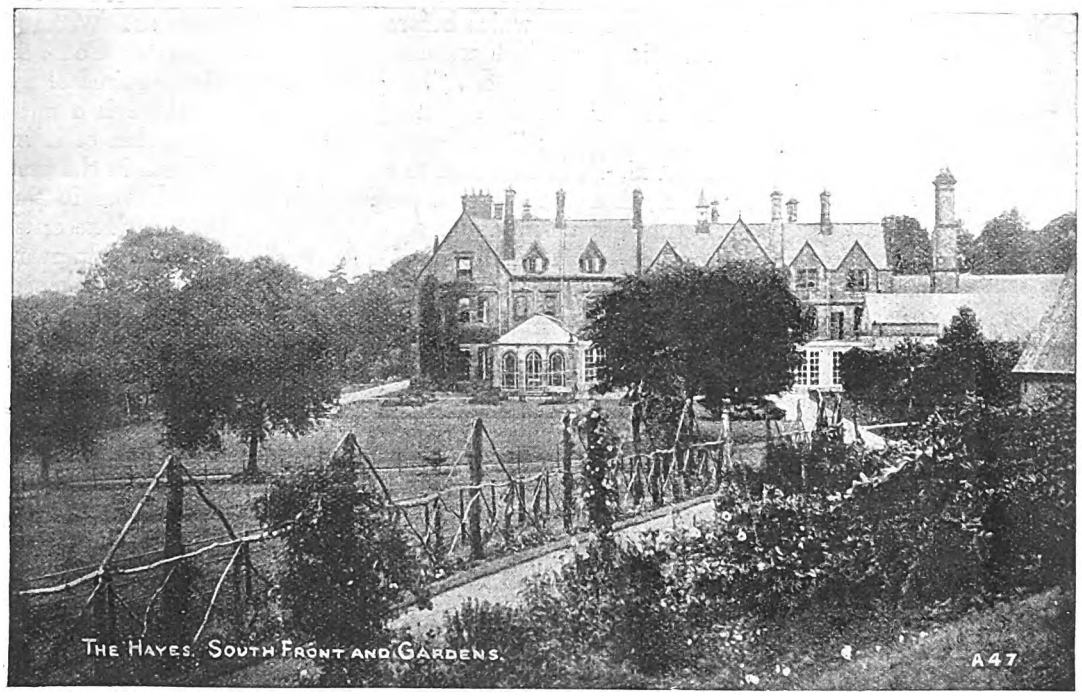
A NEW SPECIAL NUMBER of the "NATIONAL MESSAGE"—the fourth—will soon be ready. It is far larger than preceding numbers, nearly 70 pages.

It will be found to be practically a compendium of British-Israel teaching, and invaluable for propaganda purposes. We ask for aid to give it the widest possible circulation.

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"THE HAYES,"
SWANWICK,
DERBYSHIRE,





WHERE THE
B.-I.
SUMMER
CONFERENCE
WILL BE HELD
JULY 29 TO
AUGUST 2.

These photographs of "The Hayes," Swanwick, give some idea of the scene of our Summer Conference, to be held (D.V.) from the 29th of July to the 2nd of August.

"The Hayes," charmingly situated in the midst of the beautiful scenery of Derbyshire, is an ideal place for a Conference and for a holiday, where our friends who gather there can combine both. For those who wish to visit the beauty spots, arrangements will be made for excursions between the hours of the morning and evening meetings, whereas those who prefer a quiet time can wander through the spacious grounds surrounding the Conference buildings, while the more active will have plenty of scope for their energies in the playing grounds.

Cheap return tickets will be available on the railways, and as there is still time to procure accommodation we would urge those of our friends who are thinking of joining us to communicate without delay with the Secretary-General, 6, Buckingham Gate, London, S.W.1.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE enthusiasm in regard to our Manifesto in the Press does not diminish ; on the contrary it increases ; a correspondent writes from Scotland :—

"Please send me 200 copies of *The Times* reprints to begin with, to be judiciously distributed here in the North, especially among the Clergy. The time is now rapidly ripening for launching out into the deep. Greater opposition to the Kingdom Truth may be expected; but this should not discourage, but rather encourage us, as power always moves through *resistance* until neutralized and overcome."

We had some time ago a cablegram from our Winnipeg Branch asking for 200 reprints ; now comes another message :—"Send 500 more reprints ; everyone here delighted with Manifesto. All who have seen one copy come back and ask for ten more."

A Colonel telegraphed from India :—"Send me fifty dozen Manifestos. Congratulations. Prayers for success."

As we go to press we have a long cablegram from India asking us to publish the Manifesto in three leading Indian papers, offering to contribute towards the cost, saying the Gospel of the Kingdom is urgently required to help India at the present time and urging us to go forward, trusting the Holy Spirit.

* * *

D. H. M. writes from Canada :—"Believing as I do that British-Israel teaching is the greatest preparatory Missionary work of to-day, and as the Bible distinctly shows that Christ made the Gospel of the Kingdom the precursor of the Gospel of Salvation, it must still hold good, and is therefore the best possible preparation for all Missionary work, I have decided to devote my Missionary giving largely to the support of British-Israel Truth as the most urgent Cause on earth to day."

* * *

A. R. S. writes :—"I am greatly indebted to you for your letter. Especially do I realize your kindness in writing to me in the midst of the very strenuous time you are having, and your exacting activities.

"The Manifesto so prayerfully and carefully prepared cannot but result in a phenomenal catch, for we may be fully persuaded that this is from the Lord and has been done under His inspiration. Allow me to express my best wishes for the continued success of the Movement, and that you may long enjoy health and vigour for the work."

* * *

Four Sussex papers have given reports of our meeting in Chichester answering the Dean there ; one report occupied two columns.

* * *

An International Mass Meeting has been arranged by the Christian Protest Movement for Monday, July 14th, in the Royal Albert Hall. Doors open at 7. Commence at 8. Lord Brentford is to preside. Among the speakers are the Rev. Prebendary Gough, M.A. ; the Archbishops of Armagh and Melbourne ; the Bishops of Exeter and Dornakal (India) the Rev. Drs. Norwood and Carlisle ; Commissioner Unsworth (Salvation Army), and others. Music by a large choir and a band. Admission is free, by ticket only, for which application forms must be signed. These may be obtained at our Headquarters, 6, Buckingham Gate, S.W.1.

* * *

Miss Hamilton Hunter's second visit to Harrow on June 10th was greatly appreciated, and her address on "Divine Healing in Israel" was listened to with deep interest. Miss E. A. Buston presided.

* * *

A successful meeting was held at Southport on June 17th, over which Dr. Wyse presided. Mr. J. Wintersgill, Junr., gave an address on "Tithes." He said that to lead the Christian life one must be prepared to face all that God demanded. Dr. F. H. England, of Los Angeles (U.S.A.), spoke on "The Health Regulations of the Divine Law in the Book of Leviticus."

* * *

The Rev. W. Brown Pollock, M.A., writes :—"I was much struck by the great impressiveness of your Manifesto, and its timeliness and urgency. It is indeed of national importance. Oh that people would wake up and seriously heed it. All good wishes and esteem."

* * *

A WORTHING BRITISH-ISRAEL GARDEN MEETING

The Worthing Branch of the British-Israel-World Federation had about 100 visitors at a garden meeting on Wednesday in the pretty grounds of Holy Trinity Vicarage, Worthing, by the kindness of Canon and Mrs. Hollis. The garden was ablaze with colour, and the weather delightful. After tea two addresses were given, the audience being accommodated under the welcome shade of the trees.

The British-Israel-World Federation describes itself as one of the greatest inter-denominational organizations of the day. Its beliefs are 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 ; and, finally, the executors of the Israel nation's commissions (as laid down in the Bible).

Canon C. J. Hollis, M.A. (Vicar of Holy Trinity) presided. He said the Federation's Manifesto, published in the Press, had aroused extraordinary interest in the British-Israel question. Many people with no real knowledge of the Federation's beliefs were bitter opponents.

The Rev. Commander Roberts, R.N., said England's economic position to-day was serious. When they spoke the truth, every man to his neighbour, then the employers and employed would work harmoniously to reconstruct the Kingdom, and we should progress.

Commander Roberts went on to refer to "the secret diplomacy on the part of Rome" and "Sovietism and Communism," both of which were out, he alleged, to destroy Britain.

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A TERRIBLE MENACE.

Mr. J. J. Morey, who spoke on "The Present Menace and How to Meet It," said the menace was coming up strong and terrible against the nation and God. It was a threat to the King and to the throne; but not even Russia, said Mr. Morey, could overthrow Britain's throne, because it was to become the throne of God.

The speaker then proceeded to explain the symbolism of the British coinage in support of the Federation's beliefs. Mr. Morey stressed the fact that British-Israelites believed the throne of God to be a literal throne and not merely a spiritual or imaginary one. England, he concluded, had a throne which Communism could never overthrow.

Canon Hollis expressed thanks to the speakers, and said there were a great many people who, after looking into the question, were not prepared to laugh it out of court and treat it with scorn.

Canon and Mrs. Hollis were thanked for allowing the use of their grounds, on the motion of Mrs. de St. Croix (Honorary Secretary).

Tea was served by lady members of the Worthing Branch of the Federation, while members also assisted at the literature stall.—*Worthing Herald.*

* * *

A correspondent in Washington, U.S.A., writes:—"Your journal is the finest publication I know. It answers our great needs spiritually, and along the lines of profound scholarship it is satisfying: A luminous star in these chaotic days."

* * *

J. R. S. writes from Canada:—"Let me congratulate the Federation on the way its great message is spreading and gripping the people."

* * *

E. C. B. writes:—"I wish to add my testimony to blessings spiritually and physically received through keeping God's law in regard to what He has given us for food. It is 35 years since I have eaten any of the forbidden things, and though working harder and longer hours than ever, I am proving daily, 'As thy day so shall thy strength be.'"

* * *

Yet another writes:—"I take this opportunity of expressing my appreciation of the value of the articles in THE NATIONAL MESSAGE. I know of no other magazine in which the standard is kept so high. One can read from cover to cover and find no padding."

* * *

Now, I have something very terrible which I feel it a duty to tell:—A woman who says she read our Manifesto on the front page of the *Daily News* writes me a letter of eleven quarto pages, and after reading it I felt as though I had been wallowing in a pit of filthy slime. The writer would appear to be demon-possessed. I never before read such appalling blasphemy in all my life. It is not so much an attack on British-Israel as against all religion, denying and contemptuously ridiculing the existence of God, and speaking of Christ, the patriarchs, prophets, apostles and modern ecclesiastics in the most awful and filthy language, and virulently attacking all who believe in the Bible. It might have been written by the most violent anti-God campaigner of the Russian Soviet; yet the author is apparently an Englishwoman and living in London. It is awful to think that she voices the sentiments of thousands in our God-favoured land. I ask those who try to minimize the Communist menace to pause and think, and then wake up to facts and stern realities; nay, I warn them, THE MENACE IS UPON US. Apathy is positively dangerous.

For some reasons I wish all clergymen and ministers could see this letter. If it were read out to a great audience of Christian people such as the one to be expected at the Royal Albert Hall on July 14th next it would cause a shudder of horror, and women would rush shrieking from the building; indeed, no one who attempted to read it would be allowed to get half-way through it.

On the other hand, if it were read to an audience of Communists there would be roars of laughter and frantic applause. Horrible, you say, but can it be true? Indeed it is all too true. I have myself gone amongst such people and tried to reason with them, but you might as well attempt to reason with a tiger.

Small wonder that right-thinking people all over the country have welcomed our Manifesto. Would that clergy and ministers who attack British-Israel could be induced instead to face up to the real menace and try to deal with it. To attack a great body of earnest Christian men and women is a colossal blunder: to neglect to handle what would destroy Throne, Church and State, law and order and all religion is a crime.

Let all men and women of good-will who believe in the Bible and the God of the Bible get together, drop petty squabbling and theological hair-splitting, and stand in solid phalanx against the common foe. Oh for a leader to give the trumpet-call in clarion tones all along the battle line.

SOME ENGAGEMENTS FOR NEXT WEEK.

BRADFORD, Friends' Meeting House, Fountain Street, Friday, 11th, at 7.45. Rev. R. G. F. Waddington, M.A.
CARDIFF, Y.M.C.A., Tuesday, 8th, at 7.30. Rev. Walter T. Medhurst.
CRAWLEY DOWN, Copthorne Chapel, Sunday, 13th, at 11 and 6.30. Mr. H. A. Marchant.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 11th, at 3 and 8. Mr. J. J. Morey.
DORKING, Oddfellows' Hall, Tuesday, 8th, at 3 and 8. Mr. J. J. Morey.
HEADQUARTERS, 6, Buckingham Gate, Wednesdays, 9th, 16th and 23rd, at 6. Study Circle. Rev. W. Andrew Sinden.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 7th, at 8. Mrs. H. Aiers.
HULL, Church Institute, Albion Street, Tuesday, 8th, at 7.30. Mrs. J. H. Foxhall.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 10th, at 7.30. Mr. C. H. Corrin.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 8th, at 7.45. Miss Ward.
NORBURY, Small Hall, St. Oswald's Church, Green Lane, Wednesday, 9th, at 8. Mr. Ling.
NOTTINGHAM, Friar Lane Schools, Thursday, 10th, at 7.30. Mr. Watkins.
PORTSMOUTH, Congregational Hall, Edinburgh Road, Monday, 7th, at 3 and 7.45. Rev. E. A. Couldrey.
RHYMNEY, British-Israel Hall, Tuesday, 8th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 9th, at 7.30.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 9th, at 3 and 7.30. Rev. E. A. Couldrey.
SOUTHSEA, Monaco Cafe, Palmerston Road, Tuesday, 8th, at 3 and 7.45. Rev. E. A. Couldrey.
WOOLWICH and PLUMSTEAD, St. James' Church Vestry, Thursday, 10th, at 8. Mr. J. J. Morey.

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

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CONTENTS.

	PAGE
FROM BABYLONIA TO THE ISLES, OR THE MARCHING ORDERS TO ISRAEL.—II. By the Rev. W. Pascoe Goard... ...	433
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL" (Letter No. 1). By Professor Edward Odlum, M.A., B.Sc.	435
THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.—V. By Dr. Wadge (Winnipeg) ...	437
WEEK BY WEEK. By A. R. H.	438
BRITISH-ISRAEL FACTS *not* FANCIES.—XIII. By Major-General C. A. Hadfield	440
OBITUARY	441
BRITISH-ISRAEL PROPAGANDA: A REPLY TO DR. W. B. SELBIE	442
CORRESPONDENCE	444
QUESTIONS AND ANSWERS. By THE REV. G. H. LANCESTER, M.A.	445
THE SECRETARY-GENERAL'S NEWS AND NOTES	446

EDITORIAL.

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

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

FROM BABYLONIA TO THE ISLES, OR THE MARCHING ORDERS TO ISRAEL—II.

BY THE REV. DR. W. PASCOE GOARD.

THE ISLES.

THE great statement now proceeds from the route to the place reached by these "people from far."

"LISTEN, O isles unto me"—the place, "and hearken ye people from far"—the people.

What "Isles" are these referred to by the voice of the LORD?

WHO are the people referred to as having come from far?

It is manifest to every intelligent reader that *the great theme* of the prophecy has not been changed although the scene has changed from Babylon to the Isles.

The change of geographical position is made absolutely necessary from the fact that *Israel* went forth from Babylon in obedience to the marching orders given, and from the further fact of the indicated long and continuous travel under Divine guidance and protection.

From Babylon to the Isles is an indicated progress which cannot be overlooked. But where are the Isles?

The Isles are introduced to us in the great epic of the prophecies of Isaiah in chapter xxiv, 13-16:—

> "When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.
>
> They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.
>
> Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.
>
> From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."

Let us look at the geographical indications here.

1. "*They shall cry aloud from the sea.*"

But this might be the Mediterranean Sea, just off the coast of Palestine. Ships of the Israel people would be full of refugees from the advance of the invading armies of Assyria. For this at the moment is the theme of the prophet in chapter xxiv.

But the second geographical indication points to people *who had reached the isles.* Thus we read:—

2. "*Wherefore glorify ye the* LORD *in the fires, even the name of the* LORD *God of Israel in the isles of the sea.*"

But these isles might be the isles of the Mediterranean Sea. Two indications will guard against this. First, it must be isles wherein Israel people are praising the Name of Jehovah, the God of Israel; and, secondly, the isles are situate at the uttermost part of the earth, thus:—

3. "*From the uttermost part of the earth have we heard songs, even glory to the righteous.*"

So then the isles of the sea are not in the Mediterranean, but are out beyond the "Pillars of Hercules," or the Straits of Gibraltar, in the western ocean. We have another geographical indication in chapter xlix, 12.

The prophecy is uttered from Jerusalem. The compass readings are to be taken from that standpoint.

There seems to be no exact equivalent in Hebrew for our

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term "North-west," therefore the cardinal points of the compass must be used.

"From the north and from the west" gives us two such cardinal points.

Asking a well-known Professor of theology, an Hebraist of high standing, to translate that passage out of the Hebrew, he read and translated, "From the north and from the west."

Asking further the questions: "Standing at Jerusalem, and extending a line to the north from thence, where will such line reach?" He replied: "The Crimea." Again: "Standing at Jerusalem, and extending a line to the west, where will it lead?" Again he replied: "To Gibraltar."

My reply was: "Here, then, we have the quadrant of a circle, embracing Central and Western Europe. Filling out the circumference of the quadrant, you have the British Isles in the centre of that circumference."

So we have "1, The sea; 2, The isles of the sea; 3, The isles situate at the three uttermost parts of the earth; 4, North and west from Jerusalem."

Many other geographical indications point to the same result. Thus in reading Israel's marching orders to go from Babylonia to the Isles we are assured that they were ordered to journey from Babylonia to Britain, and that they actually arrived there.

With this geographical key in hand, how brilliantly luminous the prophecies of Isaiah to Israel in the Isles become.

THE PEOPLE.

The people involved in the marching orders are indicated in verse 3, chapter xlix, of Isaiah:—

"*And said unto me, Thou art my servant, O Israel, in whom I will be glorified.*"

The people are further indicated in the paragraph contained in verses 13–17:—

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee."

It is necessary again and again to call attention to the fact that at the stage with which we are dealing Israel was not one solid entity, but was made up of scattered groups of people. Official Jewry centred at Jerusalem until A.D. 70, and thereafter lost its national organization. The Israel kingdom under the House of David was centred in the British Isles. The people of Dan, the Danois of history, were centred in Greece, and were making their way towards Denmark and Scandinavia. We have seen the people of the captivity of ten-tribed Israel were on their migration from Babylonia to Britain.

From the beginning of chapter xlix the narrative assumes the junction of the original British Colony and the arriving migrants from the captivity of Babylon. Later the Danes came in, the descendants of the Danois; and last of all the Normans in A.D. 1066. From that time to very modern days there has been no racial influx into Anglo-Saxon lands; migrants from all European countries have been received and made welcome in Overseas Dominions and the United States, but these have largely lived separately, forming European groups within the bodies politic.

There has been, however, a migration in greater numerical force than any preceding one during all British history since the Great War. That is to say, Jews from the East, to be numbered by millions, have migrated into the Empire and the United States. The world is amusing itself, and being amused, by the Zionist plan of making Palestine a national home for the Jews.

If the Zionist Movement is altogether bona-fide, then it is not achieving a present success, for the people are marching westward to Britain and America.

If the Zionist Movement is designed to distract attention to the invasion of Anglo-Saxondom by Jewry, then indeed it is succeeding amazingly.

As other Movements have been Divinely directed it is probable this modern Movement is also. One will watch with interest the development of the readjustment made necessary by this invasion.

It is well that our people should be warned that this is not an invasion by Israel, God's chosen people, for according to New Testament teaching none have the right to use the Israel name in the realm of faith but those who accept Jesus Christ, "the seed" of Abraham; and in the national realm Israel is yet of the ten tribes.

It is interesting to note that when any Jew publicly confesses Christ, he is read out of the synagogue, and ceases to be officially recognized as a Jew.

It is interesting further to note that such an one, having accepted Christ, and having been naturalized in Britain, becomes automatically both as to citizenship and faith an Israelite. Thus, and only thus, can Jewry be reckoned as a part of Israel either by descent or by faith.

Perhaps now we have before our minds a fairly good view of the personnel of the people addressed as Israel in the Scriptures before us.

THE TASK.

1. "*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.*" As matter of fact as were the marching orders to Israel so is the indication of the task; and as the marching orders were literally fulfilled, so must the task be. Let our brethren of the clergy and ministry especially give heed to the indication before us. The primary duty of Israel, whether it be of genealogical descent or of the doctrine through faith, is to "raise up the tribes of Jacob and to restore the preserved of Israel." Manifestly, this is a double task. Jacob stands for the natural man; Israel stands for the same natural man regenerated by the Spirit. The symbolic terms come from the names of Jacob our forefather who, before the night spent in wrestling with the angel at the brook Jabbok, was Jacob the

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supplanter—the natural man ; but after the experience of that night, and the blessing which it brought, was the same Jacob promoted to be Israel, or Prince with God.

Let us face the national side first, " to raise up the tribes of Jacob." How many Biblical leaders and teachers have thus visualized the appointed task of the Church and Nation ? How shall we set about again " to raise up the tribes of Jacob "—the natural descent of the natural man ? Will anyone be unwise enough to say that people of all races, each section having its own peculiar background of history, can be translated into the physical descent of Jacob ? True, the children of faith are the seed of faithful Abraham in the realm of faith ; in that we are all agreed with the Apostle Paul. But it will take some strange course of reasoning to transform the heterogeneous seed of Abraham in the realm of faith into the natural descendants of Jacob. Let it be noted that there is no such suggestion or indication in the Scriptures. Here then is a material task for the " raising up of the tribes of Jacob," the natural descent of the natural man. " It is a light thing " if the tribes of Jacob be found in the Celto-Saxon race ; otherwise the Lord has set as a primary task an impossible thing for His Church and Nation Israel to perform.

Further : " To restore the preserved of Israel." Now Israel is based upon the natural descent spiritualized by regeneration. In this regard Israel fell very low, wandering into idolatry and uncleanness of every kind. Out of the slough, by fluctuating stages, Israel has been struggling ; sometimes a wave of revival has swept the people forward ; sometimes a wave of negation, such as the present Modernist and Anglo-Catholic Movements, have swept them back again until they have lost almost all the ground gained in the preceding revival. But perhaps the relapse is never suffered to lose all the ground previously gained.

At present we trust the tide is at its lowest ebb, and that soon the flood of revival will sweep the people forward once again. If it does, let it be clearly understood the Scripture before us indicates the revival must be of a twofold character : " First, that which is natural, afterward that which is spiritual " ; or, as the passage we are considering has it, " to raise up the tribes of Jacob, and to restore the preserved of Israel."

To the double service the efforts of our organization are directed, and marked revival influences are attending the efforts thus put forth.

The foregoing is touched upon as " a light thing " which is so obvious as to scarcely require mention. It is the Home Mission of the Church and State.

" *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*"

This latter clause is not among the LIGHT THINGS. It is the Foreign Mission of the Nation Israel Church and State.

Again, IT MUST be remembered that the Prophet is talking primarily of natural things. Of nation impinging upon nation ; and of administrative authority accomplishing physical and political tasks. The whole of the Bible makes clear that the LORD God of Israel has never cut Himself adrift from His purpose to GOVERN. He has prepared His throne in the heavens and His Kingdom ruleth over all. (Psalm ciii.)

While failing to see that this is part of the set task for Israel-Britain, it is a matter of constant expression of surprise that Britain should be so manifestly doing God's Will in this regard. It is dimly in the minds of many leaders that there is a commission granted to Britain to do these things. But it is some way supposed that this task has come to Britain as an afterthought, because of Israel's failure to do the work. That Britain and America constitute official Israel, and that they are doing Israel's task in the world, seems to be too simple a fact and too good a doctrine to be true. And yet such is the task. Britain's actions are going farther along the way of obedience than her doctrines go in the way of understanding.

Nationally and spiritually Britain is being the agent of God's salvation to the end of the earth.

What the spiritual task of Israel-Britain has been to the end of the earth is better known. The activities of the great Missionary Societies and of the British and Foreign Bible Societies are practical demonstrations of this realization. But, again, it is with eyes that are unseeing that Britain is carrying on her great spiritual activities in spreading the Gospel in the written Word and in preaching it to every nation.

Britain has translated the sacred Scriptures into hundreds of languages and scatters them in countless millions to the end of the earth geographically, and will probably continue to do so to the end of the earth chronologically, understanding the word in the light of the dispensation to which the Bible applies. BUT WHY she is doing all this among the nations and doing it alone she does not stop to ask. Enough that for some reason or another it is her task appointed to her of God.

So the missionary armies of Anglo-Saxondom are sent forth. The treasures of Anglo-Saxondom are poured out for the purpose. The Prayers of the Church in Anglo-Saxondom are ceaseless along these lines. Why ? is a question she does not stop to ask.

But is not the ceaseless activity in these lines an indication that Anglo-Saxondom is the people, the one people among the nations to whom this task is given and this privilege assigned that Anglo-Saxondom should be " my salvation unto the end of the earth " ? Such is the inevitable conclusion. For His Own purposes God has assigned the double task to Israel alone among the nations. But Anglo-Saxondom is doing the task, therefore Anglo-Saxondom so fulfilling the task is Israel.

It must be remembered, and we repeat it again and again, that the nations of Israel blood or, in other words, the nations composed of the same racial stock as ourselves upon the Continent partake in all these privileges and duties. So we invite Scandinavia, Denmark, Holland, the Belgii, Normandy, Celtic Brittany, and so on, to share in the glory of the task, and in the blessings attendant thereon.

AN EXAMINATION OF MR. AVARY H. FORBES' " STONE WALL."

(Letter No. 1.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

I HAVE before me a small pamphlet of 19 pages by the above author, and am so interested in its contents as to venture some running comments on a few of the statements therein.

Mr. Forbes, in his 1929 preface, says : " My Stone Wall is this. The British Isles were peopled by the Scandinavians

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and northern Germans, *i.e.*, from Norway, Sweden, Denmark, Schleswig and Saxony; and the modern inhabitants of those countries, therefore, are descended from the same ancestors as ourselves. . . . They, therefore, are as much 'Israelites' as we are."

A FEW COMMENTS HERE.

First.—Let us grant for a moment the main statement as to the people of the British Isles coming from Scandinavia, etc. So far Mr. Forbes is partly right. These north Europeans *who came*, with the British Islanders, from *a common ancestry*, must be Israelites if we are of Israel stock. No room for, or need of, argument here.

Second.—Let us deal with the term "British" as I, in common with many others, use it and have so done for years, as many thousands can testify.

To my mind, and to the mind of a vast number of leading British-Israel teachers, the word "British" is from the two Hebrew words *Brith* and *Ish*, "Covenant Man." Then, if this be true, it follows that all who have come down the line of Abraham, Isaac, Jacob and his twelve sons *are under covenant*, are the covenant seed, and are therefore *British*.

It follows, therefore, that if the Norse and other Scands are of the same race in general as the British of the Isles, these Scands are truly "British," *being men of the covenant*.

If we and they be brothers, and if we be British, then they are British.

There is no trouble in agreeing with Mr. Forbes thus far on the above hypothesis.

Third.—If it be true, and history says it is, that a large influx of Mongolians settled in Sweden a long time ago, then we are inclined to modify the above statement just that far. However, we need not worry over this element, as we know that in Bible times ample room was provided for the *entrance into Israel of strangers* of other races and peoples.

Fourth.—A word on the above statement from another viewpoint. Let us quote again: "The British Isles were peopled by the Scandinavians and north Germans."

Yes, and no! There is much good history to show that a large portion of the early population of Britain went there by way of Spain and the Mediterranean-Atlantic water route, as well as from Gaul across the English Channel direct.

A large population was in these North Atlantic Isles before the historic times of the Saxons, Jutes, Danes, Angles and Norsemen.

These early peoples in general terms were known as Britons; and many of our British-Israel writers, including myself, consider, from historic sources, that they, like our north Europe ancestors, were of Israel stock.

Suppose they are right in this matter, then their *ancestors* in Spain and elsewhere were and are of Israel origin. What then does this mean? Why, exactly what the first proposition means. Just as our ancestors of north Europe were and are Israelites, so our south-west European ancestors were and are Israelite in origin.

All this is given and accepted on the ground that if we of the British Isles are in the main of Israel origin, so are the other *descendants of our ancestors*. Thus we find Mr. Forbes and ourselves on and at the same "Stone Wall"—*a dissolved and vanished wall*.

Fifth.—Where does this lead us? Very simple! In a few words, it means that if we of the British Isles are Israel in ancestry, it follows that all descended from our ancestors, wherever they may be, are Israel, and, being under covenant, they are "British."

Thus the Danes, Norse, the majority of the Swedes, and many others in Europe and elsewhere, are "*British*."

In like manner, if *the ruling Japanese* and the Afghans came from Israel ancestors, they also are under the Abrahamic covenants and are truly "British."

So far Mr. Forbes and I are on common ground. We shall now proceed to another phase of this matter as set forth in his pamphlet.

Sixth.—Amos ix, 9: "I will sift the house of Israel among all nations. . . ."

If Amos told the truth, then Israel, in part, must be in the *British Isles*, or "*all*" does not mean all.

I believe Amos, and therefore believe that the Lord sent a part of Israel to the island homeland of a goodly portion of our race.

Seventh.—"Different interpretations of Scripture." Some may be foolish enough as to say, "I cannot admit that there are different interpretations," but this is no part of recognized British-Israel teaching.

I do not imagine that Mr. Forbes would affirm that his interpretation of all parts of the Bible is the correct and only wise interpretation. Such a person I have never yet met, and am of the opinion Mr. Forbes knows well that the exponents of British-Israel teaching make no such foolish claim.

Eighth.—Mr. Forbes quotes "Dr. Meyer" as saying: "British-Israel is not capable of argument." A queer statement! Of course "*British-Israelism*" does not argue, but British-Israel teachers and leaders do argue, and are quite capable of argument. If they are not capable of argument, why does Mr. Forbes spend so much labour and time arguing against them and their works?

Come, friend Forbes, do not let "Dr. Meyer" take you so far afield. It does not sound well, looks bad, and lacks ordinary Christian good nature.

Ninth.—Mr. Forbes says: "Certainly there are many privileges and blessings enjoyed by the Anglo-Saxon race which *might suggest* fulfilment of prophecies on behalf of Israel."

This is good. "Anglo-Saxon race" is good too. Here we have the careful Mr. Forbes locating the *Anglo-Saxon race in the British Isles*. Denmark, Norway, Sweden, Schleswig, Friesland and Germany!! What about them? Mr. Forbes seems to have overlooked them in his use of the words "the Anglo-Saxon race" which he applies to Britain. Very good, let them go! We now look at the Britons of the Isles as "the Anglo-Saxons."

He says their privileges and blessings "*might* suggest." Why "*might*"? The fact is these privileges and blessings *did suggest*, and no "*might*" about it.

Tenth.—We proceed to quote: "Most of the material privileges must be shared with other nations." It is not clear what this has to do with the question in hand. "Material privileges and blessings" are world-common. All nations have lands, hills, valleys, water, atmosphere, climate, etc., etc. Yes, all nations have material privileges and blessings. Mr. Forbes

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says so, and so say we all, whether we are British-Israelites or other people.

Eleventh.—Again we proceed. ". . . *but in spiritual blessings, Britain, to a large extent, stands alone.*" Good again! Once more Mr. Forbes coolly casts out our Israel brothers of Denmark, Norway, Sweden, Schleswig, etc., etc. These, our poor brethren, are not in the spiritual class. Out they go, bag and baggage.

We would ask our friend Mr. Forbes a simple question which "*might suggest*" a certain natural and logical answer. It is this. Why, "in spiritual blessings" does Britain "*stand alone*"? Why? This means that our north European brothers have fallen by the way, or have not been able to keep up to the British Islanders in the *spiritual* contest. If not, why not? *Where is the basic reason?* Why should Anglo-Saxon Britain stand alone in national spirituality? Long ago, a very remarkable prophet said Israel would be "*alone.*" Mr. Forbes says Britain "stands alone" in possession of the highest blessing a nation can possess.

Again we agree with our friend Mr. Forbes.

THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.--V.

By Dr. Wadge (Winnipeg).

THE BRITISH EMPIRE AND THE DOMINIONS.

Following the War, an Imperial Conference in 1921 confirmed the higher position in national status which the Dominions had acquired; also it assisted in developing a new policy in reference to the Japanese Alliance which opened the way for the Washington Conference in 1922.

In 1921 Canada, by enactment, defined Canadian nationals, thus taking the first step of any Dominion in definitely settling the question of a Dominion citizenship as a separate identity from British citizenship.

In 1922 Canada and South Africa declined to support the Chanak policy of Lloyd George in his dispute with Turkey; thus showing that the Dominion Governments could not be bound by an action of the Government of the United Kingdom.

Again, in the year 1922, Canada negotiated the Halibut Treaty with the United States. Formerly any political treaty involving any of the Dominions had been signed not only by the representatives of the Dominions but also by a British representative. On this occasion Canada contended that, as the treaty affected Canada only and no other Government in the Empire, Canada only should represent the King in signing this treaty. Finally the contention was accepted. And for the first time in British history, a treaty with a foreign nation was signed on behalf of His Majesty the King by a representative other than one from the United Kingdom when the Hon. Ernest Lapointe, Canada's representative, signed this treaty with the United States. This was also a notable occasion as being the first instance of the official recognition by the United States of this change in the international status of the Dominions.

"The aspect of the British Empire as an informal alliance of autonomous States" was greatly emphasized by the treaty in 1921 between the United Kingdom and the Irish Free State. By this agreement the status of a self-governing Dominion was formally granted to Southern Ireland. "By Article I of its Constitution it is declared to be 'a co-equal member of the Community of Nations forming the British Commonwealth of Nations.'" Two years later, in 1923, Ireland was admitted to the League of Nations. Ireland also immediately exhibited its autonomous condition by the adoption of a distinctive flag for Ireland, and by the enactment of a measure defining a distinctive Irish citizenship, as Canada already had done.

In the Imperial Conference of 1923 the Irish Free State was represented for the first time. In the discussion of inter-Imperial relations in foreign affairs, the Conference formally validated the advances made in the status of the Dominions. The essential portions of their agreement are as follows:—"That treaties should normally be negotiated and signed, under full powers granted by the King, by representatives of the part or parts of the Empire affected, and that in negotiating any treaty it should be the duty of the Government primarily concerned to secure that any other Government which was affected should be invited to take part in the negotiations. Ratification of treaties thus negotiated should be expressed under the same conditions, that is, on the request of the Government or Governments concerned. It was understood that in all such international business Great Britain and the Dominions would have due regard to each other's interests and those of the Empire as a whole." This statement clearly shows that Great Britain and the Great Dominons, by mutual arrangement, agreed, in 1923. to equal status in external relations.

Other matters were also considered at this 1923 Conference, particularly the support of the League of Nations, local defence which each Dominion was to maintain, and the Navy. It was agreed that the Naval forces of the Empire should be equal to those of any other Power. But "the absolute autonomy of the Dominions was stressed, and no pledges of aid in the maintenance of the Navy were offered, the decision resting with the Dominion Parliaments."

Between the Conference of 1923 and the following Conference of 1926, another matter of Imperial relationship was settled by consultation, in which Great Britain acquiesced in the positions taken by the Dominions, particularly by Canada and Ireland. The occasion arose over the consideration of the Treaty of Lausanne of 1924, the London Reparations Conference of 1924, the Geneva Protocol of 1924, and the Treaty of Locarno of 1925. As a result of various consultations over these Conferences and Treaties the doctrine was established "that the Dominions would only accept active obligations when they had taken part in the negotiations and agreed to their results." "It was admitted that the Dominions might be involved in war by British action which they could not as matters stood effectively control, but it was recognized that it remained for each Parliament whether in the event of hostilities it would afford aid to Great Britain." "The Constitutional position was summed up in Article 49 of the Irish Free State Constitution, which provided that, except in the case of invasion, the State could not be actively involved in war save with the assent of its own Parliament, a doctrine which was also definitely approved by Canada and accepted by the other Dominions."

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The development of inter-Imperial equality had thus been completed except in a few matters of detail. In foreign affairs as in all else the Dominions were now equal "in status if not in stature" with the older and greater Britain. However, at the Imperial Conference of 1926 a Committee was formed, with Lord Balfour as Chairman, to enunciate and define "the position and mutual relation" of Great Britain and the Dominions. The result of their work was the pronouncement as follows:—"*They are autonomous Communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.* Every self-governing member of the Empire is now the master of its destiny. In fact, if not always in form, it is subject to no compulsion whatever." This definition was accepted by the Conference; but, what is more to the point, it was accepted by public opinion in all parts of the Empire.

At that Conference certain details of form were also considered. As to the Crown, it was agreed that a new title should be given to the King expressive of the changed relations of these communities. Henceforth he was to be known as "George V, by the Grace of God, of Great Britain, Ireland, and the British Dominions beyond the Seas King, Defender of the Faith, Emperor of India."

The Conference "declared that the Governor-General of a Dominion occupies the same position in a Dominion as the King in Great Britain, and that he is not the agent or representative of the British Government, and that he should not act as the channel of communications between his Government and the British Government, but that communications should be in future between Government and Government direct."

"It further stated that the old customs of 'disallowance' and 'reservation' of Dominion Legislation by the King on the advice of his British Ministers were no longer constitutional since the King, being advised on Dominion affairs by Dominion Governments, could not properly be advised against these Governments by the British Government."

With reference to certain Imperial Acts of Parliament, it was decided to appoint a Constitutional Committee to meet at a later date to "consider the best means of attaining legislative equality."

On the question of the right of appeal from Dominion Courts to the Judicial Committee of the Privy Council, it was recommended that the matter be settled in accordance with the wishes of the Dominions after further consultation and discussion.

In "foreign affairs, the Committee confirmed and supplemented in detail the agreement of the Conference of 1923 on treaties, declared that the major share of the responsibility for foreign policy, as for defence, must continue for some time to rest on the British Government, but that no Dominion should be committed to active obligations without its own Government's consent."

Another paragraph of the report states:—"The British Empire is not formed on negations. It depends essentially, if not formally, on positive ideals. Free institutions are its life-blood. Free co-operation is its instrument. Peace, security and progress are among its objects. And though every Dominion is now, and must always remain, the sole judge of the nature and extent of its co-operation, no common cause will, in our opinion, be thereby imperilled."

In the last paragraph of Sec. II the Committee summarized these various details in the statement:—"Equality of status, so far as Britain and the Dominions are concerned, is thus the root principle governing our inter-Imperial relations."

WEEK BY WEEK.

By A. R. H.

MANY people know the romantic story of STAMFORD RAFFLES and SINGAPORE. How many are equally familiar with the story of JAMES BROOKE in SARAWAK? Both stories are striking examples of ENGLISH genius for the power to rule. And both stories show how ENGLISH power and influence in the world have been built up by individual men in the face of every opposition and discouragement from ENGLAND and the Government. Both stories illustrate the truth of the fact that we are indeed an EMPIRE *malgre nous*—in spite of ourselves; or more accurately, in spite of our Government's officially appointed national leaders.

John Buchan's comment is interesting here. "*We send our younger sons out into the world,*" he writes, "*expressly forbid them to do things, disavow and discourage them, and then profit by their disobedience.*"

This is just one of the many peculiar traits in the character of the peculiar[1] BRITISH PEOPLE which distinguishes them from other nations. No wonder our behaviour is called quixotic. But without this type of pressure—without the blighting influence of myopic Governments—could the high type of individuality essential for the task of KINGDOM-EMPIRE building have been produced? We doubt it. The characteristic blindness and short-sightedness of officialdom has indirectly played an essential part in the preliminary stage of KINGDOM-EMPIRE development. Pressure from *without* calls forth response from *within*. Strong individuality has been born as a result. And the mark of individual British genius has been left in every corner of the earth.

"*Could any nation in the world,* or

ANY EMPIRE IN HISTORY,

parallel that extraordinary and significant little incident that happened a day or two ago," writes Henry S. Doig in the *Dispatch* (29.6.30), "when the BRITISH GOVERNMENT acknowledged with thanks the gift of £100,000 presented to it by the RAJAH of SARAWAK, HIS HIGHNESS CHARLES VINER BROOKE, in recognition of friendly relations with the MOTHERLAND.

"This splendid gift was a glorious and fascinating gesture. At a time when critics of the EMPIRE were raising their malevolent voices and gloating over prospective mischief the voice of SARAWAK spoke like the clear call of a trumpet. The BRITISH EMPIRE, it said, is all right.

"Behind that gesture is the wonderful story of the white Rajahs of SARAWAK. For the ruler of this great principality, forty thousand square miles in extent, with a population of over

[1] Compare Ex. xix, 5.

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a million souls, is a quiet English gentleman whose wife is the daughter of VISCOUNT ESHER.

"SARAWAK is the lotus-land of the EAST, like its neighbour BORNEO. About the size of SCOTLAND and WALES put together, it has its own flag, its own army and navy, and a revenue that grows year by year into ever more impressive figures.

"Once it was full of savages and their favourite pastime was head-hunting.

THE SEA-DYAKS

of BORNEO were the wildest and most brutal race of degenerates in the known world. To-day all that is changed. Life flows easily and gently in SARAWAK.

"The story of the winning of this

REALM FOR CIVILIZATION

is the story of an English youth who was born in the opening years of the last century. The son of a Civil Servant in INDIA he was sent to school at NORWICH, where he distinguished himself by two things—not his lessons."

Doig goes on to tell how he saved the life of a fellow-schoolboy who was drowning in the Wensum and ran away to his parents in INDIA. He received a cadetship in a native regiment, saw active service in ASSAM and was invalided home on a pension. He could not rest and bought a brig and sailed it himself to CHINA. There he saw a welter of confusion, internecine brutal wars and piracy and murder on a wholesale scale. He lay on deck in the sunshine and pondered on life and its vicissitudes and its opportunities. He made up his mind what to do.

"When ABRAHAM LINCOLN, as a boy, saw a slave-market he said to his friends: '*If ever I get the chance to hit that thing I'll hit it hard.*'" He did. He fought the AMERICAN CIVIL WAR and emancipated the Negro.

"JAMES BROOKE also resolved to make

WAR ON SLAVERY

and piracy. *He did, and saved a whole race and an entire country from destruction.*"

JAMES BROOKE'S chance came when his father died and left him a fortune of some thirty thousand pounds.

"He bought a small schooner, a miniature of 142 tons, and set out to conquer his world. He arrived at BORNEO to find that the native territory of SARAWAK was seething in rebellion. The SULTAN of BORNEO and MALAY was a feeble and vacillating creature. He called in his uncle, Muda Hassim, to take over the government and restore order.

"Muda Hassim had little heart for the job. He heard of the young Englishman and sent for him. He was impressed at once by his independent bearing, his skill in horsemanship and his gift of straight shooting. Here, he thought, was the very man he wanted. He would send him against the head-hunters. If he lost, it would be an English head not a Malay's that would pay the savage penalty. If he won, Muda Hassim could take the credit and bask in the favour of his royal master.

"BROOKE took on the job. And very thoroughly he did it. He organized an army, trained and armed it. He cut swathes through the jungle and built roads and bridges. He gave battle and in two years he had the head-hunters on the run.

"*Then a strange thing happened*, unequalled even in the annals of romance, a thing that might have been written by MARCO POLO or invented by PRESTER JOHN. Muda Hassim wanted to get back home. So he changed places with the victorious Englishman. *Brooke became Rajah Brooke, ruler of Sarawak.*

"At first the SULTAN kicked. The idea of a mere Englishman, unrelated to the magnificent Oriental ruling class, becoming rajah appeared just an offence.

"Muda ultimately persuaded him. Either the Englishman, he said, would lose his head or he would tame these Dyaks, of whom the SULTAN, like Muda himself, went in terror.

"BROOKE did not lose his head—in any sense. One of the causes of rebellion was forced trade under which the natives had to buy goods sold to them by the chiefs at whatever price the chiefs chose to fix. *If they did not their sons and daughters were seized and sold into slavery.*

"A great constitutional writer has said that if a tyrant, no matter how powerful, were to enact a decree that all blue-eyed babies were to be slain at birth, he would automatically end his own tyranny. There are some things that human nature refuses to tolerate.

"BROOKE thought the same thing of this system of selling the daughters for the father's debts. *He abolished it.* He became his own

CHIEF JUSTICE

as well as his own Commander-in-Chief, and gave audience daily at his own house. The natives at first distrusted him. *But they found that the strange Englishman's word was his bond and he did not take bribes.* Presently a proverb began to circulate: 'The son of ENGLAND is a friend of the DYAK.' *Brooke had conquered permanently. He went steadily forward lengthening his cords and strengthening his stakes.* There is a saying: 'When GOD finds something difficult to do He entrusts the task to one of HIS ENGLISHMEN.' Does it appear a blasphemous saying when one contemplates the amazing career of RAJAH BROOKE?"

Doig concludes his article with the lament that "our schoolboys are taught nothing of the deeds of English worthies like Brooke. Their poor little heads are filled with rubbish about Perkin Warbeck or some other entirely unimportant figure."

Yes, it is truly deplorable that in the teaching of British history our educationists should shy at the Imperial element. For the Imperial spirit is fundamentally and actively religious.

This sounds a strange doctrine to many people. But it is the doctrine of the BIBLE. And it is the simple religious faith of the average man in BRITAIN.

"*To do justice and judgment is more acceptable to Jehovah than sacrifice.*"[2] That is true religion and true Imperialism. It is what the man in the street means when, in other words, he says, "*To live clean and play the game is more important than going to Church on Sundays.*"

Churchgoing and religious exercises are excellent and essential things; but doing justice and judgment is the principal thing. Among essential things let us learn to put first things first. For even in the carrying out of essential things we need the guidance of a right perspective.

[2] Prov. xxi, 3.

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Isaiah claims, in the most compelling terms, that true religion consists in loosening the bands of wickedness, undoing heavy burdens, letting the oppressed go free and breaking every yoke ; *not in affliction of soul, bowing down the head like a bulrush and spreading sackcloth and ashes under us.*[3]

And it is just because the average Englishman is born with the fire of this conviction burning in heart and mind that he has been so successful throughout the world in the carrying out of GOD'S purposes.

The spirit of religion is the spirit of the LORD. "And where the spirit of the LORD is—there is liberty.[4]"

The spirit of liberty is the outstanding characteristic of

THE BRITISH PEOPLE.

It is a truly religious spirit, for where liberty is—there also will be found the spirit of the living GOD.

BRITISH-ISRAEL FACTS *NOT* FANCIES.—XIII.

BY MAJOR-GENERAL C. A. HADFIELD.

CONCLUSION.

THE following passages of Scripture appear to be symbolical of the journey of Israel from the time of their escape from Assyrian captivity until the time comes for Israel to be revealed ; indeed, as a guide to us, in these days, of the manner in which the great "everlasting nation" (the "Stone King dom") which was destined "never to be destroyed" was to exist *unrecognized* in the world. "And 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. Hear, ye deaf : and look, ye blind, that ye may see. Who is blind, but My servant ? or deaf, as My messenger that I sent ? Who is blind as he that is perfect. . . . but thou observest not ; opening the ears but he heareth not" (Isa. xlii, 16, 18, 19, 20). Then again : "Bring forth the blind people that have eyes, and the deaf that have ears" (Isa. xliii, 8).

Thus Almighty God led His people from the wilderness to the place appointed, through strange lands, and unknown paths, unto "a place of safety," the "isles of the west," or the British Isles. And done in such a manner that Israel has never been recognized. The fulfilment of Scripture, *still of the future*, is "the recognition of Israel, and their promised *reunion* with the Jews." "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head. . . ." (Hos. i, 11.)

"In those days (now approaching) the house of Judah shall walk with (or 'to') the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii, 18). This is a promise that Israel *shall* become the possessors of the "Promised Land," which is now held by Great Britain. Where is Israel ? Surely Israel is the "kingdom" set up by God Himself, which shall never be destroyed ? Such kingdom cannot be, as so many imagine it to be—Christ, because it is Christ Who is to reign over it. Christ cannot be *the stone* that "smites the image," for that "stone" is the kingdom over which Christ will reign.

Then we shall see the confirmation of the following prophecy : "Therefore, thus saith the Lord God ; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel. . . . When I have brought them again from the people, and gathered them out of their enemies' lands. . . . Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen ; but I have gathered them unto their own land and have left none of them any more there. Neither will I hide My face any more from them, for I have poured out My spirit upon the house of Israel, saith the Lord God" (Ezek. xxxix, 25–29). We shall also see the fulfilment of the prophesied resurrection of the "dry bones" of Ezekiel xxxvii, where Israel and Judah shall be made "one nation" and "one king shall be king to them all ; and they shall be no more two nations . . . and David My servant shall be king over them. . . ." "For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words ?" (St. John v, 46–47). "For whatsoever things were written aforetime were written for our learning." "Jesus Christ was a minister of the circumcision for the truth of God, to *confirm the promises made unto the fathers*" (Rom. xv, 4–8). Can anything be more definite, or convincing, viewed in the light of modern-day events "fulfilling the prophecies" before our eyes ?

Christ says : "The Scriptures must be fulfilled," and in His Sermon on the Mount, "I am not come to destroy, but to *fulfil*," *i.e.*, to fulfil what the prophets have foretold.

So many people ask, Why is it if Israel and the Anglo-Saxon race be identical do our Church leaders reject it ?

May it be answered thus ? How was it when the Disciples heard that Christ had risen, said, "the words seemed to them as idle tales," and they believed not ? Lack of faith ! For Christ Himself remarked : "O fools, and slow of heart to believe all that the prophets have spoken" (Luke xxiv, 11, 25).

Those readers who have compared the passages quoted from the Bible must satisfy themselves whether there is yet a more clear proof in the Bible that after Israel's deportation 721 B.C. only an Israel in a spiritual sense is to be accepted by the world. "The Scriptures cannot be broken," hence it behoves all students to interpret aright. Is the straightforward history of Israel's "future," so clearly defined in the Old Testament merely an Allegory ? If the answer is in the affirmative, then it is difficult "to square" God's promises as being fulfilled. If, on the other hand, we read the history literally, and compare it with the English-speaking races of to-day, we see every promise either fulfilled, or in the last stages of being fulfilled. And thereby we prove the truth and the inspiration of the Bible to the satisfaction of the infidel and the agnostic.

If we argue otherwise, how can we account for or explain why the Apostles Paul, Peter and James wrote as they did, making definite references "to twelve tribes which are scattered abroad." These Apostles must have known whether there were, or were not, twelve tribes, or merely the Southern Kingdom of the Jews whom they lived amongst and knew ! Or

[3] Isaiah lviii, verses 5 and 6, etc.

[4] 2 Cor. iii, 17

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why did our Lord remark: "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"?

It is very evident that if the Northern Kingdom of Israel *had* ceased to exist, or had become extinct, or mingled with the Jews as so many really believe, Christ's Words would convey *no meaning*, for in such an event the Scriptures could *not* be fulfilled, and so we argue God's Word *has failed*. The Scriptures *have* been broken! What a terrible lack of faith in the Holy Bible. If only to obtain a stronger and greater faith in the truth and inspiration of the Bible it is with studying the truth of the identity of Israel which is so clearly and abundantly supported from Genesis to Revelation.

Let each one who has read these notes decide whether the Bible can be accepted as "God's Word," seeing that, "All Scripture is given by inspiration of God" (2 Tim. iii, 16) and that Christ's command was to "search the Scriptures," *i.e.*, the Old Testament—or whether we are inclined to follow some of the "Higher Critics" in their effort to belittle the Prophetical writings or cast doubts upon their inspiration or parts thereof?

"*The Scriptures cannot be broken.*" (John x, 35.)*

OBITUARY.

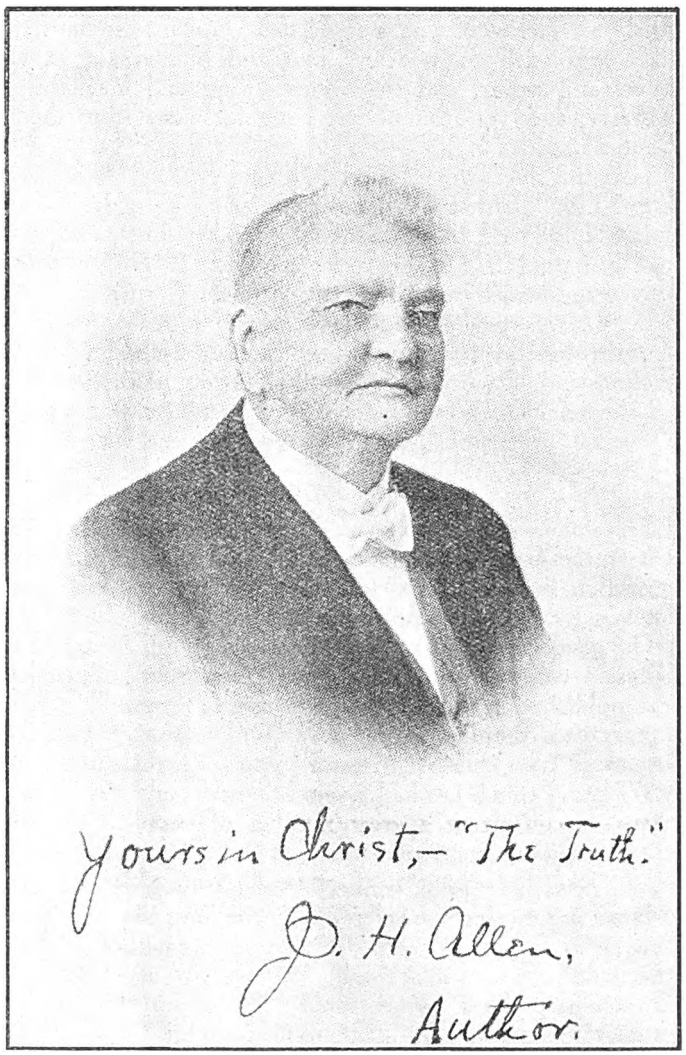
THE LATE BISHOP J. H. ALLEN (U.S.A.).

IT is fitting that this appreciation of the life-work of our honoured and beloved friend should commence with his own words of greeting to the B.-I.-W.F. Congress of 1920:—

"When first our feet pressed the soil of this blessed isle, the great surge of heart emotions that swept over our gladdened soul was not so much because we had reached the land of our immediate forefathers—the homeland of our country—although that was indeed a source of great joy, but that which most deeply stirred the profound depths of our spirit nature was the greater fact, the greater blessing—that of being privileged to stand on this fragment of the Holy Land—'the islands of the sea.' Ever since the Holy Spirit opened our eyes to the truth of British, of Anglo-Saxon, of Saxon Identity with the lost House of Israel, the lost House of Joseph, the lost Birthright Family, together with the lost sceptre, kingdom and throne of David, one of our greatest desires has been to visit this land which is teeming with the evidence of our Identity. . . . We believe that both the call for this Congress and the City in which it is to be held is of God. It is in the Divine order. The times of the Gentiles are full; momentous times are at the door; tremendous issues are on us—a great transition period has begun, and startling things are beginning to take place. America is looking for great things from the Congress. Our expectation is that a great wave of light, of interest, of inquiry, and desire for knowledge concerning Anglo-Saxon Identity with the once lost House of Israel will be set in motion that shall reach to the ends of the English-speaking world; the results of which few can imagine, and no one but the Lord can know. Brethren, look up; pray much; God is with us and will give great victory.

"Yours in the Faith,
"J. H. ALLEN,
"Bishop of the Wesleyan Methodist Church, U.S.A."

The Bishop, with the Rev. R. H. Sawyer (U.S.A.), helped to make the B.-I.-W.F. Congress, held at Kensington Town Hall, one of the most memorable of our annual gatherings. This was in July, 1920, a year after the Federation had been inaugurated. Amongst others, our first Congress was honoured by the presence of H.R.H. Princess Alice, Countess of Athlone, and the



Earl of Athlone, and the Mayor of the Royal Borough of Kensington in his robes and chain of office.

Bishop Allen, always warmly greeted by the audience, delivered four set addresses, full of instruction, and, at the closing meeting, read a beautiful poem:

"ALL HAIL TO BRITAIN,"

written and composed by himself, concluding with expressions of gratitude for Mr. and Mrs. Garrison's hospitality for several months, and the care and help of the beloved daughter

* Published in book form by the Covenant Publishing Co., 1s., by post 1s. 1d.

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who had accompanied him and enabled him, in his crippled condition, to come to England.

Some noteworthy remarks in his addresses were as follows :— "Ephraim followeth after an east wind." "Well, when you follow an east wind, you do not go east, you go west, hence the people in the isles of the sea came from the East. That is why the prophet queries : 'Who raised up this righteous man from the East?'" "The fourth of July is the day when the U.S.A. was born. The pain came *after* the birth, the Mother-country had to be *notified that the child was born, then the pain came.*" "The Bible tells of a flying eagle." "Someone said, 'The American eagle is not a flying eagle, but a spread-out eagle.' But surely a 'flying eagle' *means a spread-out eagle.*" "The word that is translated 'unicorn' is translated also 'wild ox.' So we have bull and bullocks, cows and heifers and calves, and they refer always and inevitably to Ephraim, and you cannot get Ephraim away from them." (Deut. xxxiii, 16, 17.)

"On this rock will I build My Church." "What rock? Peter? No. Christ is the chief corner-stone in the foundation. 'Flesh and blood hath not revealed this unto thee, but My Father'; On this rock—the rock of Divine revelation, of the revealing of Jesus Christ to the heart and lives of men. *On this rock the Church of Christ is built.*"

During his stay in England the Bishop addressed a number of meetings and preached several times in various places, including the Central Hall, Westminster, on two Sundays, by invitation of the Rev. Dr. Dinsdale T. Young. He and his daughter

VISITED PALESTINE

in September, and he gave us an impressive description of his visit to the Garden Tomb at Jerusalem, expressing his strong conviction that it is the actual place where our Lord's body was laid by Joseph of Arimathea.

The good Bishop's Congress addresses appear in full in the Congress volume for 1920; some articles from his pen have been published in this journal from time to time. He was the author of a number of books and pamphlets. His *chef-d'œuvre* is "Judah's Sceptre and Joseph's Birthright," a book of 377 pages which has had a very large sale, and has been the means of converting a great number of people to British-Israel, including many ministers.

And now this strong, gentle, far-seeing prophet and father in Israel has crossed the river, and, as he joins the company of those who have been "made meet to be partakers of the inheritance of the saints in light," he sends to us, still militant here on earth, this *sursum corda*: "Lift up your hearts" and as we respond, "We lift them up unto the Lord," we give thanks and say: "We also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom; Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

The Bishop had planned to attend the Detroit Convention, but was overtaken by the illness which ended fatally in his eighty-fifth year.

We tender to his devoted daughter, who so lovingly cared for him during so many years, our most sincere sympathy.

BRITISH-ISRAEL PROPAGANDA.

A REPLY TO DR. W. B. SELBIE.

BY A. R. H.

"THE Christian World" Questions Answered column contains a statement from Dr. W. B. Selbie describing the British-Israel position as "*entirely fantastic and without a shadow of justification in the Scriptures so long as those are rightly interpreted.*" He claims that our treatment of the Scriptures seems to be "*arbitrary to a degree and to rest upon a method of interpretation of prophecy which is wholly unjustifiable.*"

Having thus rebuked British-Israel for arbitrary tendencies, Dr. Selbie immediately plunges into the abyss of dogmatism in his unwavering assertion that "Scholarship has now established certain canons of Scripture interpretation which are universally accepted, and any departure from them can only be misleading."

One might almost describe this as the apotheosis of obscurantism! It is certainly a fitting climax to the flimsy generalities which preceded it.

But if any principle has won universal acceptance in modern times surely it is this: that the scholarship of to-day is the negation of the scholarship of to-morrow.

We live in an age of progress. Revelation, scholarship, knowledge and interpretation is progressive not static.

To claim that modern scholarship has decided what shall be the correct manner of interpreting the Scriptures is arbitrary to a high degree. And arbitrary in the worse sense of the word.

It claims to set up a human authority nearly as blightin in its influence as that set up by priests and Popes of old and strikes at the very heart of the evangelical conception of the BIBLE being an open Book. The spirit of GOD alone can lead us into the truth. The attempt to pursue the light of truth along artificially-directed paths is the very cause of the world-wide confusion of thought and distress prevalent in the Christian world to-day, which Dr. Selbie (by implication) so deplores.

The British-Israel method of interpretation is based upon the principle that a simple, direct, commonsense literal meaning to Scripture is usually nearest the truth and that the Scriptures should be taken as one consequent whole, the best system of commentary upon any single portion being that of comparing one Scripture with another. BRITISH-ISRAEL stands for the whole counsel of GOD.

Dr. Selbie scoffs at the "attempt to apply prophecy to modern times." This method Dr. Selbie describes as unjustified and arbitrary.

We cannot see its lack of justification. But we admit it is arbitrary in the best sense of the word. For the word arbitrary is derived from the Latin *bitere*, which means "go to see." And the genius of the whole British-Israel presentation consists in its very capacity for arbitrarily obeying the arbitrary injunction of the Scriptures: "Seek ye out of the BOOK of JEHOVAH, and read: no one of these shall fail, none shall want her mate."*

We must "*go to*" secular history and read in its pages before we can "*see*" the fulfilment of prophecy. There is no other way. And yet this is the method that Dr. Selbie describes as being "wholly unjustifiable."

* Isaiah xxxiv, 16.

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Whereas it is just this blindly obstinate attitude of modern scholarship which is responsible for the lack of conviction among Christian organizations to-day. The BIBLE has become to all "as the words of a BOOK that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the BOOK is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."†

The Christian world is so dominated by false ideas about scholarship that when the average Christian wants to find a simple interpretation of a Scripture he finds himself helpless. If he goes to an ordinary man he receives the reply, "I cannot interpret that; I am not a scholar." If he goes to a scholar, the scholar says, "I cannot interpret that literally. Circumstances have changed. You must look upon it as all being beautiful idealism."

But thank GOD that we live in the day when the deaf are beginning to hear the words of the Book and the eyes of the blind to see out of obscurity and darkness.‡ And no organization in the whole world is assisting that process of enlightenment better than the BRITISH-ISRAEL-WORLD FEDERATION.

It is outrageous of Dr. Selbie to claim that BRITISH-ISRAEL offers people "*assurances of safety and privileges without exacting too much in the way of conduct in exchange.*" In making a sweeping statement of this nature Dr. Selbie at once betrays the fact that he knows nothing of our Movement or its leaders. BRITISH-ISRAEL is above all things a definite call to consecration and service. It demands the highest code of conduct.

Dr. Selbie recognizes that there is a craving among the people for "*something concrete and for definite authority and assurance,*" and that this need is being met by BRITISH-ISRAEL. But BRITISH-ISRAEL is, he claims, "*mischievous and false,*" and the Church must therefore seek "*some more effective way*" of meeting the people's needs. Dr. Selbie calls for "*a more living and urgent presentation of Christianity.*"

But where is Dr. Selbie going to find inspiration for such a presentation? Where can he find a presentation in power, authority, inspiration and effectiveness, equal to the British-Israel evangel—the national message of the BIBLE?

Living and urgent presentations of Christianity will never be produced by minds clouded by learned scepticism. But through the pages of the BOOK, the spirit of GOD is to-day sending forth a message to the BRITISH RACE whose living and urgent nature is irresistible. As it is written:—

> "*So on this Race I lay wonders,*
> *Add wonders to wonders,*
> *Destroying its scientists' science,*
> *And baffling its scholars' researches.*"§

Bible truth is the enemy of popular delusion and fashionable theory. *But it is in complete harmony with exact science and sound scholarship based on a sure foundation.*

This is where many of the theories of modern scholarship, at present, fail. *They are based upon false foundations.*

British-Israel workers and believers have no axe to grind. If Dr. Selbie and his satellites can bring forth a better and more living presentation of Christian truth than the British-Israel evangel let them do it. None will be quicker to render their support than British-Israel workers.

But Dr. Selbie must "deliver the goods." A Movement is judged by its "fruits." And only something that is "better" will do.

Moreover, his presentation must be *a national message*, as it is written: "The good news of the KINGDOM, however, shall be proclaimed throughout the whole EMPIRE, as a witness to all nations; and then will the end come."¶

† Isaiah xxix, 11. ‡ Isaiah xxix, 18. § Isaiah xxix, 14. Ferrar Fenton.

¶ Matthew xxiv, 14. Ferrar Fenton.

To the Editor of THE CHRISTIAN WORLD.

SIR,—I beg that you will kindly allow me to protest against Dr. Selbie's article on page 4 of your last issue. It exhibits an utter lack of knowledge of the subject. If the doctor had read our literature and sought information from us he would not have written as he has done. To use the words "obscurantism," "superstition" and "heresy" as in any way applicable to British-Israel teaching is an outrage against millions of Christian people, including hundreds of ministers of various denominations.

If the doctor does not know of any scholars, etc., so much the worse. Has he a right to assume there are none because he does not happen to know them? I could give a long list of University men of distinguished careers—professors, bishops, clergymen and ministers, Hebrew and Greek scholars—many of whom have given half a lifetime of study to this subject and who rejoice in the truth of it. The greatest scholar of his day in all Europe proclaimed it. Thousands of atheists and agnostics have been won to the Christian faith through it.

The minister whose congregation is one of the largest in London to-day has said, "I stand here to express obligation to this grand Federation because of the light it is casting upon the Bible. I believe this Federation has lighted a lamp, the golden beauty of which will never be obscured." Will Dr. Selbie undertake to class him and hundreds of the highest people in the land as heretics? We have opponents, yes; but their arguments have been met and answered again and again.

This Movement is spreading like a flame. It is the auxiliary to the Churches. It has brought thousands into the Churches and never taken one out. Our people are the most zealous missionaries and the most generous givers to missions. It is high time that all ministers carefully and prayerfully examined the subject and came into line with it. If they do not they will be left behind. Our Movement is interdenominational, and it is proving the effective way of bringing people back to God and the Bible. We have millions of adherents and thousands of writers and speakers all over Anglo-Saxondom. Finally, let it be thoroughly understood that Christ is the mountain peak of our teaching.—Yours,

HERBERT GARRISON,
Secretary-General,
British-Israel-World Federation.
6, Buckingham Gate, S.W.1.

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CORRESPONDENCE.

To the Editor, THE NATIONAL MESSAGE.

SIR,—May I contribute one more proof of how England unconsciously carries out her destiny as the race chosen by the Lord God Himself, not only by the way she serves Him and retains His representative on the Throne, when other kings become unseated and dishonoured, but in her Church services sings thankfulness to the Supreme Being for her existence, although her Priesthood refuses to believe that the Israel of Scripture is Great Britain to-day. At the Eton College Chapel last Sunday evening this Coronation hymn was magnificently rendered by the voices of some five hundred of England's flower of manhood to Sullivan's well-known tune, Bishopgarth :—

THE LORD OF HOSTS.

The Lord of Hosts our King shall be,
Whatever foes assail us :
A mighty man of war is He
Whose arm shall never fail us.
The gods of silver and of gold,
Men's hands and brains have wrought them,
We scorn and fight them, as of old
Our fathers scorned and fought them.

Lord God of Hosts, through Whom alone
A prince can rule his nation,
Who settest kings upon their throne
And orderest each man's station ;
Now and through ages following
This grace to us be given,
To serve and love an earthly king,
Who serves our King in Heaven !

Lord God of Hosts, arise, arise,
Be jealous for Thine honour !
Save England from her enemies,
And pour such grace upon her
That from her sins, her foolish pride,
And all her vain endeavour,
Redeemed, released, and purified,
She serve her King for ever !

The boys' choir then sang the extract from Handel's Oratorio : "Then Zadok, the priest, and Nathan, the prophet, took Solomon, and anointed him as king, and all the people rejoiced and said : 'God save the king, long live the king.'"

The organ accompaniment to these simple words is beautiful beyond description, and the congregation could not fail to unite in the gladness of the motif, and the sense of pride and glory as they hear that the people rejoiced and shouted : "God save the king, long live the king."

To a British-Israelite it is significant that the ceremony of anointing a king required the presence of God's Prophet as well as God's Priest. What have we done with our Prophets to-day? May it be that their absence, or our unwillingness to recognize this office of religious interpretation, is in part the reason for some of the political blunders we commit and the uncertainty with which we are surrounded because we disbelieve in seeking Divine interpretation of mundane affairs?

We parents cannot but grieve that our sons are growing up in the schools of England without any idea of their Birthright prerogatives. Nor can we wonder if they find religious teaching rather beside the mark amid the turmoil of more vivid realities, such as sport and politics, that hold their interest and seem to them of more immediate importance than the Old and the New Testaments as taught for examination purposes to-day.

To say, as I have had it said to me by eminent divines, that teaching our people they are the Covenant race would make them presumptuous and overbearing is begging the question, for rightly interpreted the knowledge that we are Chosen carries with it the obligation to serve and to benefit all the other nations on the face of the globe, whether by missionary enterprise, or pioneering, or carrying the standard of civilization, hygiene and irrigation as may best minister to the needs of the community we approach.

S. SHUTTLEWORTH KING.

* * *

To the Editor.

SIR,—May I be allowed to point out that the representation of the medallion of Ollam Fodhla, given in your issue June 28th, is incorrect? A true representation would have been much more significant by reason of the "eastern crown."

I know that shown could not have been taken from a photograph. It is, in fact, a reproduction of that published by the late Graham Coltart in the "Northern British-Israel Review" of October, 1917.

I visited the "Four Courts" in 1908 and, being blessed with very excellent sight, took very careful note of the medallions. I went there for that purpose.

The result is embodied in a little booklet of mine entitled "Ollam-Fodhla, Who was he?" an excerpt from which concludes this letter.

"In accordance with this misconception—which he shared with multitudes of both learned and unlearned—our artist supposed Moses to be a Jew, and invested him with the conventional countenance, of a very pronounced kind, accordingly.

"Yes, that is all very natural, and there is no cause for wonder! But *why* did he depict Ollam-Fodhla with the same type of face? Moses and Ollam-Fodhla are the only two, of the series of worthies, who are depicted with the (so-called) Shemitic type of face—why? The answer forces itself—Because they were both supposed to be Jews ; in the case of the latter with the more excellent reason, assuredly.

"This brings us to a summation of the evidence, the artist, conforming his ideas to the terms of the tradition, represents Ollam-Fodhla as a Jew. He crowns him with what heraldry calls 'the *Eastern* Crown, called also the *Radiated* and the *Antique* Crown, is borne both as a crest and as a charge.' It is not necessarily a kingly crown. On the field of the medallion he places a shamrock to indicate connection with Ireland. And Ollam-Fodhla is deemed worthy of a place in a galaxy of the great law-givers of the world."

Yours very truly,

LANDSEER MACKENZIE.

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To the Editor.

SIR,—Several correspondents commenting on "*Week by Week*" for June 14th have raised a point which will be of interest to other readers. As one of them quaintly puts it: "*Why are we so humble? If we are the greatest* EMPIRE *the world has ever known, why do we not 'blossom forth' and shout about it. If* BRITAIN *is the most powerful nation on the earth to-day, why doesn't she display her pride and power accordingly. Why this national humility?*"

There is only one answer to this question. Humility is the special mark of citizenship in the Kingdom of Heaven* and the peculiar mark of the NATION which is the embryonic KINGDOM of GOD upon earth. Humility is a sign identifying the BRITISH PEOPLE with the PEOPLE whose GOD is the LORD.

As a Member for Parliament said in the HOUSE of COMMONS recently: "I do not know if the term KINGDOM OF HEAVEN is applicable; but the BRITISH EMPIRE is the nearest we can get."

Yes, the KINGDOM of which we are citizens is the WORLD EMPIRE of Dan. ii, 44. And to-day we are beginning to become self-conscious of it.

Nationally, deep down in the subconsciousness of our hearts, we have always known it. But now with the dawning consciousness of our responsibility as a great NATION we are learning the secret of true greatness. We have found that to be truly great we must be willing to serve; in fact become the servant of all.† BRITAIN-ISRAEL has been called to be the servant nation to all the other nations.

Other nations may think our humility a sign of weakness. They laugh contemptuously at our sophistication and think our conduct "childish."

But there is a difference between that which is child-like and that which is child-ish. Humility is a state of mind. And except we humble ourselves like a little child we cannot enter into the kingdom of heavenly consciousness. Mentally as well as spiritually we need to be "born again."

Child-like simplicity, trust and wonder, are fruits of the spirit of service which GOD is planting in the heart and mind of HIS BRITH-ISH PEOPLE. Our unsophistication is our glory. Let us rejoice in it. It is GOD'S seal to the multitudinous proofs that ours is indeed the KINGDOM of GOD on earth—the KINGDOM-EMPIRE which is "not of this world," *i.e.*, *in* the world but not *of* it.

Yours sincerely,

A. R. H.

By request of the Executive Committee, the subject of Mr. Herbert Garrison's lecture during the Congress on the evening of Wednesday, October 8th, in the Large Central Hall, Westminster, will be "The United States of America," illustrated by a wonderful series of photographic and hand-painted lantern pictures.

* Matthew xviii, 4. † Mark x, 44.

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you kindly explain the incident about our Saviour sending the devils into the herd of swine? It has always puzzled me, and doubtless many others also.—F. P. (N.16).

ANSWER.—This miracle, known as "The healing of the demoniacs in the country of the Gadarenes" (Matt. viii, 28-34; Mark v, 1-20; Luke viii, 26-39) is, as Archbishop Trench says, "the most important, and, in many respects, the most perplexing of all demoniac cures in the New Testament. It is a subject of which the difficulty is very much enhanced by the fact that, as with some of the spiritual gifts, the gift of tongues, for example, the thing itself, if it still survives among us, yet does so no longer under the same name, nor with the same frequency and intensity as of old" (Trench, *Notes on the Miracles of our Lord*, chap. 5).

The chief thing to observe is that our Lord recognizes the existence and the personality of the evil spirit indwelling a human being (cf. Luke xi, 24-26). Christ does not regard the demoniacs as persons merely of disordered intellects, but as subjects of an alien spiritual might. He addresses the evil spirit as distinct from the man, "Hold thy peace and come out of him" (Mark i, 25). This clearly shows that the individual man was not merely subject to some physical disease, although the suffering of the demoniac was undoubtedly very great.

The very big question of demoniacal possession is here raised, and into which space does not allow us to enter, save to state that the Gospels assure us of its existence in the time of our Lord. It is not necessary to assume that such a thing exists to-day, since the Coming of Christ in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan (see Luke x, 18). Although against this we cannot tell in how many cases of insanity the malady may not even now be traced to direct demoniacal possession.

(2) The casting of the devils into the herd of swine has always been a difficulty with those who are lovers of animals as an act repugnant to the merciful character of our Lord's miracles. But surely, if God sanctioned the slaughtering of birds and animals for the ritual sacrifices of the Tabernacle and the Temple, and if He allowed animal food for the sustenance of men's bodies, how much more might He be pleased to destroy animal life when He sees fit for the liberation or instruction of men's souls? Similarly our Lord once asked the question, "How much then is a man of more value than a sheep?"

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

Our readers will be very pleased to learn that the degree of Doctor of Laws and Logic has been conferred upon the Rev. Wm. Pascoe Goard. The initial steps were taken at the Detroit Convention in May last by Chancellor Dr. J. J. Du Bois, of the College of Law, Chicago. The ceremony took place on June 17th. Mr. Goard had to travel all the way from Vancouver to Chicago specially for it. He had three days with the College professors, a number of whom signed his diploma. Two State Governors and a Chief Justice had the LL.D. degree conferred upon them at the same time as our friend. We have been favoured with a programme of the proceedings, which included a beautiful Church service and a sermon by the Rev. F. F. Shannon, D.D. A very fine choir of Welsh singers was led by Professor Prothero of Swansea. The large congregation included many distinguished Doctors of Law, Science and Medicine.

Dr. Goard's address at the degree-conferring ceremony was on "World Conditions To-day," after which there was a burst of applause, which lasted for some minutes.

It should be stated that this honour was conferred upon our Deputy President in recognition of the value of his book on "THE LAW OF THE LORD, OR THE COMMON LAW," which has been read and praised by legal lights on both sides of the Atlantic, and which has been made the basis of a text-book for the College of Law.

Dr. Goard had long talks on British-Israel truth with the professors, with the result that a group of them propose to come over to our next Congress, accompanied by Chancellor Du Bois.

* * *

The Boards of the Covenant Publishing Company and of THE NATIONAL MESSAGE Company met on the forenoon of July 4th, and transacted important business. In the afternoon of the same day the Executive Committee of the British-Israel-World Federation met and went through a long agenda. Satisfactory, indeed, very encouraging reports were presented by the Secretary-General, Mr. Herbert Garrison; the Financial Secretary, Colonel C. Vincent R. Wright; and the Chief Crusader, Mr. John Leech, K.C.

The results of the Press Campaign as further reported were considered very gratifying.

* * *

A Wesleyan minister writes:—"THE NATIONAL MESSAGE as an interpreter makes the old Bible a new Bible. It supplies a felt need and creates a new hope. It takes prophecy as it stands and without spiritualising or otherwise perverting Scripture, it sheds light on national conditions and international relationships which neither preacher nor politician can afford to be without, 'The wise shall understand'."

* * *

Mr. John Leech, K.C., addressed a meeting of boys (Miss Gray's class) at Islington, on June 26th; also a meeting of the Fordingbridge Crusaders held by the kind invitation of Mr. Kake, in the charming grounds attached to his residence, where an excellent tea was provided on June 27th.

On July 1st, he addressed a meeting of the Upton Manor Crusaders. On June 28th he spoke at a tea and garden gathering at the residence of Mrs. Aiers, Plaistow.

* * *

FOR SALE.—A reader is willing to sell his three-speed Humber Bicycle, little used, and will take the nearest offer to £4. The total proceeds will go to the funds of the Federation. Our friend resides in the Norbury district, S.W.16. Offers to purchase will gladly be passed on by the Secretary-General.

* * *

Our best thanks are tendered to Councillor and Mrs. Shade, of Gravesend, through whose kindness a most successful garden-party was held on July 3rd, in their beautiful garden at "Downham." Miss Hamilton-Hunter proved the identity of Great Britain with Israel from History, Ethnology, *and the Bible*, to a large and enthusiastic audience. Many present who knew nothing of British-Israel teaching were keenly interested, and it is hoped that good results will follow, also that a Crusader Group will shortly be formed at Gravesend.

In the evening, Miss Hamilton-Hunter spoke to a large and deeply interested gathering in the Springfield Mission Hall.

A collection and a donation amounting to £8 13s. 7d. for the funds of the Federation resulted from these meetings.

* * *

Mrs. E. Ashton, of Wanganui, New Zealand, writes:—"We have, in Wanganui, suffered a great loss in the death of Mr. J. H. Harper, who died on May 15th, at the advanced age of eighty-seven. He had been a believer in British-Israel for more than fifty years, and was a profound student of the Word of God. He had a most kindly, lovable disposition, and though we know he has 'departed to be with Christ, which is far better,' to some of us his loss is felt more than I can express in words. He could always deal with any knotty problem on which I required help. He addressed our meetings until he became too infirm, and then insisted that I should carry on the work. He wished that no laudatory notice should be in the newspapers. He was, he said, "simply a sinner saved by grace." I should like this notice to appear in THE NATIONAL MESSAGE, a paper which he very much enjoyed reading."

* * *

Professor Sayce writes in his Reminiscences:—"It was a surprise to me to find in Devizes Museum numerous beads of blue Egyptian fayence and of a particular type, which had been discovered in grave after grave of the early Bronze Age period on Salisbury Plain. They are beads characteristic of the time of Rameses II, the Pharaoh of the Oppression, and must have been brought by traders to Britain about 1300 B.C. I also noticed other (melon shaped) Egyptian beads, which originated at an earlier period, as well as the remains of ivory dagger-hilts, one of which still bore traces of Egyptian work."

* * *

The Honorary Secretary of our Paignton Branch writes:—"A very ardent believer (G. P.), over eighty years of age, presents the enclosed 2s. 6d. for your publicity campaign. He comes with great regularity to our meetings all the way

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from the Moor. This offering from an almshouse is worthy of contemplation." It is, indeed, and what an example!

* * *

On June 4th the Rev. Guy Waddington, M.A., Vicar of Christ Church, Bradford, visited Hastings, and gave two addresses in the Baptist Church, Wellington Square.

The afternoon lecture was devoted to a discourse concerning the Priesthood in Israel, reference being made to the celebration of the Passover, and the symbolism attached to each of the vestments worn by the priests. In the course of his address Mr. Waddington drew attention to the fact that the twelve stones in the high priest's breastplate were identical with the stones in the coronation crown of our King.

At the evening lecture the Rev. Dr. J. Mountain presided, supported by the Rev. H. Newton. In his opening address he alluded to the opposition encountered by those who accepted British-Israel Truth, and to the denunciation levelled against that teaching, explaining that after a close study he had joined the Movement on Biblical, historical, geographical and ethnological grounds, and believing as he did that it was the greatest Movement that had been raised up, and to which he gave his whole-hearted and enthusiastic support.

The Rev. G. Waddington dealt with "Israel in the New Testament." After tracing the record of Christ having preached the Gospel of the Kingdom (which ran parallel with the Gospel of individual salvation) and the evidences of the Apostles concerning the nation of Israel, the lecturer remarked that the Levitical Priesthood with the House of David was still in existence. Mr. Waddington also referred to the theological concept of the 20th century in spiritualizing all the promises made to Israel, which it was claimed were being fulfilled in the Church. If Israel was to be so spiritualized why, he asked, did such teaching fail to spiritualize Judah also? As is well known Judah (the Jew) is still with us. There was every evidence, however, that the promises to Israel, as distinct from Judah, were decidedly "National," and were being fulfilled in the Anglo-Saxon race—in other words, the British Empire.

The addresses both in the afternoon and evening were greatly appreciated.—EXCHANGE.

* * *

"UNIVERSAL TONGUE."

E. A. B., in the *Auckland Star*, New Zealand:—

"With the real English tongue now conquering the vagaries or variations that were flaunted in print before the silver sheet developed vocal virtues, it is probable that the cinema will have a greater world vogue in testimony to the universal language. An American who has been a wanderer for thirty years recently explained his major language impressions in trite manner. 'I have penetrated Tibet, Burmah, crossed and recrossed China and Japan, India and the Malay States. I have just returned from a 34,800 mile voyage around the South Atlantic, Indian and Pacific Oceans. I've crossed through the heart of Africa from coast to coast, along the Congo River, and from Fremantle to Sydney. I've had dinner with the natives of the Fly River country in New Guinea, and the wild men of the Bontoc in Luxon. I have visited Monte Carlo, loafed in the Place Clinchy, hunted in the wilds of the Siberian tiger and traded with the Ainu of Hokkaido—and I speak nothing but English. It is wonderful how many English-speaking blacks one comes across in the African jungle. White engineers working in Nyassaland learn the native tongue and speak it with the natives, but the blacks soon pick up English, and seem to prefer to speak it, too. I once heard an Egyptian singing 'Down Went McGinty' as he worked in an Alexandria cigarette factory. Entering a wayside inn in Mainz, Germany, I felt that English would not be understood. Using a dictionary of the country, I inquired of the landlord about a room. He smiled at my effort to pronounce the words and said in very good English, 'I can give you a nice room, but the bath is in the hall.' The English language will get you anywhere."

* * *

MANITOBA NOTES.

Mr. Norman Thompson writes:—

Rev. E. J. Springett addressed the Kiwanis Club a second time by special request on June 5th. The Annual Meeting of the Winnipeg Branch was held on June 17th. The President stated that enquiries were being received by him in increasing numbers every week, by telephone and mail, and that interest in the Movement was rapidly growing. He commented specially on the very favourable reports of the Ladies' Auxiliary and the Book Department. The distribution of free literature had been on a very large scale, including great numbers of NATIONAL MESSAGES, and five thousand leaflets, besides books and pamphlets specially selected for individual cases. Sales had increased tremendously during the past seven months, and from a commencement consisting of an initial loan, a comprehensive stock of books had been built up, which had attracted eulogistic remarks from many of the Convention visitors from other parts of the Dominion. A most encouraging report regarding subscriptions to THE NATIONAL MESSAGE was given by Mrs. E. Todd, who said that these had more than doubled during the last twelve months. A vote of thanks to the retiring committee was coupled with special appreciation of the outstanding work of Rev. E. J. Springett and Miss Mabel Harbour, who has also been busy in lecturing amongst other organisations on British-Israel-Truth. Mr. Springett was re-elected President by acclamation, and the committee has been strengthened by the accession of new members. Plans for a vigorous forward movement in the near future are under way, which it is expected will have far-reaching results.

SOME ENGAGEMENTS FOR NEXT WEEK.

CARDIFF, Y.M.C.A., Tuesday, 15th, at 7.30. Rev. Walter T. Medhurst.
EASTBOURNE, Saffrons Rooms, Wednesday, 16th, at 3 and 8. Mr. J. J. Morey.
HORNSEY AND CROUCH END, Scouts Hall, 59, Park Road, Monday, 14th, at 8. Mr. Wm. Gray.
HULL, Church Institute, Albion Street, Tuesday, 16th, at 7.30. Mr. H. Dale.
ISLINGTON, 340, Essex Road, Tuesday, 15th, at 8. Bible Study.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 15th, at 7.45. Mr. D. D. Smith.
PUTNEY, 12, Ravenna Road, Monday, 14th, at 8. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, 15th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 16th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 14th, at 8. Rev. W. Andrew Sinden.

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2 *Sam. vii*, 10.

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CONTENTS.

	PAGE
FROM BABYLONIA TO THE ISLES, OR THE MARCHING ORDERS TO ISRAEL.—III. By the Rev. Dr. W. Pascoe Goard ...	449
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL." (Letter No. 2). By Professor Edward Odlum, M.A., B.Sc.	451
ST. PAUL'S REOPENED: THE KING ATTENDS THANKSGIVING SERVICE. (Illustrated)	453
THE CATHEDRAL OF ST. PAUL. By A. R. H.	454
THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.—VI. By Dr. Wadge (Winnipeg) ...	455
WEEK BY WEEK. By A. R. H.	455
EVOLUTIONISM EXAMINED.—I. THE "MISSING LINK." By C. Brooke	457
REVIEW. By Harrison Hill	459
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	461
A MILLION. By W. S.	461
THE SECRETARY-GENERAL'S NEWS AND NOTES	462

EDITORIAL.

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

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

FROM BABYLONIA TO THE ISLES, OR THE MARCHING ORDERS TO ISRAEL—III.

By the Rev. Dr. W. Pascoe Goard.

THE TASK (*continued*).

Zion.

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, *and* the Holy One of Israel, and he shall choose thee.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall be guide them.

And I will make all my mountains a way, and my highways shall be exalted.

Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Behold, I have graven thee upon the palms of *my* hands: thy walls *are* continually before me.

Thy children shall make haste: thy destroyers and they that made thee waste shall go forth of thee." (Isa. xlix, 7-17.)

This composite passage is manifestly addressed to Zion; that is to say, to the House of David. But also this passage most certainly takes cognizance of the work of our Lord Jesus Christ. There would seem at first sight to be contradiction or paradox here. But closer consideration shows that there is neither.

Jesus Christ is the root and offspring of David. He is the Capstone of the Pyramid, of the House of David, and of its history.

The whole tenor of what we are reading shows that the work of the Lord is involved PLUS the work of the House of David throughout all its long history.

Moreover, in this passage not only is the Lord, plus all the subordinate rulers and administrators of the House of David included, but also the people of Israel. Having this in view, what seems to be involved in the above beautiful passage becomes clear.

"I will preserve thee, and give thee for a covenant of the people."

To the nation Israel, and to the House of David, God gave specific covenants such as He has not given to other nations. Everything that the Lord does is the outcome of infallible

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reason, and in the majority of cases that reason can be arrived at by us through the light of the Word. The reason why the covenant should be given to Israel is manifestly because, from the birth of the nation in Isaac forward, the whole life training of Israel prepared the people to enter into the spirit of the covenant with understanding; no other nation was so trained.

Accordingly, the Lord did not give a covenant to other nations, the spirit of which would not be understood by them; but He gave to other nations the combination of the nation in which was established the House of David, the supreme Head of which is our Lord.

In the hands and hearts of Israel so constituted is the covenant God made with Israel, and also the covenant He made with the House of David; and in part of Israel and of the House of David is enshrined the Personality of the Lord. Thus in giving to the nations this Brith people, He carries out the ancient promise made to Abraham, "in thee and in thy seed shall all the families of the earth be blessed."

It is interesting to note, as illustrating this point, that a leading Huguenot minister in a convention in France, when pleading for the salvation and regeneration of France, prayed in impassioned terms something like the following:—"O Lord, send Thine Englishmen to preach the Word of Life in our beloved France."

A companion passage to the above may be found in the fifty-fifth chapter of Isaiah, where all are invited to come to the waters, and "to buy wine and milk without money and without price," which reads as follows:—

> "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."

The "sure mercies of David" includes the covenant made with the House of David, the just and equitable administration by that House, and the whole of the redemption wrought out by our Lord Jesus Christ.

What a gift to the nations! What an honour for the nation Israel!

"*To establish the earth.*"

These pregnant words are impressive enough to be expanded into a volume, in order that their meaning might be fully expressed. Because the words are so few and because they are tucked away in one mighty sentence, each clause of which might fill a volume with meaning, the significance of them is overlooked. But the fulfilment of them in history furnishes a wonderful comment and interpretation of them. The great fulfilment is recorded for us in part by every historian, and is illustrated for us by every detail of Anglo-Saxon expansion and activity on the continents and among the nations of the earth.

Let us "lift up our eyes," in the Bible phrasing, and see what is being accomplished in the earth by the outflowing of this race. Other nations compete with us in the Civilizations, old and new, when once they are established in the earth. But it is given to us as to no other nation to do the establishing. The spiritual and administrative activities are left to us, because of the fact that they are costly in men and money and offer no direct return. But once the spadework has been done; once the race or nation has been established and organized; once trade and commerce are made possible and safe, then our competitors for gain immediately appear and clamour for a share of that which is going as the result of the establishing.

Let the economic matter rest for the time. It is a sordid scramble which forms no part of the Divine plan. Trade and commerce on equitable lines is the purpose of God for Israel and the world. But the present competitive system, with its unwarranted charges and gains, is heathen and not Divine.

Look at the establishing of the lesser nations which is recorded to the credit of Britain. Look at the establishing of the world's stability and credit done by the Anglo-Saxon in Europe since the tragedy of the Great War. Look at the influence for good and for peace which is being exercised in all the world, and the fact that the LORD has given Israel and the House of David ruling in Israel, crowned by the Redemption and the Presence of the Redeemer as a covenant—Brith—to the nations to establish the earth, is made abundantly clear.

"*To cause to inherit the desolate heritages.*"

The Colonial expansion of Britain in the modern days is sufficient of a commentary upon this text. The process began when Solomon "built Tadmor in the wilderness." Palmyra, now in ruins, because of the destructive activities of succeeding races who have occupied the land, was the first constructive step of Israel led by the House of David "causing to inherit the desolate heritages."

Esdras tells us that when Israel marched out from Babylonia they "went to a country where never man dwelt," namely, to the wilderness of Europe, then unpeopled.

So we see the progress, once begun, has continued to the present day.

Spain, under Papal leadership, took over South America.

Britain, under the House of David, took over North America.

Spain destroyed a civilization in the South.

Britain and her descendants created a civilization in the North.

All past history will illustrate the fact that among destructive peoples and agencies, the Israel peoples have, from the beginning, been constructive to the highest degree.

The heritages they have occupied have been not only peopled and furnished with villages, towns and cities, but their botany has been ordered on the Israel plan. Take the great forests of North America; among them all the maple tree was the only one to furnish an appreciable amount of food to the inhabitants. One variety of this particular tree yielded freely of its sap, which was reduced to sugar.

Inasmuch as the native races inhabiting North America, being communists, built neither houses nor cities, the enormous forests of the Continent yielded nothing to them but material for their bows, handles for their tomahawks, and poles for their wigwams; wood for the ribs of their canoes, and bark with which to cover them. The fibre of the mighty forests was, therefore, of no service to the Indian tribes.

The white settler made liberal use of the trees of the forest as material for manufactured articles, and for the building

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of homes, etc., but found in them no food supply. Therefore he carried with him, and planted all over the Continent, trees that were good for food ; among them were—the apple, pear, plum, cherry, grape, fig, citric fruits, the walnut, and so on.

Maize was found as a native production, but the white settler carried with him seed for the production of wheat, barley, oats, rye, and other cereals. So the promise was fulfilled. "The glory of Lebanon shall be given unto it ; the excellency of Carmel and Sharon." Now the glory of Lebanon was its cedars ; the excellency of Carmel, that is to say, the rolling hill country, was its orchards of olive and other fruit-bearing trees ; and the excellency of the plain of Sharon, which stands for the level plain, is the wheat, the barley, the oats, the rye, and other cereals.

Enough has been said to illustrate this part of the task. "*That thou mayest say to the prisoners, Go forth.*"

The undertaking on the part of the Anglo-Saxon to free the slave is so well known a story as to need no discussion here. The blood and treasure which Britain has spent in stamping out the exploitation of the native races of Africa and other countries as merchantable articles to be hunted down and carried away to the slave markets of the world stands out so clearly as to make one wonder. The titanic four years' conflict waged in the U.S.A. over the question of the liberation of the slaves marks a red page of United States history, and has coloured all her literature from that day to this time. These are facts of history so clearly written and so widely known as to need no comment.

But as to the WHY? Why should Britain concern herself that in a far-off continent all the horrors incident upon the slave traffic prevailed? Why should the Anglo-Saxon after he had liberated all his own slaves impose the cessation of the traffic upon Africa and Asia? These are questions scarcely ever asked. That it was and is Britain's duty to attend to this matter seems to be accepted by her with not a dissentient voice. And the rest of the world seems to think that it is right that it should be so. But why it should be thus is not even asked.

This is as it should be. As the appointed nation, set apart to administer the Kingdom of God in the earth, this is a part of the appointed task : That she should say to the prisoners, "Go forth."

But perhaps there is still another angle to this particular task. The king of Babylon is distinguished as he who openeth not the door to the prisoners. The reference seems to be to that grim principle which lies at the root of the Babylon-Roman system of law ; that any man charged or apprehended on a criminal count is assumed to be guilty from the moment the law lays hands upon him. It is sometimes his privilege to be allowed to prove that he is not guilty. If he can do so, he may go free. If he has not the opportunity given, or fails to prove his innocence if he has the chance to do so, he must remain behind the shut doors of the prison house of this terrible system. Witness the late Dreyfus case in France. Contrary to this, Israel holds all men innocent until proved to be guilty. The prison doors are never finally closed upon a person until his guilt is established beyond reasonable doubt. She opens the doors and says to her prisoners, "Go forth."

"*To them that are in darkness, Show yourselves.*"

How full of meaning are these abrupt clauses of the majestic sentence we are considering. The abrupt "show yourselves" means, of course, "step out of darkness into the light."

We could write volumes of doctrine illustrated by fact in regard to this short statement of a phase of the task of Israel. For instance, the first and most elementary meaning of this statement is that the Anglo-Saxon goes everywhere teaching righteousness and equity in law and its administration. The first step is to bring order out of chaos, and safety and peace out of conflict and danger. The next is to organize the life of tribes and peoples on the basis of Christian Civilization. Even upon the older nations the influence of the Anglo-Saxon is manifest in the spread of constitutional institutions. Thus the Parliament of Great Britain is well called THE MOTHER OF PARLIAMENTS, indicating the general acknowledgment of the influence of the Anglo-Saxon upon the national life of the constitutional nations of Europe.

It is not necessary to labour this theme. The task is still in process of being fulfilled in, for instance, New Guinea and many other hitherto unorganized territories and peoples. What a wonderful story is being enacted in this great field in the old world and in the new world at the present time!

But chief of all in connection with this phase of the task is the carrying the light of the Gospel of Salvation to every creature. The Missionary effort of the people of God is so well known a story that it would be an unnecessary use of space in an article such as this. It is told in libraries of books. It is a matter of practical effort in every Evangelical Church. The British-Israel-World Federation is as much alive to and interested in this phase of the great task of missionary endeavour as is any branch of the Church of Christ, and sees with perhaps a little clearer vision the real nature and scope of the task Divinely set, and has a more complete apprehension as to the selected agents for the carrying forward of the will of the Lord in the fields of Church and State. That is to say, we know them to be in very deed the Israel of God, chosen and ordained for this very task in the world.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 2.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

12*th*.—Mr. Forbes says, "She (Britain) has led the way in foreign missions which she has established all over the world." Wonderful, and true too! And again, I ask *why*?

God told our father Abraham that he and his seed would bless all the nations of the earth. Thus it comes that in carrying these blessings to all mankind, the children of the covenants, the British, "*have established the foreign missions all over the world.*" Again, I ask why? My answer is because God so promised and is making good. *He is doing it with those to and with whom He made the covenants of blessing.*

This is how it "*might* suggest" itself to my mind. How about you?

13*th*.—Mr. Forbes says, "The British and Foreign Bible Society, responsible for many hundreds of Bible translations

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and the circulation of many millions of Scriptures, is the parent of all the other Bible Societies," etc., etc. Remarkable! Mr. Forbes is right here too. *I might suggest* that there is a reason for all these great blessings which Britain is carrying to the world. There is *a reason equal to the act*, or series of acts.

God said He would bless all the nations of the earth through one nation and He is so doing. Is it strange that God keeps His word? Is it strange that one nation on earth, or one people, are doing the things God promised to have done through a chosen race?

14*th*.—Again, "Britain is responsible for the greatest evangelistic agency of modern times—the Salvation Army."

True, Mr. Forbes. You and I agree wonderfully. Queer, how so many great outstanding world blessings pour out of the British Isles to the nations of the earth, from the great "Anglo-Saxon" race, a people who in "spiritual work stand alone"!

Why can we not see the cause, the promised cause?

This, too, is easy! Israel had eyes but was blind. Israel had ears but could not hear. Israel was so *stubborn* that he would not listen to reason, even the reasonings of his God. As Israel was, so is Israel now; blind, deaf, stubborn. How wonderful! How the old characteristics show to-day, and in the same race, located in Britain largely.

15*th*.—Mr. Forbes says, and very properly, "*All this seems* to be the fulfilment of the prophecy of Daniel." To this I say Amen! But I include nearly all the prophets with Daniel —for most of them make it clear that Israel was to bless the nations and families of the earth.

And I further include the Lord Himself among the prophets, for He said Israel should do these things among the nations of the earth. "*All this seems*," etc. Sure! Why say "*seems*"? Why not say *proves*? Perhaps this word is too strong for you just yet! When you come along a little further you will naturally change "*seems*" and "*might*" into stronger words. You are just a wee bit canny. You must be Scotch, but you "seem" to be getting into the B.-I. harness and spirit.

16*th*.—Mr. Forbes gives a nicely prepared Table under the heading:—Jutish - Anglo - Saxon - Swedish - Norwegian - Danish-Norman-British-Israel.

Very good! No objection at this point! This Table shows some of our old-time ancestors, and *now* brothers. For years I have been, in common with many B.-I. teachers, stressing on the platform these very peoples as in a large measure our own kith and kin.

Since the above peoples have a common origin, and are of the covenant race, we might shorten Mr. Forbes' long name down to one little word of two syllables, and call them all *British*, covenant men. This name so applied would not hurt or insult them, and it would not hurt us in any way.

17*th*.—In a footnote, the author says, "We know nothing authentic of these our ancestors."

"We" is good. Who is, or who are this "We"? If the author means himself, I would say it would be a good idea to read a bit and then say, "*We know something.*"

If he means other people by the word "*We*," I answer and say he is in error.

18*th*.—In his "Preface to the Second Edition," Mr. Forbes says:—"History is the whole foundation of the argument."

This says too much and is not a guarded statement from a man who believes in the Bible as a Divine revelation; and we are sure Mr. Forbes believes in this great Scriptural revelation as surely as we do.

The Scriptures affirm that the Lord would scatter Israel among all the nations of the earth. We are safe in saying the Lord made good, and, therefore, Israel was and is so scattered.

Does history to-day tell us where all Israel is located in all or any of these many countries? If history could so inform us, then we would need no argumentation, no search after these peoples, no pamphlets denying or affirming the existence and whereabouts of the seed-race of Abraham, Isaac and Jacob.

"History" is and has been silent to a large extent. Yet the *Book says Israel is in all lands*. Let Mr. Forbes produce the history that positively locates these people, and then we will be ready to trust this *historic agency* more fully than we now can.

INTERPRETATIONS OF SCRIPTURE.

19*th*.—Just as there are many interpreters of the Word, so there are many interpreters of history and historic facts.

Historians are as confused and uncertain as are the opposing theologians in their many and varied interpretations of difficult Bible statements.

Mr. Forbes reads history concerning the Angles, Jutes and Danes; and may conclude *they are not, or are Israel*. Another man reads about these people, and concludes otherwise.

Then who is final in authority? Mr. Forbes? Who? Would he dare say his interpretation of the facts or affirmed facts, is the correct one, and that all who differ from him are wrong?

Some good historians tell us the Goths were Scythians and others say no. Some good historians tell us the Sacae were Scyths and others say no. Some good historians say the Parthians were Sacae and others say no. Some good historians tell us that the Khumry were Sacae and were Israel and others say no. Does Mr. Forbes affirm that when he and I or some other British-Israelite differ, *he alone is right?* Surely his presumption and vanity are not so assertive as that.

Mr. Forbes might say that the Senones, Friesians and Brythons were not of Israel stock, while I might say they were. He and I have within reach the same historians to read and compare.

I presume he does not claim he has some secret sources of information which I have not. He would not say he is more able to read, compare and understand conflicting historic statements than I am, even if he does make some strong assertions, such as the following: "British-Israelites are not capable of argument." His words and those of Dr. Meyer are, "British-Israel is not capable of argument."

Of course, there is no sense in such a statement since "*British-Israel*" is not a person and therefore not able to argue, to read, or think, or to be wise or silly. By the words, "British-Israel" he means British-Israelites, though he does not manage to say so. To boil this down, he and Dr. Meyer affirm that *I, the present writer, am not capable of argument*. Let our readers decide.

I "*might suggest*" that vanity or insolence or both, perhaps

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unintentionally, run rampant in such statements concerning many thousands of good, honest, sane, patriotic Christian men and women.

20*th*.—"British-Israelism is patriotism intoxicated. Its devotees seem to think that Britain *always has been* and still is at the head of the world."

A few comments here will be helpful to Mr. Forbes. Here, again, he does not mean what he says. "British-Israelism . . . intoxicated." He might as well say geometry is "intoxicated." How would he go about intoxicating *geometry?* He might intoxicate a geometrician, himself, or even a British-Israelite, but he would have a great time intoxicating geometry or "British-Israelism."

THE KING ATTENDS THANKSGIVING SERVICE.

ST. PAUL'S REOPENED.

THE King and Queen, accompanied by the Prince of Wales and the Duke of York, attended the special Thanksgiving Service at St. Paul's Cathedral to commemorate the reopening of the Dome and the Choir. Their Majesties drove in semi-state from Buckingham Palace to St. Paul's and the progress of the Royal Procession was watched by many thousands of the general public. Our picture, on page 453, taken by a staff photographer of "The Times," shows the Royal procession driving down Ludgate Hill after the service, with Wren's stately pile, "the Mother Church of London," in the background.

THE CATHEDRAL OF ST. PAUL.

By A. R. H.

ONE finds inspiration is unexpected places. Extracts from a leading article in the *Radio Times* would have found their proper place in *Week by Week* for July 12th had the matter been noted in time. But the comments are too good to overlook, and it is better that they should appear late than not at all. Speaking of the ceremony at ST. PAUL'S, *H. N. Brailsford* writes: "What did WREN mean when he placed his DOME upon this massive rectangular structure, and repeated again and again throughout his building the

THEME OF THE CURVE

which contrasts so subtly with his flat walls and straight columns?

"These things are the creatures of man's thought. Circles and rectangles are no gifts of Nature. They are mathematician's fancies. *They are man's contribution to the earth*, which, with all her prodigal colours and her fantastic forms, give us neither of these things in their defiant abstractness. The sunlight deepens the shadows on Wren's flat walls, and performs round dances on his circular surfaces.

"I find myself questioning the opinion which I have always held about it. 'A noble building,' I used to think, 'but hardly a great Church.' And I could have wished it had been designed rather as a capitol or senate-house, than as a cathedral.

"But one realizes how much of religion Wren's building does express. A CAPITOL it is, but why not of

GOD'S KINGDOM ON EARTH?

Here reigns order and the power of thought. It is the CHURCH of a well-governed UNIVERSE, whose planets in their elliptical orbits are always subject to *Kelper's Laws of Motion*, one in which justice is even and sure and obedience has its reward.

"'A complacent religion do you say?' Certainly a

RELIGION OF OPTIMISM,

the faith of a buoyant and IMPERIAL PEOPLE, the

CREED OF LAWGIVERS

and ENGINEERS."

Concluding, the writer's imagination soars into the future state of Kingdom-development: "In this KINGDOM one perceives none of the ravages of war. CIVILIZATION is not an intruder. NATURE has indeed been subjugated, but she is not, as she is among us, the degraded victim of a ruthless conqueror. She wears no chains; she does not cringe, prostrate and begrime. Gracefully she kisses the toga of a clement victor, and one divines that before long a marriage will unite the pair."

A fitting description this of the British Kingdom-Empire's Cathedral Church and a testimony that will help to develop Kingdom-consciousness among the many readers who observe it.

It is a noteworthy sign of the times that writers on every hand, wittingly and unwittingly, are coming to see the details of the national life with a Kingdom-vision.

Anything that helps to bring the conception of a KINGDOM of GOD before the minds of the people—anything that tends to include that term in everyday vocabulary and thought—is all to the good.

It is encouraging to find the CHURCH of ENGLAND taking the name of the KINGDOM more and more upon its lips. All this is a step in the right direction. Thus the ARCHBISHOP of CANTERBURY: "Ours is a generation marked as none before by the

EMANCIPATION OF YOUTH.

"In the excitement of freedom YOUTH is impatient of criticism and resentful of the claim of authority. But its eagerness, its frankness, its enthusiasm bring a breath of freshness and hope. Truly it needs guidance, but guidance must be based on understanding and sympathy.

"Let us stir up that spirit and endeavour to present to YOUTH of our time, in ways and words to which it can respond, the inexhaustible wonder of the GOSPEL, the age-long romance of the CHURCH of CHRIST, the joyous adventure of service and leadership of the

'YOUNG PRINCE OF GLORY'

in the KINGDOM of GOD."

YOUTH will rally to the proclamation of the EMPIRE GOSPEL* of the KINGDOM provided it be acclaimed aright. For this good news concerns the manifestation of a KING and KINGDOM animated by the spirit of GOD—the spirit of ETERNAL YOUTH.

YOUTH will gladly rally to the standard of a King Who is "everlasting" because filled with a self-renewing, inexhaustible life. YOUTH will willingly serve an "enduring" KINGDOM whose strength is renewed like the eagle's.

* Matt. xxiv, 14.

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The EMPIRE GOSPEL of the KINGDOM is the Gospel of incurable optimists. It is a Gospel filled to overflowing with vitality and life. It embodies the faith of an IMPERIAL RACE, and proclaims like a trumpet call the majesty, might, dominion and power of the KING and of His earthly KINGDOM.

THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.--VI.

BY DR. WADGE (WINNIPEG).

THIS report summed up in compact form the many measures which had been taken from time to time to place the great self-governing Dominions of the British Empire in a position of equal status with the Mother Country. It was adopted by the Conference as a whole, and has now virtually become the "Bill of Rights" or the Charter of the British Commonwealth of Nations within the British Empire.

That this new position of virtual independence of the Dominions under the one Crown has been accepted by the Mother Country is shown by the fact that Great Britain has appointed Commissioners to represent the British Government in these Dominions, thus leaving the Governors-General to represent His Majesty the King. The Dominions also have sent their High Commissioners to London to act as intermediaries between their own Governments and the British Government. Further, they have established separate embassies with foreign countries, Ireland having an Ambassador in the United States, and Canada Ambassadors in the United States, France and Japan. Thus equality of status has not only been established by agreement, but it has also been established by actual practice.

But in order to complete satisfactory arrangements in all phases of inter-Imperial relations, the Conference found it necessary to refer a number of details of law and legislation to a subsidiary Committee for further consideration during the interval before the next Conference. This Committee, known as the Constitutional Committee or "Conference on the Operations of Dominion Legislation and Merchant Shipping Legislation," completed its labours and issued its report last December (1929). In its report this Committee, which included representatives of Great Britain, Canada, Australia, New Zealand, South Africa, the Irish Free State, and India, states:—"The present Conference have considered their task to be merely that of endeavouring to apply the principles laid down as directing their labours to the special cases where law or practice is still inconsistent with those principles. The recommendations submitted have been framed with the object of carrying into full effect the equality of status established as the root principle governing the relations of the members of the Commonwealth, and indicating methods for maintaining and strengthening the practical system of co-operation which is its instrument."

"These recommendations deal with legal anomalies, which have survived the days of Colonial subordination, involving the removal of existing and operative restrictions upon the self-governing rights of the Dominions. Among these recommendations are the following:—

1. That the Parliament of a Dominion be given full power to make laws having extra-territorial operations;
2. That the Colonial Laws Validity Act, 1865, shall cease to apply to any law made by the Parliament of a Dominion;
3. That hereafter no law made by a Dominion Parliament shall be void on the ground that it is repugnant to the law of England;
4. That no law passed by the Parliament of Great Britain shall hereafter extend to any Dominion except at its request;
5. That the Dominions shall have power to repeal the Imperial Acts with reference to admiralty courts and merchant shipping and may make its own laws and establish its own courts." (*Manitoba Free Press*, February 24th, 1930.)

Thus it is seen that the steps recommended by the Constitutional Committee are in absolute agreement with the action of the 1926 Conference, and that when these recommendations are put in force, they remove—or make possible the removal at the instance of the Dominion—every remaining vestige of overlordship by the British Government as advisers of the King, or by the British Parliament as the sovereign legislative body. And so the legislative body of each Dominion is sovereign for that Dominion, and thus the status of the Dominions is on a par with that of the Motherland.

We, in Canada, ought to be especially interested in this question. Our country has been the laboratory or experimental station in which the citizens, both British-born and native-born, and the representatives of the British Government, sometimes in harmony and sometimes in the utmost opposition to each other, have tried, tested, worked out, or put in practice the major portion of the progressive developments of self-government by the people who, from year to year for over three centuries, have emigrated from the British Isles to establish homes and daughter communities in various uncivilized parts of the world. The form of self-government worked out in Canada has been the model for the forms of government which have been developed in other British Dominions with variations suitable to the different conditions of each. "The agreement (December 6th, 1921) between Great Britain and Ireland, that was subsequently ratified by Imperial Statute, provides that the Irish Free State shall have the same constitutional status as the Dominions and that its position in relation to the Imperial Parliament and Government shall be that of the Dominion of Canada." (Sir R. L. Borden.)

WEEK BY WEEK.

BY A. R. H.

Last week we re-told the story of Rajah Brooke of Sarawak. Rajah Brooke was one of God's Englishmen and his method of conquest, although entirely individualistic in conception, was similar to the process of expansion practised by the Kingdom.

To begin with, Brooke had to meet force with force. But that was only in order to gain strength and authority to establish justice. Justice established, he won the friendship of his enemies. Not until the proverb "The son of England is the friend of the Dyak" had caught hold of the enemy consciousness could Brooke claim to have conquered permanently. Brooke's conquest was a conquest of hearts.

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This method is invincible in spite of its paradoxical nature. It is specifically a product of English genius. As such it is inexplicable to other nations, even when they grudgingly admit its efficacy. And more often than not it is a matter of wonder to our own people themselves.

Kitchener, saviour of Egypt, smote Egypt with the sword and saved her. His wonder at the process was expressed in some such words: "We smite them terribly and then we send their children to school."

We English act automatically according to the dictates of subconscious inspiration. But when we try to analyse our motives we are apt to feel as puzzled as are the people of other nations when trying to account for the results of our quixotic actions.

Nevertheless, the greatness of our achievement and the wonder of it is enhanced as a result of our "blind" unquestioning loyalty to the Divine promptings from within.

If God has given us the power to conquer others by the process of "occupying" their hearts, it is only because we have first opened up our hearts to Him. As the invasion by the new spirit of the new covenant of the heart and mind of God's People continues, so shall the conquest of the Kingdom amongst the other nations proceed.

The progress of the Kingdom-Empire of God in the world is not like the progress of other empires. Its strength does not lie in external bands of physical force but in internal bonds of spiritual power. It does not rely upon force from without but power from within.

A World-Empire based upon the ideal of a voluntary association of free peoples is an Empire which every nation under heaven can freely join. This is a Kingdom-Empire based not upon Force but on Love. Its conquest of the world's peoples will follow the new law of conquest—the occupation of the heart and mind of the adversary.

That is why the Empire Gospel of the Kingdom is so important. For in exact proportion as God occupies the hearts of His Brith-ish People will His People find power to occupy the hearts of other peoples.

When the whole Empire enthrones God in its heart as King, then the Kingdom will have come indeed, and the winning of the whole world for Christ and His Kingdom be within accomplishment.

This week we shall use the testimony of a German lady to illustrate one small phase of this universal conquest which took place as a result of the Great War.

* * *

A week or two ago the *Daily Herald* published a critical review of the pamphlet issued by the Covenant Publishing Company, entitled "Disarmament: A Divine Condemnation."*

One point particularly aroused the *Gadfly's*† ire, *viz.*, the author's contention that the injunction "love your enemies" means "try to make them your friends," and that a Nation may be forced to fight in order to make friendship possible.

But who can deny that this conception is in harmony with the spirit of Paul's counsel: "*If it be possible, as much as lieth in you, live peaceably with all men,*"‡ an injunction not to be confused, however, with the doctrine of peace at any price so popular to-day.

Perhaps the testimony of our German lady will help to convert the *Daily Herald's Gadfly* of his strange notions. Writing for the *Daily Express*, Erna V. Prittwitz says: "The BRITISH ARMY marched into GERMANY to begin '*occupation*' in December, 1918. That was eleven years ago.

"When I read in an English Newspaper, 'The evacuation of the Rhineland is to begin at once. The whole of the

ARMY OF OCCUPATION

will have returned to ENGLAND by CHRISTMAS,' I waited for the sensation of joy and relief I ought to feel; that my die-hard friends will feel.

"But I fail: *I do not experience that sensation.* I immediately begin to analyze my feelings. *I discover that I feel dismay. Yes—dismay* . . . . . .

"I think of the men dressed in khaki; the men of our late enemy, the British Tommy. *This 'Tommi' has won his way into our hearts.* We know him now. He is no longer an unknown being; a being to be feared.

"We can laugh when our countrymen from the East or South, who have not known the man of the Army of Occupation every day, as we have known him, tell us about his haughtiness, superiority, stupidity, lack of culture, overweening pride, arrogance and his English spleen.

"We admire his

FRIENDLY GOOD HUMOUR,

his constant cheerfulness and readiness to make friends. *His sense of fair-play we also know. It is one of the things he has taught us.*

"We know that he is a good soldier, is smart, and knows what discipline is. In all these things he was said to be lacking. *His occupation of our country has been of the mind as well as of the body.*

"Eleven years ago I was a child of eleven. I saw, for the first time, coming down the street of the little town on the Rhine where I lived, a detachment of British troops. I was with my governess, and her face grew red with anger. She pressed her lips together. And I was terribly frightened. My heart beat and the pulses in my throat beat. I can recall the sensation now. I stared with round and terrified eyes at those men in khaki, of whom I heard terrible tales. I was terrified.

"Those round tin hats were as terrible to me as the '*Pickelhaube*' of the Prussian soldiers had been to the women of France. My legs trembled. I clung to the hand of my '*Fraulein.*' The men came nearer.

"I saw the officer who led them—I can see him still, a tall, pink-faced young Englishmen with blue eyes; not unlike my own brother Hans. That likeness astounded me. Then? I met those blue eyes, and there was a friendly twinkle in them. I looked at the men behind. They, too, had the sort of faces I knew. I was astounded.

"My governess led me away. She was talking, talking of 'wiping the English off the face of the earth,' of 'Revenge.' *I did not listen. Something had been born in me, something that grew and grew. 'Why should we fight those men?' I*

* Obtainable of the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1. Price 1½d., post free.

† Nomme de plume of critic. ‡ Rom. xii, 18.

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thought. Then I felt ashamed. I ought to be angry, but I was not. Was I unpatriotic? I decided to ask Hans, who had been on the Western Front.

"Hans took me away into the garden. 'Erna,' he said, 'I am going to speak to you. You are too young to understand—yet; older people don't understand either.

"'*Those men, those English Tommies, are*

THE BEGINNING OF PEACE.

The English are just. They have fair-play. This is the beginning of peaceful penetration; the penetration of people's hearts. The population will make friends.'

"A dreamy look came into Hans' eyes. He is a poet as well as a soldier. 'You are too young to understand, Erna,' he said, 'but you can do one little thing to help. You can swear to me that you will never say one single word against the English who are here. Will you do that?'

"I stared at him. Then I grew very red. I put out my hand. I was very proud that Hans had spoken to me. I promised.

"And I never spoke one word against the Tommies. *And slowly those khaki men won us. And now many hearts will be sad because of the evacuation. Those khaki men had made a place for themselves in our hearts and the*

OCCUPATION OF HEARTS

will go on, even though the country is evacuated."

This wonderful testimony surely confirms the wisdom of the RHINELAND OCCUPATION. And it reopens the larger questions as to whether occupation should not have penetrated deeper—even to BERLIN. Would not the heart of GERMANY have been won for friendship? If we had "smitten" not once but "seven" times—if we had occupied not a fringe of the country but the heart of the country—might not the whole nation have been healed and influenced permanently in the cause of peace?

Let no man in future question the peaceful influence of the BRITISH ARMY. If BRITAIN is ISRAEL, then the BRITISH ARMIES are the

ARMIES OF THE LIVING GOD.*

And GOD is a GOD of PEACE. Therein lies the secret of the influence of His armies and their usefulness in maintaining the *pax Britannica* throughout the WORLD.

When *Dibelius*† writes: "The English State vests upon two specifically English assumptions — common sense, *and the transformation of the antagonist into a privileged colleague*," he shows that he has caught a glimpse of the secret of Britain's greatness. For it is a special and peculiar mission of the KINGDOM in the earth to weld the peoples into one great friendly society. And who could be better chosen for this task than the PEOPLE who as Anglo-Saxon seed of ABRAHAM can rightly claim the title "Friends of GOD"?‡ We must be friends of GOD before we can become friends of man. We must seek the forgiveness of GOD before we can expect the forgiveness of others. Nationally, we must accept GOD as KING in our heart before we can expect to permanently conquer the hearts of other nations.

* 1 Sam. xvii, 26.
† Herr Dibelius, Professor of English in the University of Berlin.
‡ Isa. xli, 8.

The process of conquest is slow at present. But when the whole EMPIRE is won for CHRIST through the proclamation of the KINGDOM GOSPEL§ the consummation will be greatly hastened.

In the meantime the protection of the KINGDOM from external aggression is a matter of vital importance. How else can she survive to accomplish her chosen work? We can be peaceful-loving without being pacifists. We can obey the Orders for our military organization as set forth in the BOOK of NUMBERS and still remain loyal to the spirit of the prayer‖:

"GOD bless our native LAND,
May His protecting hand
Still guard our shore;
May peace her power extend,
Foe be transformed to friend,
And BRITAIN'S rights depend
On war no more.

Nor on this LAND alone,
But be GOD'S mercies known
From shore to shore;
And may the nations see
That men should brothers be
And form ONE FAMILY
The wide WORLD o'er."

EVOLUTIONISM EXAMINED—I.

THE "MISSING LINK."

BY C. BROOKE.

"*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*" (Col. ii, 8.)

Science has played a very considerable part in the history of mankind, but evolutionism is a philosophy rather than a science, or "*facts* reduced to a system." It is "science falsely so-called" as the Scriptures declare it to be. Scientists demand facts to establish laws, but evolutionists establish laws to prove facts. The argument from embryology is an excellent instance of this, for, being a deduction from evolutionism, it is now used as one of the principal arguments in support of the theory.

Evolutionary research is frequently characterized, not only by great stretches of the imagination, but also by fraud. Many years ago Haeckel was accused by one of our leading men of science of forging evidence in support of the evolutionary theory. He gave a written confession in which he stated that he "should feel utterly condemned and annihilated by the admission were it not that hundreds of the best observers and most reputable biologists lie under the same charge. The great majority of all morphological, histological and embryological diagrams are not true to nature, but are more or less doctored, schematized, and reconstructed." Modern evolutionists have not benefited by this disclosure, as we shall see.

Haeckel portrayed the fœtuses of a dog, a chicken, and a mole with a single plate labelled in three different ways. "For

§ Matt. xxiv, 14. F.F. ‖ Hymn 972, Methodist Hymn Book.

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decades," de Cyon says, "this mountebank has imposed on the international public as a king in the world of thought."

Haeckel's works were absorbed by the leaders and rank and file of the evolutionary movement, until Professor Semper revealed the imposture. The circulation of a large quantity of Haeckel's books in a cheap form among the working-classes of this country is responsible for much modern infidelity.

In 1922, Mr. Carl Akerly, the taxidermist of the New York Museum, produced photographs of various anatomical parts of a gorilla which had recently been killed in Africa. In these photographs the position of the hallux of the gorilla and of man showed an extraordinary resemblance, so the evolutionists proclaimed the discovery of the "missing link" with a flourish of trumpets. As a fact, the "missing links" should be more plentiful than the species which they are supposed to connect, but this is a line of thought which we cannot pursue here and now.

Two years later Sir E. Ray Lankester gave conclusive proof that these photographs were entirely unreliable. The gorilla has a large toe in the hind foot which is separate from the other toes. In Mr. Akerly's photographs the great toe was almost parallel with the other toes.

Sir E. Ray Lankester, in exposing the counterfeit work, says: "I wish to record my opinion that the actual gorilla's foot from which Mr. Akerly's cast was taken was distorted by post-mortem changes, and by pressure tending to bring the hallux alongside of and parallel with the other toes, as in man, instead of allowing it to diverge widely from them as it does when not artificially constrained." Sir E. Ray Lancaster was an evolutionist.

So far, good. This should be sufficient proof that not only are there no authenticated "links," but that the supposed "links" have been manufactured. Similar cases might be multiplied.

Haeckel discovered a "missing link" in Java in 1891, and gave it the imposing name of *pithecanthropus erectus*. This consisted of a tooth, a skull (three feet away) and a thigh bone (forty-five feet away!). These remains evoked much discussion in Germany, and three contradictory opinions were advanced on the meagre evidence. Pithecanthropus is generally regarded as *the* "missing link," yet it is not certain whether it is late Pliocene or Pleistocene, and it is even doubtful whether all the remains belong to the same individual. Wasmann says: "It is nothing short of an outrage upon truth to represent scanty remains, the origin of which is so uncertain as that of the Pithecanthropus, as absolute proof of the descent of man from beasts in order to deceive the general public."

The Piltdown skull was then discovered. Here, again, there was a marked absence of scientific method. Sir Arthur Keith, an evolutionist, says: "I soon saw that parts of the reconstructed Piltdown skull had been opposed in a manner that was in open defiance of all that was known of skulls ancient and modern. I found that the brain chamber, instead of measuring 1,070 c.c., as in Dr. Smith Woodward's reconstruction, measured 1,500 c.c.—a large brain chamber for even modern man."

Speaking of the Cromagnon skulls, which belonged, Professor Macnamara considered, to the finest human race yet known, Sir Arthur Keith said: "We have come across in these large heads a puzzling and unexpected fact. Men of a former geological epoch outstrip their successors to-day with the biggest brains."

Is this an unconscious admission of defeat? Have our friends the modern critics considered where they will be when evolutionism meets its Waterloo?

There is silence in evolutionary circles with regard to the remains found in the Oldoway Valley in East Africa, since these practically dispel the evolutionary dream. "They contain," says Professor Graebner, "lamentably few primitive characteristics and have therefore not been exploited in favour of the evolutionary theory. A fragment of a skull, a tooth, a thigh-bone, offer much more inviting fields to the evolutionists."

As for Neanderthal men, Marett says: "Some specimens of Neanderthal man, in sheer size of the brain cavity are said to give points to many of our modern poets and politicians."

The brain cavity must not be confused with the size of the skull, which is the evolutionist's favourite guide. The largest *skull* on record belonged to a savage. Dr. Marett is speaking of the *brain cavity*.

Dr. Wright says: "Upon extending enquiries, it was found that the Neanderthal type of skull is one which still has representatives in all nations; so that it is unsafe to infer that the individual was a representative of all the individuals living in his time. The skull of Bruce, the celebrated Scottish hero, was a close reproduction of the Neanderthal type, while, according to Quatrefrages, the skull of the Bishop of Toul in the fourth century even exaggerated some of the most striking features of the Neanderthal cranium. The forehead is still more receding, the vault more depressed." Surely it may be inferred from this that no evolutionist possesses sufficient knowledge as yet to establish a case which would be accepted in a court of law, yet Dr. Fosdick, speaking of modernism, which is the direct outcome of evolutionism, and must stand or fall by it, says: "The scholarship of the world is on the side of the rationalist." It is sufficient to name Sir William Dawson, Lord Kelvin, Professor Dana, Professor Virchow, and others who have gained a world-wide reputation, and whom not to know is to profess oneself unknown, to show that the traditional view is not so obsolete as Dr. Fosdick and the men of his school would lead us to suppose.

In 1924 Dr. Osborn found in Nebraska an imperfect molar tooth, "which casts more light on the origin of the human race than anything ever before discovered." The tooth was declared to belong to one of the "links" between man and the Simian stock. It was named *Hesperopithecus*. Dr. Smith Woodward then diagnosed that it was without doubt the tooth of a pliocene bear! It has since been decided that it was not even the tooth of a pliocene bear, but of a peccary known as Prosthenops, and quite a common species. How are the mighty fallen!

The claim that evolutionists make, that they can reconstruct the body of some highly problematical creature from the chance finding of a single tooth, is as sound a proposition as would be the claim of some architect centuries hence that he could reconstruct a Gothic Cathedral from the abacus of one of its pillars. It is only by degrees that one becomes accus-

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tomed to the amazingly crude and immature conclusions arrived at by evolutionists in their efforts to bridge the enormous gulf between man and the ape. We await with interest the next "settled result" of his theory which is now considered "by all people of discernment" to be "as general y accepted as Newton's theory of gravitation." One must travel behind the scenes before fully realizing the falsity of such a proposition. Evolutionism is a light that failed.

Even Professor Haeckel, who forged evidence in support of evolutionism, has to admit that "*Most modern investigators have come to the conclusion that the doctrine of Evolution and particularly Darwinism is an error which cannot be maintained.*" Yet in the schools of this country and in the books on the German "higher criticism" of the Bible ("sacred criticism" as it is now called) this unproven theory is treated as a presupposition.

To surmount the difficulties resulting from the complete absence of any intermediate links, evolutionists have employed words of assumption, which are abhorrent to all true scientists and all who possess logical minds. The words "*we may well suppose*" occur more than 800 times in Darwin's *Origin of Species. That should at once stamp the theory as suspect in the eyes of all scientific people who demand facts before drawing any conclusions.*

The materialist Tyndall, Darwin's intimate friend, who tried for many years to accept evolutionism, surrendered after a hard struggle and said: "There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of Evolution. I agree with Virchow that the proofs of it are still wanting, that the failures have been lamentable, *that his doctrine is utterly discredited.*"

Reader, you must choose between the opinion of these unbiased scientists, and the opinions of modern theologians who will accept any "scientific" theory which accords with their views and who state that "Orthodox Christianity is the foe of science, education, and knowledge of modern culture."

One of the foremost evolutionists admits that the "assured results" of the "camp-followers of science" ("higher critics" and modernists) are sheer guess work. "In regard to the genealogical tree of organisms as a whole, we can only make guesses, many of which are probable, *but are never quite certain*" (our italics).

That being so, would it not be better to accept the testimony of the "only wise God our SAVIOUR" for *by Him* (Christ) *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 He is before all things and by Him all things consist* (Col. i, 16).

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REVIEW.

"AFRICA'S DOME OF MYSTERY."*

THE FIRST DESCRIPTIVE HISTORY OF THE WACHAGGA PEOPLE OF KILIMANJARO, THEIR EVANGELIZATION, AND A GIRL'S PIONEER CLIMB TO THE CRATER OF THEIR 19,000-FT. SNOW SHRINE.

BY EVA STUART-WATT, F.R.G.S.

(*Member of the Botanical Society of Edinburgh*).

Rear-Admiral Sir H. H. Stileman, K.B.E., who was in command of the Port of Liverpool, 1914-1919, in his preface to Miss Eva Stuart-Watt's enthralling and inspiring book, says: "Forty years have passed since I was serving in one of Her Majesty's sloops of war in the East Coast of Africa for the suppression of the slave trade." After drawing the contrast between German and British rule in that part of the Dark Continent, the Admiral proceeds: *Africa's Dome of Mystery* has awakened memories and rekindled interest in that extraordinarily fascinating portion of the globe, now wholly entrusted to Britain's care. Miss Stuart-Watt has pain'ed a picture that is bound to make a deep impression on those who peruse its pages. She was brought up in East Africa and loves the land of her childhood with a deep sincerity.

Part I. of the book opens up a vista into the dim and distant past when the slopes of Kilimanjaro first resounded to the cries of refugees or nomadic tribes who, from some impelling pressure, had settled on its sheltering flanks.

The development of the warrior races, the dramatic succession of chieftains and conquerors passing across the stage, makes a thrilling story.

"There are glimpses, too, of the heathen heart feeling after God, re-echoing the cry of Job, 'Oh, that I knew where I might find him.'"

In Part II. the authoress gives, from her own experience and observation, a vivid description of mountains and plains, of tropical foliage and waterless, barren scrub land which is most telling, culminating in her account of the ascent to the 19,000-ft. crater of Kibo."

"Dangers, too, grave dangers, menace the well-being of a child-race, in the spheres of politics and religion."

Sir Harry concludes: "The world's store of missionary literature will be richer for this work from Miss Stuart-Watt's pen, written, as it is, with an intimate knowledge of that fascinating and mysterious portion of the Dark Continent."

The authoress writes in a graphic and attractive literary style, which adds greatly to the interest and value of her story.

This, for example, from her introduction:—"Out of the shimmering haze of the vast plateau land of Equatorial Africa loom in the hazy distance several mountain crests, and high above, the dome of Kilimanjaro, monarch of them all. To the north, across the Kapiti plains, rises Mount Kenya, also perennially snow-capped. . . . . From east to west on the southern flank of Kilimanjaro, a remarkable tribe, now known

* "Africa's Dome of Mystery" (Kilimanjaro). Eva Stuart-Watt. (Marshall, Morgan & Scott, Ltd.). Crown 4to, 10 by 7½ in. with illustrations in colour, photographs, maps of Kilimanjaro and district, Glossary and Ancestral Tree of Chieftainship. Preface by Rear-Admiral Sir H. H. Stileman, K.B.E. Price 10s. 6d. Obtainable from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1.

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as Wachagga, have grown up, who, without any written documents, have preserved in astonishing detail their ancestral records of genealogical descent. They claim kinship with the Wataita, Wakamba, Wagweno, and the Nilotic Masai, each of whom have in turn invaded the fortresses of the mountain and settled there."

Now, perhaps it is just worth mentioning at this point in connection with the Nilotic Masai, that Bruce Hannay, in his "European and other Race Origins" (now, unfortunately, out of print), page 168, asks: "Who, then, were the Mas-Sagelai? It seems to me that their very name—Sagelai, or Wanderers of Mas—reveals their origin and identity. I suggest that Mas was nothing but the Mizric word Mas, or Massu, Mes, or Messou, signifying 'Child' and appearing also in Masr, Mazr, or Mazor, Misrayim, and the so-called dual form Mizraïm, Mesraïm, or Mesraïn—the name of the original, fair, ruddy, black or red-haired regular-featured, straight-profiled inhabitants of the Nile valley, whom, as Ezekiel predicted, Nebuchadnezzar was to have overthrown and deported, and who were eventually to find themselves cast into the wilderness, scattered amongst the nations and dispersed throughout the countries of the earth."

Comparing the photographs of the Wachagga in Miss Stuart-Watt's book with Hannay's description of the Nilotic wanderers of Mas, there does not seem to be much to support their claim to be descended from the Nilotic Masai.

But there are references in this book to curious tribal memories of a remote past for which it would be interesting to find the explanation. Here is an extract from Chapter IV. which makes one wonder, assuming that it represents genuine tribal memory, and not the native version of Bible stories told by the earlier missionaries in East Africa: Rebmann, Krapf, the Rev. Charles New (United Methodist Free Church Missionary and Explorer), all three being mentioned by Miss Stuart-Watt in her Introductory Chapter, pp. 14 and 15.

If, as we have said, the following remarkable story of the Fall of Man (page 79), and other similar stories, represent genuine tribal memories, the explanation of how they became known to this ancient tribe, now located in East Africa, suggests a deeply interesting enquiry into the origin and history of the race.

THE FALL OF MAN.

"Not only in the stamp of Chagga faces and their religious rites has God left the mark of His finger, but in some of their myths they have preserved faint reminiscences of the Bible record of the fall of man and the story of the first murder. Around the fire at night, before the children go to sleep, their father will tell them a story, often the same one again and again:—

"God used to talk with man face to face. 'You may eat all the bananas and potatoes,' He said to the old man of the village, 'but the yam or *ula* surely you shall not eat it, lest you die.' Then God left the people and went away, but every evening He came back to see them. Now, on a certain day, a strange man appeared at the old man's door, and begged for food. He was directed to the garden with the words, 'Eat and be satisfied, take bananas from the bunch, or potatoes from the earth, but do not touch the *ula*, for God has forbidden us to eat it.' The stranger deceives 'the old man,' and 'together they dug up the yams and cooked them, and began to eat.' God's servant came hastily, saying, 'What are you eating?' But they could not answer, so benumbed were they with fear. So the servant took the pot and showed it to God Who was very angry. He found them in the garden, and said, 'Because you were deceived by a stranger and disobeyed My word, death will break your bones and close your eyes, and you shall not live.' Since then they have never seen Him, nor has He spoken to them any more, but people began to get weak and ill, and their eyes closed in death."

The story of the first murder and other records found in the Old Testament Scriptures also find their place in the oral traditions of this remarkable race.

Prophecy.

"As Kilimanjaro was allowed to catch soft whisperings of the past, which she repeated to her children in folk-lore, so it seems she was permitted to hear, however faintly, hints of prophecy and prepare her sons for future events. In Rombo there was an elder named Makaiya, who, when dying, called his children and told them this dream:

"'From Kishongeni there came white men holding fire in their hands. They defeated us and broke the swords of the Wamkulia (N. Rombo). They united all men under one great ruler, like unto Horombo, and through our land they made a broad road.'"

Now, a people with records and gifts such as these might well appeal even to a less gifted, courageous and romantic young woman than Eva Stuart-Watt, and we can thoroughly understand her when she writes:

"Africa has always had a special charm for me. I was nursed upon her bosom from my infancy, not far from Nairobi. I loved her expansive wastes, her strange romantic hills, her portentous days and weird, dark nights, and not least her dusky people."

In her book she discloses to us some of the unread secrets of the land she loves, and to which, and to us, she has done so great a service in giving us this record. "The white mind," she says, "takes so long to 'think black.'" Happily, our authoress can not only "think black," but she can think white, and can translate for us the irresistible appeal of her beloved East Africa.

And now it is for us, sons and daughters of Israel-Britain, not indeed to "think black," but to *think back*. Who are these people? Whence come they?

* * *

May I close with a little personal note? I, too, love East Africa. I have never been there, but Charles New was my friend when I was ten years old. I want to thank her for giving him honourable mention. I first heard of Kilimanjaro from him, about 1870!

And, another link with East Africa. I heard Robert Moffatt in Roby Chapel, Manchester, about 1881, when, pointing to a pew over the clock in the gallery, he told us—the great, venerable man—how, sitting in that pew, he received the call to Missionary work.

You know (or do you, in this generation?) that he was the

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father-in-law of David Livingstone, the great African explorer, whose grave is in Westminster Abbey. Dr. Moffatt's text on that occasion represents, we may be sure, the feeling of Eva Stuart-Watt, his splendid young country-woman. It was this :—

"For I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation."—Romans i, 16.

HARRISON HILL.

QUESTIONS AND ANSWERS.

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

QUESTION.—As a subscriber to your paper, I should be glad if you will kindly explain to me a difficulty regarding the meaning of Isai. xlix, 6, where we read, "Give thee for a light to the Gentiles, that thou mayest be my salvation, etc." This seems clearly to refer to Christ (cf. also Luke ii, 32). If this be so, surely verse 8 also must refer to Christ and not to Israel. Therefore, it seems that the mandate "to establish, etc.," is not given to Israel? I should be much obliged to have your views thereon.—G. H. W.

ANSWER.—There is no real difficulty in the above passages. The prophet is dealing with the Servant of the Lord, who is to be identified with Israel redeemed. The scheme of Israel's redemption is unfolded in order to establish the reign of Christ, the salvation of the world, and the glory of God. It is impossible to interpret the outlook of prophecy except through the channel of Israel's redemption, and that is why the Prophets are so full of the latter. In their visions they see beyond themselves, beyond the narrow limitations of the Temple, beyond the ecclesiastical dogmas of their own day ; they see right into the (distant) future, even into that period when through Christ coming to redeem His people, the latter are to be the means of the world's salvation, "to establish the earth, to cause to inherit the desolate heritages."

Hence it will be apparent that Christ and Israel are very closely identified the one with the other. Israel was born "by promise," and Christ was born of the Holy Ghost. Israel went down into Egypt, and "out of Egypt have I called My Son." Israel suffered unto death, and Christ was obedient "even unto death." Israel was "for a small moment . . . forsaken" (Isai. liv, 7), and even Christ on the Cross cried out, "My God, my God, why hast thou forsaken me?" Then as Christ rose from the dead, so did Israel through the redemption rise again into the newness of life, and into the inheritance of the eternal covenant. Hence it will be seen in many ways that Christ and His people are very closely identified together. This suggests that there are passages in the Bible whose personal application may be interchangeable between Christ and Israel. Further than this, Israel redeemed is "in Christ," and without Him they have no life or power. As Christ was (is) the Divine Son, the Divine Servant, so Israel "in Christ" becomes the servant of the Lord, a suffering servant, but a conquering and victorious one. To Israel in Christ is given the mandate to carry God's "salvation unto the end of the earth," through the preaching of the Gospel of the Kingdom.

So when the aged Simeon saw the Divine Babe in the arms of His mother, he knew that prophecy was then and there being fulfilled, that Christ was going to be "a light to lighten the Gentiles," and that He was actually and verily the glory of His people Israel, whose redemption He had come to accomplish, and whose anticipated consolation He was then fulfilling.

A MILLION.

BY W. S.

THESE are the days of big things. Big cars, big engines, big ships, big business, big organisations, with MILLIONS OF POUNDS capital. We could go on indefinitely and so could you, mentioning instance after instance.

After all, do we realize what a million is? I doubt it! People talk and write very glibly about millions of this or that, most of the time without any idea of the magnitude of the number.

In this year of grace there are 365 days—just as in all the other years that have gone, but even so not yet have a million days gone by since the dawn of this era. Impossible, you say, Well, reckon it out, and you will find that since the beginning of A.D. 1 nothing like a million days have gone. Not one million, leave alone *millions*.

Now, then, we have about half-a-million pieces of printed matter on our shelves, each telling in part the story of British-Israel Truth—only half-a-million.

It is estimated that there are some nine million homes in the British Isles, so our stock is only sufficient to place about one piece in every eighteen homes in the country. Then, reckoning five people to a home, we can only supply one in ninety of the population from our present stock.

Knowing the need, the urgent need, for the Nation to know the Truth of the Bible, will you not help place these half million pieces of literature where they will do their work and supply the means to do still more?

How can the Federation do the work it has set out to do unless the means are provided?

Share the Secretary-General's burden and relieve him of some of the load he is carrying, thus making it easier for him to raise the necessary money to carry on and reach more and more of the *millions* upon *millions* of people who want to know Bible Truth. "Bear ye one another's burdens" and so fulfil the law of Christ. Please send a donation now—to-day—to :—

Herbert Garrison, F.R.G.S., F.R.S.E.,
The Secretary-General,
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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MEMBERS requiring Board and Residence on reasonable terms within the London area are invited to communicate with us, also those who wish to visit Glastonbury, where our Hostel, Abbots Leigh, close to the Abbey grounds, is available for long or short term visitors.

* * *

The B.-I. Summer Convention at Swanwick, Derbyshire—July 29th to August 2nd—promises to be very successful; a large number of our members and friends have booked rooms. If any others wish to join us, will they please communicate with us without delay.

* * *

As on previous occasions special tickets are required for Mr. Herbert Garrison's illustrated lecture during Congress week, and applications for these are invited. The date is Wednesday evening, October 8th, in the Central Hall, Westminster, and the subject is "The United States of America." The Lantern Pictures to be exhibited will be found to be of exceptional beauty; indeed it is doubtful whether any finer or more comprehensive collection has ever been seen in London. The prices of tickets will be as before—Reserved seats, 3s. and 2s.; Unreserved, 1s. All proceeds for the funds of the Federation.

* * *

There has been a good deal of criticism lately of the British Broadcasting Corporation, and not without reason. It is useless to expect that everyone can be satisfied with everything that is sent out over the wireless, but is it too much to expect that good taste, sound judgment and consistency should be shown by those in authority? We are not thinking *so much* of the silly rubbish which we can fortunately shut off, refusing to waste precious time by listening to it. Nor are we thinking only of the facilities given to a foreign system of religion. We are thinking more especially at the moment of the opportunity given to a Canon of our Established Church to broadcast a subtle form of so-called modernism, in reality an attempt to undermine the integrity, authority and reliability of Holy Writ by philosophical speculations and sophistries. This has been going on for the past ten Sundays. On Sunday last the subject was Jonah. The speaker declared the Book of Jonah to be an allegory only; no historyi n it. Referring to Matthew xii, 40, he had the audacity to suggest that the Evangelist interpolated this passage, that in fact this verse was not a part of our Lord's answer to the Scribes and Pharisees; to such lengths will destructive critics go! On behalf of thousands who have wireless sets we protest that we do not subscribe to have such pernicious teaching broadcasted, and we hope that our readers will write their protest to the B.B.C. as we most certainly shall. Further, the same speaker said that "the Jews *tried to make out* that they were the chosen people of God" (he meant Israelites when he used the term Jews, of course), thus making the Word of God of none effect and ignoring such passages as 1 Chronicles xvi, 13, which presumably he would say were not inspired. Is it not such teaching as this that is helping to empty our churches? If people decline to go to church to hear such teaching, are they to be pursued in their own homes by the agency of the B.B.C. and compelled to hear it unless they shut down the instrument?

The Broadcasting Authorities in this country refuse to allow certain organizations to broadcast because they say they cannot admit controversy. Is not the above controversial? Surely. Is it innocence or is it favouritism that explains their admission of it? Will they ask some *orthodox* preacher to present the other side? We shall see. We strongly suspect that it was our Manifesto in the public Press that drew forth some of the statements which are in total opposition to the whole trend thereof. Had this occurred in Canada or in U.S.A. the author would have been asked whether he wished to reply. Then why not in so-called free England? But are the B.B.C. people fair anyway? Why did they allow a certain man to say that there was no persecution of Religion in Russia, when there is overwhelming evidence to the contrary? Again, why did they decline to broadcast speeches at the International Mass Meeting at the Royal Albert Hall on Monday last under the auspices of the Christian Protest Movement?

The simple truth is that there is good ground for grave suspicion, and it is high time that an enquiry should be insisted on. The present position is intolerable.

* * *

The Rev. E. A. Couldrey reports splendid meetings on his tour in the South of England.

The meetings were extremely encouraging and splendidly attended. On Monday afternoon, at the Hall in Edinburgh Road, Mr. Couldrey spoke upon "Who were the British?" to an audience of about 200. At night, the meeting would have been a credit to any city organization—the large hall being comfortably filled—to listen to an intensely interesting lecture upon "Give us England and the World is Ours!"

The meetings on Tuesday were held in Southsea, and the gatherings for the time of year augur well for the future of the work in the district.

Southampton can always be depended upon to furnish good audiences, and the hall was well filled at both lectures, and those who came for the first time have given in their names to the local Secretary, so that at the commencement of the new session they may be notified of the meetings.

New members were also enrolled, and the Committees of these Branches are to be congratulated on the strength of their membership, showing their interest in the work, and their loyalty to the Federation and their splendid Commissioner, Mr. J. J. Morey.

Orange Street Congregational Church, Leicester Square, had the services of the Rev. E. A. Couldrey on Sunday, July 13th.

At each meeting he spoke upon British-Israel topics, by

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request ; and he is to preside there again on July 20th and 27th, at 11 and 6.30.

* * *

Mr. J. J. Morey is just bringing to a close a very busy and successful season in the Southern Area. Since last Congress he has delivered about 300 public lectures, and the interest has been well maintained throughout.

It was very gratifying to find at Folkestone, Croydon, Plumstead and other places good audiences in July.

The season closes with a note of gratitude to God for much blessing vouchsafed to the Area, and with great expectation for the new session, for which detailed preparation is now in progress.

* * *

Mr. Wm. Whitton has conducted a series of meetings for our Branch at Hull, of which Colonel Hall, J.P., D.L., is President ; he also preached twice on Sunday.

Our Manifesto appeared in the *Daily Herald*, the official paper of the Labour Party, on July 3rd, and enquiries from its readers are coming in every day. It appeared in the weekly edition of the *Times* on July 10th ; this paper has a very large circulation in the Overseas Dominions. To-day, through the generosity of a Life Member of the Federation, it is to appear in the *Grantham Journal*.

* * *

W. H. S. writes :—" In consequence of having read the Manifesto in the Press a few weeks ago, I became a subscriber to THE NATIONAL MESSAGE, with the result that I am now very deeply interested in the work of the Federation, and anxious to help it."

* * *

Writing of his meetings and experiences across Canada and the United States, the Rev. Dr. Goard says :—

" First, at Montreal, we met the friends of that Branch. Mr. Calder, the genial Secretary, took charge of us, and we had two very good meetings in the pleasant hall used by our Branch there. The group which forms our Branch at that point is of the usual intelligent and enthusiastic order. It is a pleasure to be amongst them and to see the keenness and the well-balanced information and scholarship with which the great Truth of British-Israel is approached. In fact one or two of the scholars of the group set a pace which it is hard to keep up with in some directions. Withal, there is the deep undertone of spirituality and loyalty to God which marks the work wherever we go.

In Toronto we were met by the Vice-President of Canada, Mr. S. J. Frame. On the Saturday we had the great privilege of attending the Ontario Annual Conference of the Federation. We were both struck and pleased at the way in which the business of the Federation in Ontario was taken up and handled by the officers and delegates of the Conference. It should be remembered by the readers who are overseas from Canada that the great Province of Ontario is about as big as one of the ancient historic Empires. It is several times the size of the Motherland. So it will be seen that the Provincial Conference has on hand a concern of some magnitude.

On the Monday evening we had the pleasure of addressing a very good and very responsive audience in the Carleton Street United Church. It is a Church with a history, and one with which we were well acquainted many years ago.

There seemed to be memories of triumphs of the past, for 'there were giants in those days,' and there was the same familiar 'atmosphere' which invariably speaks the presence and manifestation of the Spirit of God in the meeting we were privileged to enjoy together.

The delegates had a story to tell and a spirit to carry from the annual gathering. The fires will be caused to burn more brightly in the Branches by the return of the delegates from the Convention. The whole tone of the Convention was that of determination that the year now being entered upon should be one of Forward Movement all along the line.

After the evening meeting in Toronto we went to bed on the C.P.R. train at midnight, and in the morning found ourselves at the American border. There the usual border officials came on board the train and courteously assured themselves that we had no dutiable articles to declare, and that we were suitably provided with authority to cross the border into the United States.

Let our friends in Britain remember that we Canadians have to attend to this function in crossing into the U.S.A. as they have when they go from Britain to that country via the U.S.A. ports of entry. Then they will perhaps understand more clearly that there is a distinction, but not necessarily a great difference, between an American and a Canadian. We are proud to be the latter of course. We should be proud to be the former if we lived south of the U.S.A. border-line.

How like this national division is to what the national division of Israel and Judah was in the days of the two Palestinian kingdoms. How hard it is for some to realize that Americans are not Canadians, and that Canadians are not Americans, even as it is for others to realize that Israelites are not Jews, and, speaking nationally and not racially, Jews are not Israelites. Jews are of *the race* of Israel, but are not of *the nation* Israel, exactly as Americans are of the Anglo-Saxon race—such of them as are not of other stock—but are not of the Anglo-Saxon nations which make up the Empire.

Well, any way, we were soon across the border and in Uncle Sam's loyal City of Detroit, and there were made partakers of a hearty welcome.

Delegates gathered from the most distant parts of the U.S.A. They came from the Atlantic Coast, from the Pacific Coast and from the intervening States.

We were made welcome in the great Nazarene Tabernacle, the Pastor, Rev. Dr. Jerrett, making an ideal host.

In the business sessions there was set up the organization of the Anglo-Saxon Federation of America, with instructions to the various States to form State organizations and Branches within the various States. It was advised that such organizations should go slowly as to registering such bodies for fear of hardening into a sect among the sects, which would be fatal to the universality of our work among members in active fellowship with all the Churches. It is better that every one of our members should be members in good standing, active and loyal, in one of the already functioning Communions.

The afternoon and evening was given to expository addresses. The spirit and the enthusiasm manifested left nothing to be desired.

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One of the remarkable things about the Convention was the number of Clergy and Ministers of the various denominations. These were splendid men. They were scholarly, devoted and courageous in recognizing and accepting truth wherever it is to be found.

The instruments which assisted the singing were played with unusual musical merit. Especially so was the work of one member of the Convention who excels as a clarionette player. In the minutes preceding the opening of the meetings he, together with his pianoforte accompanist, thrilled the audience with the purity of tone and spirit of the glorious pieces rendered.

The fellowship, between the meetings, will long be remembered.

Again we were back over the Canadian border and heading for Toronto. But it was only to take the train West on the C.P.R. to Winnipeg. Again we went to bed at night on the train, and when we awoke found ourselves well on the way. There was a whole day of travel, and then another night, and the second morning found us in that majestic hostelry of the C.P.R., the 'Royal Alexander' at Winnipeg.

Here we rested for a whole day, not making our presence known to the friends, for we were getting travel-worn and the intensity of the meetings had taken much out of our nervous system.

Towards the evening Mr. and Mrs. Blackaller came in from the West, and we had a chance to review the Canadian work for the year, for Mr. Blackaller is the President of the Canadian Federation.

Of the three days' meetings it can be said they were filled with energy, friendliness and spiritual power. The latter reached its climax with the last meeting. Such was the consciousness of the Divine Presence at the close of the last meeting that the Chairman, Rev. E. J. Springett, and the people sat for minutes silent under its spell.

The work for the year, on the business side, was well done by the delegates, and the capacity audiences which overcrowded the hall will not soon forget the thronging impressions and emotions of these three wonderful days.

Ministers of the Gospel English Church and Free Church, and highly placed Staff Officers and others of the Salvation Army, mingled freely with the laity of the gathering. The feature of the public meetings was the large preponderance of men in the audiences.

A great musical festival was in its second week in the city, wherein individuals, duettists, quartettes, choirs, orchestras and bands contended for position in the musical world. It was a very popular and successful festival and carried capacity audiences. It was thought that this might militate against the attendance at our gatherings, and perhaps it did. But at all events, we could not have accommodated any more people in the large hall we were using. So perhaps we were saved the embarrassment of having to carry through overflow meetings.

Three more meetings at Calgary and then we shall enter upon the last lap of the journey for Vancouver and Home. We have had no leisure to let our minds run ahead to the pleasures of home nor to the corresponding duties. Soon we shall be in touch once more with the family circle from which the work calls us to be so much separated.

The trip has brought us into touch with phases of the Movement which will be looked upon as historic in the future.

And so we pass on our way. And the time passes with us. What the next few years have to unfold for us and the world we do not know. But we know that we can trust the Hand that is at the helm, and we shall hold ourselves ready to co-operate with Him as we are privileged to do as labourers together with God."

* * *

The Women's Auxiliary of the Calgary Branch writes :— "Kindly mail us quickly as possible 500 copies of the Manifesto, also 500 copies of the new special number of THE NATIONAL MESSAGE. We are planning to mail copies of both throughout the Province. The friends here believe the spreading of B.-I. Truth by means of the Press is one of the greatest pieces of work the Federation has undertaken. Followed as it is by the prayers of B.-I. believers throughout the world, it will be blessed to the glory of God. We, out here on the Prairies of Western Canada, wish to have some small part in this work."

* * *

The General Manager of a big business concern in Pernambuco, Brazil, writes :—"I was very pleased to see your full-page appeal in the *Daily Mail*. I am keenly interested in this matter and want to see the results for which your Federation is striving. I would very much appreciate your sending me, by return mail, complete details and literature. We have here about 800 British subjects and some 150 American subjects, and I am wondering whether there is anything I can do to help the Federation in its most worthy enterprise."

* * *

A.O.N. writes :—"I have read your article in the *Daily Herald* and desire very much to take advantage of your offer. One reason why Communist doctrine is gaining ground is because many sober-minded workers are unable to get good literature that would help us to an understanding of the Gospel and all it means."

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 25th, at 8. Rev. W. Andrew Sinden.
BEDFORD, British-Israel Room, 52, Bromham Road, Wednesday, 23rd, at 3. Annual General Meeting.
BRADFORD, City Cafe, Colliergate, Friday, 25th, at 7.45. Bible Study.
CARDIFF, Y.M.C.A., Tuesday, 22nd, at 7.30. Rev. Walter T. Medhurst.
FITTLEWORTH, The Barn House, Wednesday, 23rd. Mr. J. J. Morey.
FORDINGBRIDGE, Victoria Rooms, Tuesday, 22nd. Mr. J. J. Morey.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 21st, at 8, Bible Study.
HULL, Church Institute, Albion Street, Tuesday, 22nd, at 7.30. Miss C. W. Gray.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 24th, at 7.45. Mr. C. H. Corrin.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 22nd, at 7.45. Mr. King.
NORBURY, 11, St. Oswald's Road, Tuesday, 22nd, at 8. Bible Study.
NOTTINGHAM, Friar Lane Schools, Thursday, 24th, at 7.30. Mr. Burrows.
RHYMNEY, British-Israel Hall, Tuesday, 22nd, at 7.
SALISBURY, Y.M.C.A. Hall, Angel Temperance Hotel, Monday, 21st, at 3 and 7.30. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 23rd, at 7.30.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 21st, at 3 and 8.15. Rev. Kenneth Dodds.

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THE
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CONTENTS.

	PAGE
From Babylonia to the Isles, or the Marching Orders to Israel.—IV. By the Rev. Dr. W. Pascoe Goard ...	465
The Secret Counsel against Thy Hidden Ones. By the Rev. Commander L. G. A. Roberts, R.N....	467
An Examination of Mr. Avary H. Forbes' "Stone Wall." (Letter No. 3.) By Professor Edward Odlum, M.A., B.Sc.	469
The Birth of the Irish Nation.—II. By William F. Dillon	470
Week by Week. By A. R. H.	471
The King-Emperor at India House	473
Review. By Harrison Hill	474
The Witness of the Great Pyramid.—I. By Basil Stewart	476
Midland Area Rallies	477
Correspondence	477
The Secretary-General's News and Notes...	478

EDITORIAL.

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

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

FROM BABYLONIA TO THE ISLES, OR THE MARCHING ORDERS TO ISRAEL—IV.

By the Rev. Dr. W. Pascoe Goard.

The Assurance of God to Israel.

"*But Zion said, Jehovah hath forsaken me, and my Lord hath forgotten me.*"

If we will bring practical judgment to bear upon this statement as it applies to the present day in Britain, it will be impossible to escape the conviction that this statement voices the considered judgment of the scholarship of the present generation. "Jehovah hath forsaken me" is the plaint. The Modernist Movement voices the thought and asserts it as though it were a fact that there is to-day no direct interference in national and individual affairs on the part of God. If there should be such it would be in the realm of the miraculous, and they say that in this day, at all events, there is no miracle in operation.

Their thought regarding Jehovah goes further, and makes Him to be but the figment of the brain of the people of old, who they say worshipped Him as a tribal God.

That the Majesty of Jehovah, the God and King of Israel, as He is declared to us in the nineteenth chapter of Exodus, and as He speaks to us in the twentieth chapter of Exodus, is still abiding in Israel, notwithstanding our eyes are holden that we cannot see Him, is utterly beyond the thought of the modern scholarship of to-day and also beyond the general conception of the man on the street.

Yet as surely as that he sun shines in the heaven notwithstanding the totally blind cannot see its light and glory, so surely is Jehovah, the God and King of Israel, still established and active in the midst of us, His people Israel.

That such is the case we have the following assurance :—

"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."—Isa. xlix, 15-17.

The graving on the palms of His hands was a deep engraving. To us, as to Thomas, He says, "Reach hither thy finger, and behold my hands . . . and be not faithless but believing."

As to the results of the labours of Israel the following assurance is given, and the first quotation we give refers definitely to the increase of the children of the nation. Look at the nations of our own flesh and blood which are arising around us. See that they are occupying the very "waste and desolate places" to which the Pilgrim Fathers and succeeding migrants went.

Mark that the waste and desolate places of the United States of America, here clearly referred to, are even now growing too strait for her, and she is in process of closing her gates to immigration at the moment, and soon will be demanding more room in which to dwell. In the meantime she has been "lost" to our comity of nations, while others are growing up and are taking her place. Witness the great Dominion of Canada, now rejoicing in the fact that her population has reached the ten million mark, and that her public works and other developments have been carried forward to such an extent as to be able to serve a quarter of a million of a population, and her ultimate capacity will be easily measured at the hundred million mark. So with the other Overseas

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Dominions. We hear the prophet declaring as though he visualized the very day in which we now live :—

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me : give place to me that I may dwell.

"Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where had they been?"

Whether the reference to the loss of the other directly refers, as many think, to the breaking away of the United States, and to the development of the other Dominions, or not, the reference fits the conditions so fully in every detail as to make the coincidence very startling; especially when we remember that the whole message is to Israel in the Isles.

Now the assurance is extended to the Gentiles thus :—

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people : and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders . . . "

So the Lord answers the plaint of Zion, "The Lord hath forsaken me, and my Lord hath forgotten me . . ."

THE REDEMPTION OF ISRAEL.

The process of reasoning and of action on the part of the Lord is precisely that which occurs to our own minds in this regard. The question arises in our minds : How shall Israel (if Britain and her daughter nations be Israel) carry forward her great work among the nations seeing that she is sin-stained and unworthy?

The Lord's answer comes unasked in His introduction of the Redeemer and the Redemption.

This is a movement in the great purpose of God which is not generally understood. However the word Redemption may be used elsewhere in the Scriptures, if it is ever otherwise used, the use of the word here is restricted to the nation Israel.

Atonement is a word which covers the great sacrifice of our Lord for the sins of all men : but the scope of the Redemption is herein shown as also in the New Testament : "For he hath visited and redeemed his people Israel."

The question as raised by the LORD is startling and practical : "Thus saith the Lord, *Where is the bill of your mother's divorcement, whom I have put away?*"

Look at the personnel of the parties involved in the question.

Second person—You. Third person—Your mother. Who are these? The address is to the second person—You, and we have seen that person to be Israel in the Isles.

The question is regarding the third person, "Your mother." Now we know the mother nation of Israel in the Isles was Israel in Palestine from whom Israel in the Isles migrated.

Therefore we have in question here the mother nation Israel, and the daughter nation Britain.

What is the position of these persons?

"*Your mother*" is divorced from God or, as the statement has it, "whom I have put away." This legal phrase is synonymous with the term "Divorced."

"*You* have sold yourselves for nought."

Thus the mother was divorced and the daughter enslaved.

GOD IS ABLE TO REDEEM.

Again we must ask the reader to attend to the personnel of the Godhead as revealed, remembering that the Lord our God is one Lord; but that it has pleased Him to assume for our benefit a plurality of manifestations.

The introduction afforded us at the commencement of this study was in the following words : "Thus saith the Lord, the Redeemer of Israel, and his Holy One."

In the chapter before us (Isaiah l) there is a plurality of voices.

First the Lord speaks and challenges the question as to His ability to redeem and to deliver. Then comes the voice of the Redeemer, Who sings the song of Redemption, describing the events which should later transpire in Pilate's Hall.

Again, in the last two verses of the chapter the Lord speaks. So we will listen to the voices which speak to us of the Redemption of Israel, both mother and daughter nations.

Jehovah speaks :

"Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness : their fish stinketh, because *there is* no water, and dieth for thirst.

I clothe the heavens with blackness, and I make sackcloth their covering."—Isa. l, 2-3.

The Redeemer speaks :

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary : he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

I gave my back to the smiters, and my cheeks to them that plucked off the hair : I hid not my face from shame and spitting.

For the Lord God will help me; therefore shall I not be confounded : therefore have I set my face like a flint, and I know that I shall not be ashamed.

He is near that justifieth me; who will contend with me? let us stand together : who *is* mine adversary? let him come near to me.

Behold, the Lord God will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up."—Isa. l, 4-9.

Jehovah speaks :

"Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Behold, all ye that kindle a fire, that compass *yourselves* about with sparks : walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."—Isa. l, 10-11.

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With these thoughts in view, let us now read the following chapters, namely :—l, li, lii, liii, liv.

Thus is the great document containing Israel's marching orders complete ; and thus history and contemporary events tell us the nations of the Anglo-Saxon race are moving forward at the command of God our Saviour in the fulfilment of the same.

THE SECRET COUNSEL AGAINST THY HIDDEN ONES.

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

WHAT is the meaning of the present condition of our economic status, and what has brought us to this critical point? We are probably on the verge of some stupendous change, or else national ruin will very soon stare us in the face. As far as one can trace, the social question has arisen from the fact of very many who are "hasting to be rich." The fault lies at our former inattention to the question of our poor and our exactions of more than is due from those whom we call the working classes. Two passages of Scripture (James v, 1–9, and Zech. viii, 10–17) are pregnant of warning and exhortation, precisely stating the case with us to-day. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth," etc., etc.

Also Zech. : "For before these days there was no hire for man, nor any hire for beast ; neither was there any peace to him that went out or came in because of the affliction : for I set all men every one against his neighbour . . . . These are the things that ye shall do : Speak ye every man the truth to his neighbour, execute the judgment of truth and peace in your gates ; and let none of you imagine evil in your hearts against his neighbour, and love no false oath : for all these are things that I hate, saith the Lord." The remedy is in our own hands.

We have first of all to know the law of God as laid down for Israel in the Old Testament, and to return to the law of Moses. This is actually now coming about. But has God said when this Jacob's trouble is to cease? Jer. xxx, 17, says : "I will restore health unto thee, and I will heal thee of thy wounds . . . I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places . . . . their nobles shall be of themselves and their Governor shall proceed from the midst of them ; and I will cause him to draw near, and he shall approach unto me : for who is this that engaged his heart to approach unto me, saith the Lord." Also when Edom is to become a desolation (Jer. xlix, 17–22), and Babylon is overthrown (l, 44–46), "Who is a chosen man, that I may appoint over her, for who is like me, and who will appoint me the time? and who is that Shepherd that will stand before me?" (Dan. xii, 1.)

THE TIME.

Israel's punishment for her sins was to be for seven times, which ended 1780–1799. How God brought about our blessings as a nation and has been blessing us ever since is a matter of history. See Dan. xii, 7, 11, 12, for two times and a half. Judah's punishment for her sins was also a term of seven times, these ending 1917–1936. We have seen Jerusalem cease to be trodden down of the Gentiles and the Jewish question taken in hand by ourselves as Israel.

Again, assuming that the entry into the Promised Land was in 1451 B.C. *cir.*, the 70th Jubilee commences in this year 1930, or thereabouts, A.D. 1930.

But there is another date I wish to call your attention to. That is here mentioned in Rev. xi, 7–11, and borne out by the Great Pyramid. I look upon these as two witnesses to-day—God's Word and His pillar in Egypt. Shortly, to explain, in Rev. xi God's witnessing power against Roman idolatry was to testify for 1,260 years, and then the beast out of the bottomless pit was to destroy these witnesses, in the street of the city which spiritually is called Sodom and Egypt, where also our Lord was crucified. This description is the Roman earth. The climax of this became evident only in 1928, the date being fixed by the Pyramid as May 29th, 1928, or at Pentecost that year. The symbol is borne out by the four grooves on the southern wall of the Antechamber, as you pass under the Second Low Passage, giving us also in miniature "the displacement factor." It should be noticed that we are now surrounded by granite. These grooves, it will be seen, are tapered gradually, symbolizing the 100th part of the displacement factor. Here we have Israel alone entering into her great conflict, which is to decide whether she will act out the part of the reconstruction of the universe. The end of the dispensation of Grace to all Nations is seen by the entrance to the last contracted passage. In space resembling that of the upward ascending passage confined only to Israel under the law, typifying a return of Israel to the law as in Mal. iv.

We have passed through a time of extreme depression lately—economically, want of employment, loss of vital energy, following the nations around her, whereas God's plan is that "Israel should dwell in safety alone." Her experience is to be brought to "Consider her ways." First the secret machinations of our enemies. It will be seen in Micah vii that immediately before the full acknowledgment of Israel and the decree be removed as to her return, her great enemy is terribly busy compassing her ruin. The same is seen in Psalm cxviii, 10–23. Again, Psalm lxxxiii, 1–4, is still more definite. It is here seen that the nations "have taken secret counsel against God's hidden ones ; they have said Come, let us destroy them from being a nation, that the name of Israel may be no more remembered." Again in Hab. iii we have the great sea fight which will take place! In Ezek. xxxviii, xxxix, and Joel ii and iii, the great land fight! This is the burden also of Dan. xi, 40–xii, 1 !

It was in May, 1928, and thereabouts that Europe partook of the condition laid down in Rev. xvi, 19, the great city was divided into three parts. A secret bond took place between Russia and Germany, another between France and Poland, and a third between Italy, Spain, Jugo-Slavia and Turkey. The three unclean spirits as frogs also commenced their work ; the influence of Britain as a spiritual check over the Continent of Europe was brought to a standstill by the Malines Conversations. Our too great familiarity, of the Anglo-Catholic

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party with Rome, caused the withdrawal of all our Protestant leading as a restraint. It was, in fact, the very year Britain and the English had need to protest against the errors of the Church of Rome, A.D. 668 + 1260 = 1928.

It will be remembered that all Churches were to conduct services in the Latin tongue; this was the Vatican decree of A.D. 663, but was not actually put into force till A.D. 668. It was then that Archbishop Theodore became the first Anglican Archbishop of Canterbury, elected by our own people. The very first Synod held enacted that the Church of Rome had no jurisdiction over the Anglican Church. Hence the word Lateinos, the number of the beast, is 666. Now 1928 is distinctly marked on the Pyramid, and indefinitely so, in Rev. xi, 7. These dates have been called into question and caused many to speak evil of both the Bible and the Pyramid, and many weak brethren have become opponents to the Truth. Whereas the Truth cannot be manifested until the attendant events reveal that which was intended. The world has been seeking to bring about peace and safety without Christ. The League of Nations, though conceived from a highly moral and humane point of view, is determined to bring about a wholly human conception. There can be no peace for the wicked. If they make Jesus Christ, Who is God and the most perfect Man, their enemy, how can they bring about that unity which is the very bond of peace? "Agree with thine adversary quickly whilst thou art in the way with him." "He that is not with me is against me." This is the condition to-day. They have shut Christ out of their Council!

We are clearly warned that there will be a terrible war forced upon us through a complicity headed by Meshech (Moscow). That when we are for peace they are for war. No one can possibly refuse to see the determination of all this secret diplomacy of disarming; it has been clearly stated by Russia itself to suit her own ambition. Britain alone has reduced her defences to the very limit of security. When they shall say, "Peace, safety," then sudden destruction is said to come, and they shall not escape. The promise to us is security and peace, if we obey the Commandments and Statutes of the Lord our God. What we need is a return to God's Commandments, a keeping of His Sabbath, a fair dealing between employer and employed, a speaking of truth every man to his neighbour, and to love no false oath. Then the promise will be fulfilled both to Israel and Judah that as formerly we were a curse amongst the nations, so now we should become a blessing. (Zech. viii, 13.) Let us seek out the welfare of the Jew and bring him to Christ, and we shall then inherit the Kingdom prepared for us from the foundation of the world. It is overlooked by very many British-Israelites that our efforts to save Judah are to be so effectual as to bring about a greater exodus of Jews from the North Country than ever yet has been seen, so that both Jeremiah and Micah make this return to be a marvel. (Micah vii, 11–20; Jer. xvi, 14–22.)

The Old Testament is full of Judah and Israel both together being a blessing when the Holy Spirit is poured out upon us from on high. (Isa. xxxii, 15 to end; Hos. x, 11–12; Jer. xxxii, 26–44.)

"Also, O Judah, He hath set an harvest for thee, when I returned the captivity of my people." (Hos. vi, 11; Zech. x, 1–6, etc., etc.)

One remembers well in 1928 how a dignitary of our Church was charged with a libel by Cardinal Bourne against the Church of Rome. Fortunately, patriotic bishops in France, who resisted the Concordat, came forward, and proved this English charge to be true, and Cardinal Bourne was compelled to withdraw his indictment and lost his case. It was brewing in 1927, but came to a head afterwards. See *Nineteenth Century and After*, November, 1927, onward.

WHAT DOES THE PYRAMID TYPIFY?

If we look at the commencement of the ascending passage of the Great Pyramid, we find it commences at the Exodus of Israel, and the narrowness of the passage in height and width confines it to Israel under the Law, 44 by 42 in. This opens up at the Resurrection of Christ into a vast chamber 28 ft. by 7 ft., prefiguring that Grace and Truth are now offered to all nations. A rapid contraction of this Grand Gallery is arrived at on August 4th–5th, 1914, which we now know presaged that the world power headed by the Kaiser had rejected the privilege of being co-workers with Israel in the bringing in of the Kingdom of God. This fierce struggle lasted nearly fifty-two months, when an Armistice was asked for by Germany on the 11th day of the 11th month and at the 11th hour; it was ratified November 11th, 1918.

Then we come into a chamber 116.26 in. in length, 149.44 in height and 103.033 in width, symbolizing that the world power has another, though curtailed, opportunity of helping Israel, which opportunity lasts 116.26 months, terminating May 29th–30th, 1928. This is portrayed by the four grooves at the South wall of the Antechamber abruptly limiting their chance. These grooves are significantly graduated during a period of 2.861 months, showing, we believe, the gradual withdrawal of Israel's co-operation with the European powers on the question we assume of union with Rome. This brings about Israel's effort solely to reconstruct the Universe unassisted by the Roman powers.

Hitherto we find limestone somewhat near in the surroundings, but after November 11th, perhaps October, 1931, we come immediately under the granite surrounding the King's Chamber Wall. This is 3½ years after May 29th–30th, 1928! It is remarkable also that "the displacement factor" is so clearly portrayed at the Entrance to the Pyramid, again at both ends of the Grand Gallery, and on the four vertical grooves at the Entrance to the Second Low Passage.

It is also a coincidence, perhaps, that the word "enemy" in the Hebrew is a word of which Czar is a root, *e.g.*, Isa. xxvi, 11; lix, 19; Ezek. xxxix, 23.

Another is that the word "wickedness," "wicked," is in Hebrew represented by the word Russo or Russia in very many places, especially Zech. v, 8; Mal. iii, 18; iv, 3.

The Rev. and Mrs. Maxwell Carnson require two unfurnished rooms immediately (No board) within two miles radius of Headquarters. Electric light essential. Particulars to 6, Buckingham Gate, S.W.1.

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AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 3.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

"ITS devotees seem to think that Britain *always* has been at the head of the world."

Again Mr. Forbes fails to say what he means. Let us see. "Always" is a long time. A bit of "always" goes back to the Flood and back to Adam. British-Israelites and Britain started away down this side of the Flood. Please modify "always" to a more suitable word.

British-Israel teachers do not claim such nonsense as is tied up in the "always" of Mr. Forbes. Perhaps some B.-I. teachers believe and even teach that Britain has been at the head of the world and led the world more than any other nation or people! If so, perhaps they are fairly correct!

Hosts of foreign writers in Europe and elsewhere who are not and were not Britons, or British-Israelites, as the term is used, place Britain at the head of the world in all that counts most, and is of highest human and national value.

Let us examine one noted writer, so noted that I am now dealing with him in a kindly and earnest manner and spirit; to wit, Mr. Forbes, who seems to resent the idea of Britain being "at *the head of the world.*"

Good reader, turn your attention to Mr. Forbes as he says, writes, prints, publishes and scatters to the world his sayings.

We quote his words—words already quoted—which he himself seems to have forgotten.

"In *spiritual blessings* Britain to a large extent stands alone." Good! True! Then in national spiritual relationships and conditions Britain is at the head of the nations. We quite agree with him, and appreciate this great fact. And it follows that the spiritual head or leader of the nations has a kind of blessing far beyond all other blessings. Yes, Britain leads.

We quote again:—"She has *led the way* in foreign missions which she has established all over the world."

A sweeping statement, and true, too! Perhaps if a teacher of "British-Israelism" used these words, he would be told that "B.-I. was *patriotically intoxicated.*" I fully accept the above statement of Mr. Forbes and do not charge him with "intoxication" either.

ANOTHER QUOTATION.

"The British and Foreign Bible Society . . . . . *is the parent* of *all the other Bible Societies.*" True again! Once more we agree. And queerly enough, Mr. Forbes agrees with certain B.-I. teachers who "seem" to think "*Britain is at the head of the world.*" We are rather proud of our friend in his strong words, just as strong as the words of the B.-I. teachers.

Further! He says:—"The Religious Tract Society has depots all over the world." Yes! True again! Here, again, Britain leads the world. And why so? Why? The Eternal, Who lies not, said He would raise up a people to do this kind of work; and He said they would *bless all the nations of the earth.* He said truth. And lo! Mr. Forbes says so, too, and uses the words "*all over the world.*"

Thus, then, Mr. Forbes once more agrees with the Divine Word and also with B.-I. teaching.

Again, still speaking of the British, he says, "The Bible Reading Societies number millions of members." True here, too! This is true of the Anglo-Saxon-Celtic people, and thus again they lead the world. Here Mr. Forbes agrees with the strong sane B.-I. leaders and teachers.

Listen to the following ringing words which no B.-I. teacher could surpass in force and truth. He says:—"Britain is responsible for the greatest evangelistic agency of modern time, the Salvation Army."

We quite agree again: and lo! in this regard *Britain leads the world. A great leadership! A great evangelism!* And the Lord said He would raise up a people, to wit, Israel, to do this sort of work. Mr. Forbes, as a historian, says the Lord has been making good His promises or prophecies. B.-I. teachers do not use stronger words, and they are *not intoxicated in making similar statements.*

A further quotation is as follows:—"Britain, too, produced that Book which in translations, circulation and *spiritual results* ranks next to the Bible—'The Pilgrim's Progress.'" Mr. Forbes tells the truth here, uses tremendously strong terms, and perhaps is not *intoxicated* as he "*seems*" to think B.-I. teachers are.

He is quite a booster for dear old Britain, one of the names of Israel in these latter days.

Once again we quote along this line, so clearly manifesting Britain as the "world leader." He says:—"In Britain were established the first Sunday Schools, the first Young Men's and Young Women's Christian Associations, and the Crusaders' Union."

What a wonderful "world leader" is and has been old Britain, the covenant land! The land of the Bull, to wit, Engl-land or England, the land of the Saxon or Isaac's land, really the land of the son of Sack, or Isaac!

Joseph's Bull and Judah's Lion! The land represented by Britannia, the naval or ocean covenant as set out by the old man Israel in Gen. xlix.

One more quotation! "All this *seems* to be the fulfilment of the prophecy of Daniel."

"Seems!" Yes, seems, and I would put in the word IS in place of "seems." Each to his taste! Mr. Forbes agrees with the B.-I. teaching, even if he be not aware of the fact.

21*st.*—We quote again:—"All this *seems* to be the fulfilment of the prophecy of Daniel of the *Stone cut* out without hands, which smote the image, AND LED TO THE ESTABLISHMENT OF THE FIFTH UNIVERSAL MONARCHY, a kingdom which shall never be destroyed."

Much might be said here, wherein many men good and true give "differing interpretations"; even though they all have the self-same words before them.

"All this *seems* to be the fulfilment," etc. By "*all this*" Mr. Forbes means all he has just said about the blessings and leadership of Britain; even though he finds fault with B.-I. teachers who say *Britain is at the head of the world* in the things that truly count.

"The Stone!" He refers to the establishment of the fifth universal monarchy!

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Let us see what the Lord said about the Stone or Rock elsewhere in dealing with Israel.

Isa. li, 1: "Look unto the Rock whence ye are hewn." "Ye"! Who? Who are the "ye"? Why, Israel! *not the Church!* Let us see. The people He, the Lord, is addressing were the descendants of "Abraham your father," and also of "*Sarah that bare you.*" This means they were descended from Abraham and Sarah, and not from Moab, Ammon, Egypt or Assyria or from a church. He is talking to Israel, a people who were *hewed out of a Rock.* Surely such a people are a rock or *stone people;* and if a *nation,* they must be a *stone or rock nation.*

We shall see. Read verse 4: "Hearken unto me, my people; and give ear unto me, *O my nation.*"

Here we have it. He is talking to a nation, a stone nation descended from Abraham and Sarah. This nation was Israel, the chosen descendants of Abraham, Isaac and Jacob.

Elsewhere, and in many places, the Scriptures tell us that Israel would be permanently ruled over by David or his seed. Hence Israel, the son of Abraham, Sarah, Isaac and Jacob *was a nation and a kingdom.*

Read Jeremiah: "David shall never want a man to sit upon the throne of the house of Israel." Thus Israel the nation is Israel a kingdom, and is Rock-hewn. Hence a *Stone Kingdom:* Israel a nation, and *not a church,* is talked to here in Isaiah li, 1 forward.

Thus, then, we have good ground for a "Stone Kingdom," a *Stone cut out* of the mountains, according to Daniel ii.

THE BIRTH OF THE IRISH NATION.—II.

By WILLIAM F. DILLON.

VI.—'Twas Baruch, Scribe, prepared the deed,
That her guardian had foreseen,
Would satisfy King Eochaid's wish,
And her dowry fix as Queen.
The Royal Marriage was proclaimed,
And the nuptials solemnized,
Where kings were crowned on Clothairs Hill,
With a pomp so well devised.

Their coronation seat—the Liafail—
That served as "Jacob's Pillow" long ago.

NOTE.—The fact that the Royal Princess, Tea Tephi, was married to the Heremon, or Head King of all Ireland, about 580 B.C., has often been referred to by the Irish Bards, who described her as Tea of the prosperous smile. In the annals of the Four Masters, and Clonmacnoise, she is frequently referred to as Eochaid's Queen. Amergin the Chief Bard to King Osmond, in A.D. 513, composed a poem upon Tara, where he refers to Queen Tephi, and in A.D. 1024, Cuan O'Cochlain, then Regent in Ireland, collected legends on Tara, and also wrote a poem on this remarkable Queen. Clothair was her marriage dowry, and its name was changed to Tea-Mur.

VII.—Now Ollamh Fodhla, Prince and Seer,
Opened school on Tara's Hill,
And taught the youths from many lands
How to learn their Maker's will.
Then saints and scholars grew apace,
Till their Queen beloved by all,
Was called above to final rest,
While her harp adorned the Hall.

Her death was mourned—Unequalled was her tomb—
With rampart round—'twas many years ago.

NOTE.—There are many references in the annals of the Four Masters, and the Chronicles of Eri, to the work of Ollamh Fodhla for Ireland. He founded a University in Ulster, where the sons of Europeans were educated, and from whence many missionaries were sent to Europe in these early days. It was thus Ireland became known as the Island of Saints and Scholars.

After the death of Queen Tephi, a rampart was raised about her home at Tara,—for Tea the daughter of Lugaidh, a Celtic name for her father, meaning God's House, which corresponds to the Hebrew Bethel, from which the Liafail stone is said to have come.

VIII.—The Royal Standard's cloth of blue,
With the Harp emblaz'd in gold,
Was raised when stately functions called—
Thus the honoured Kings of Old.
The Bards in Ollamh Fodhla's day,
With the harp of David tuned,
The Tara Psalter soon they learned,—
And their chants were ne'er impugned.

The birth of Erin now was noised abroad,
While Fodhla slept,—'twas centuries ago.

NOTE.—In the ancient legends it is said that Ollamh Fodhla, or Jeremiah, was buried in the old Abbey burial ground on Devenish Island in Lough Erne. Jeremiah's rock tomb has been seen from time immemorial under the shadow of its round tower. In the dome of the Four Courts, Dublin, a medallion of Ollamh Fodhla could be seen with seven other Lawgivers, including Moses and Alfred the Great, up to the time the building was destroyed in A.D. 1922. The Tara Psalter and a system of Heraldry was initiated by Ollamh Fodhla, and he also succeeded in bringing in Triennial Parliaments at Tara.

The facts relating to the journeyings of the Prophet Jeremiah with the king's daughter appear to be well authenticated. According to the Scriptures, they sojourned for a time at Tahpanes in Egypt, and Sir William Flinders Petrie, in his book entitled "Ten Years' Digging in Egypt," relates how he discovered a mound near Tell Deffenneh, or the Daphnæ of Herodotus, and the Tahpanes of the Old Testament. The name of the mound he was told was "Kasr Bint El Yehudi," meaning "the palace of the king's daughter," and he appears to think there is no doubt the refugees from Jerusalem remained here for a time, and afterwards for fear of the King

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of Babylon's designs on Egypt, they left on one of the Phœnician trading vessels, landing at Sagunta, the first port in Iberia (Spain), thence to Zaragossa, Bilbao, before entering Yum Birska (Bay of Biscay) or the Evil Sea, and thus according to the Milesian Annals they arrived at Carrickfergus.

The Liafail, or Stone of Destiny, after arriving at Tara, 580 B.C., remained for 10 centuries, to A.D. 502 when Fergus, the brother of the Irish Ard Righ, went to Dalriada in Scotland to fight the Picts, and after getting the Liafail from his brother he was crowned as the first Scottish King. King Kenneth was afterwards crowned upon it when he destroyed the kingdom of the Picts. He then placed the Stone in Scone Abbey, near Oban, from whence it was removed by King Edward the First in A.D. 1296. It has now been 2,500 years in the British Isles, and all the Sovereigns of England have been crowned upon it, except the Tudor Queen Mary (A.D. 1553). A special Gothic Oak Chair was made for the Stone, which is oblong in shape, measuring 22 inches long, 13 inches broad, and 11 inches deep. It is bluish in colour and mixed with veins of red.

It is not generally known that our Sovereign, King George the Fifth, is the lineal descendant through the Stuarts of the ancient Head Kings of Ireland, crowned on the Liafail, and known as the Royal Heremon line, the first of whom was Heber. Ireland for this reason was regarded as the most ancient kingdom of the West, and therefore our Royal Sovereign by his ancestry can claim to belong to the most ancient reigning family in the world, and a true son of the Scot and Gael.

The original National Flag of Ireland was Royal blue, with the harp of gold, and remained so from 580 B.C., at Tara, to about A.D. 1798, a period of 2,378 years, when the colour was changed to green. All true patriots look forward to the time when the National Flag will be restored. The present flag, showing the union of orange and green, was only adopted for political purposes, indicating the union of Ireland, North and South, which has never been effected.

WEEK BY WEEK.

By A. R. H.

STUDENTS of prophecy may be forgiven for having expected May 29th, 1928, to usher in a second phase of physical conflict. Up till that date current events appeared to be sweeping on irresistibly toward a violent climax.

Men who were in touch with things behind the scenes know full well the atmosphere of expectancy of that critical time. Political leaders held their breath in an agony of apprehension and suspense. But the hour of crisis came and went and nothing happened. It was one of the most extraordinary political phenomena of modern times.

The darkened storm clouds gathered and were suddenly swept away. The momentum of world events which had seemed irresistible, as if by magic, came under a strange eclipse influence. It was as if fear had paralysed the arm of MARS raised above his head in attitude of offence.

To-day, looking back, we see that TRIBULATION entered a new phase of attrition ; an insidious phase which has proved every whit as deadly in its menace as war itself.

Looking at the Pyramid symbolism now one might also name the three phases represented respectively by the first low passage, antechamber, and second low passage, as follows :— Shock, Chaos and Paralysis.

First came the SHOCK of physical conflict, 1914 to 1918 ; then the CHAOS of attempted readjustment, 1918 to 1928 ; and now we are in a period of PARALYSIS, in which it seems that every effort made to regain stability is met with futility and abortion.

If there is yet to be a final whirlwind phase in which the shock of war, chaos of disorganization, and aggravated paralysis conditions, each and all unitedly make one final bid to break-up the KINGDOM of BRITAIN, what of it ?

The BRITISH KINGDOM is founded on a rock which cannot be shaken.* The BRITISH EMPIRE has a secret force of cohesion which no chaos can possibly disintegrate. The ANGLO-SAXON WORLD can rise triumphant above the menace of a temporary paralysis, in the Name of Him Who both wounds *and* heals.†

We are approaching the final climax to our time of testing and will soon rise victorious over all our enemies both spiritual and temporal.

At the present, one fact stands out above all others. And that is, that time has proved the forecast of *Mr. Davidson* to be correct. The new phase of attrition marked by the second low passage has so far been an economic phase of tribulation masquerading under the popular name of Unemployment.

" As everybody knows, Unemployment has been

A BITTER PLAGUE

of BRITAIN ever since the ARMISTICE," claims the *Daily Mail* in a testimony echoing the words of *Mr. Winston Churchill* in a speech dated 20th June, 1930 :—" These eventful years through which we are passing are *not* less serious than the years of the GREAT WAR. *They belong to the same period.*"

But what is more significant still is the fact that Unemployment is growing steadily worse and is spreading throughout the INDUSTRIAL WORLD as a whole.

The *European Finance* (London) speaks with alarm of the " *cancer which is spreading all over the industrial countries and crippling the whole world.*" Changing the metaphor it calls for active measures against " *the new locust which is rapidly extending its shadow over all countries.*"

In a special article (22nd June, 1930), *Mr. G. Ward Price* writes :—" As swiftly as the thunderstorms gathered over BRITAIN last week,

MENACING CLOUDS OF TRADE DEPRESSION

have lately been massing over the whole of the civilized world.

" The Stock Exchanges of LONDON, PARIS and BERLIN, which for months have been almost lifeless, will be depressed still further by the new collapse on Wall Street. These institutions are the

BAROMETERS OF NATIONAL PROSPERITY.

On every one of them the reading to-day is *Stormy*.

" Britain's share of the world's export trade is *less* by 13 per cent. than it was before the WAR. Last month we shipped abroad sixteen million pounds *less* worth of goods than in May, 1929. Our cotton and woollen exports *fell* by one-third

* Heb. xii, 27. The British Empire being the Stone Kingdom of Dan. ii, 44 will remain because it is one of the things which cannot be shaken.
† Deut. xxxii, 39.

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of their value. In the first five months of the present year we have *lost* forty-six million pounds worth of the export trade we had last year, and that *decline* has been going on now for many years past."

Examining the economic condition of other nations *Ward Price* makes the interesting observation that " In this

WORLD-WIDE ATTACK OF CREEPING PARALYSIS,

GERMANY, for the moment, is the only nation still immune. She is paying a stern price for this freedom," and by cutting down wages hopes to undersell her rivals and, taking advantage of the bad times, capture their custom.

However, as *Ward Price* reminds us, " *Stagnation is as catching a complaint in trade as influenza in human intercourse,*" and no ordinary methods can stave off inevitable disaster.

Economists tell us the cause of stagnation is Over-production. We are suffering from the curse of plenty. And the plenty has been transformed from a blessing into a curse simply on account of the man-made economic system under which we dwellers of the earth exist.

Our WORLD is organized on a competitive basis instead of co-operative. And the

CURSE OF PLENTY

will never be removed until this system is fundamentally changed. Are there any signs of the great readjustment taking place? Yes, there are. The Manifesto issued by the great Banking Houses of GREAT BRITAIN urging the leaders of the Government to adopt the principle of Free Trade within the EMPIRE is the outstanding sign of the great turning-point in the world crisis.

This sounds paradoxical. Because if the cause of world ills lies in the fact that industry is competitive instead of co-operative, how can matters be improved by BRITAIN abandoning her ancient role of Free Trader and, closing the gates of her EMPIRE, setting up tariff walls against all other nations?

It is a case of *reculer pour mieux sauter*. At critical moments of change it is often necessary to " go back " first before you can " go forward." World Free Trade between all nations remains the ultimate ideal. But in order to achieve this, the transition period must see BRITAIN concentrating on achieving Free Trade within the boundaries of her own EMPIRE. The KINGDOM is called first of all to put her own House in order.

Now note the date of the Bankers' Manifesto. June 30th was the date marking the end of the first phase of the GREAT WAR. On that day the last Allied soldier left Rhineland Territory. August 4th, 1914, November 11th, 1918, and June 30th, 1930, may well rank in equal importance historically as marking the varying phases of military action.

On July 3rd, three days following this vital date, the Bankers of GREAT BRITAIN passed the following resolution :—

> It is resolved that urgent measures for the promotion of inter-Imperial trade are needed to secure and extend the market for British products both at home and through the export trade.
>
> Bitter experience has taught Great Britain that the hopes expressed four years ago in a plea for the removal of the restrictions upon European trade have failed to be realized. The restrictions have been materially increased, and the sale of surplus foreign products in the British market has steadily grown.
>
> While we retain the hope of an ultimate extension of the area of Free Trade throughout the world, we believe that the immediate step for securing and extending the market for British goods lies in reciprocal trade agreements between the nations constituting the British Empire.
>
> As a condition of securing these agreements Great Britain must retain her open market for all Empire products, while being prepared to impose duties on all imports from all other countries.

Commenting on the Manifesto, the *Evening News* says :— " What has stirred the HOUSE of COMMONS is the fact that the CITY, which has always been the champion of Free Trade, has openly admitted that it was wrong.

" The Bankers, who have a reputation for caution and silence, would not have spoken unless the need had been very great. But the national need was so great they sank their personal pride. ' In such a position,' said a well-known industrialist, ' the Bankers felt they must sweep aside all personal feelings and speak for the NATION.' "

On superficial examination the voice of the NATION thus expressed may appear a crudely selfish voice. Britain's security is to be attained at the expense of other nations?

But the security of BRITAIN is essential to the welfare of other nations. If BRITAIN goes everything goes. On Britain's security depends the security of the world.

This call is the economic fulfilment of the call of ISAIAH‡ :— " Come, MY PEOPLE, enter thou into thy chambers, and

SHUT THY DOORS:

hide thyself as it were for a little moment, until the indignation be overpast."

As the Manifesto suggests, this change in policy is only a temporary expedient and will only be carried on during the " *little moment* " which must intervene pending the day shortly coming when all nations enter the KINGDOM and the ultimate ideal of Free Trade between all nations can be realized.

But that other nations labour under no delusion as to the uncomfortable time this period of transition will be for them is clearly set forth by the *Berlin Tageblatt*. Describing the Bankers' statement as " an event of the greatest economic and political importance," the *Tageblatt* recalls that it was the Big Five of the British Banks that took the lead in the International Free Trade Manifesto of four years ago. At that time there was a hope of a general realization that rising tariff walls were similar to armament races, and that

THE WAY TO PEACE§

lay in the direction of Free Trade, but in the ensuing years the WORLD has failed to withstand this

TEST OF NATIONAL DISCIPLINE.

" The present declaration is no empty gesture. Protection can take the form only of a closer Customs Union of the BRITISH EMPIRE, and the simultaneous

CLOSING OF THE DOOR

against the rest of the WORLD. That is a matter of concern to EUROPE. Countries which, in spite of warnings and pious utterances, have let themselves become more and more deeply

‡ Isa. xxvi, 20.

§ What a remarkable commentary this phrase, and indeed the whole sentence of which it is a part, forms on verse 21, Isa. xxvi.

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involved in the International Tariffs Competition *cannot* reproach ENGLAND for egotistically taking the same course. An open resort to Protection by GREAT BRITAIN would meet with no great difficulties in the DOMINIONS, and a

BRITISH EMPIRE CUSTOMS UNION,

such as *Mr. Joseph Chamberlain* once imagined, would be a factor that could not but aggravate the chronic world-wide economic crisis. This is

A GRAVE MENACE

affecting the whole WORLD."

Well, if ISAIAH is right, the " Indignation " period for other nations is inevitable. The shutting of ISRAEL-BRITAIN'S doors in obedience to the Divine command of verse 20 takes place coincidently with the judgment of verse 21 :—" For, behold, the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity."

At the same time it is the supremely critical period in Jacob's trouble. But we have the Divine assurance that BRITAIN will be saved out of it.

British Empire Crusaders already see the " salvation " afar off and hail it joyously. Now that Britain's Financial Leaders are on his side *Lord Beaverbrook* is bound to win.

" There is no parallel in our political history to the CRUSADE which he conceived and launched and leads," says the *Daily Express*. " We can find no analogy. GLADSTONE, DISRAELI and JOSEPH CHAMBERLAIN never wrought so vast

A POLITICAL REVOLUTION

in so brief a period. The NATION knows it has found a leader with vision and faith and fire to lead it out of the wilderness into the Promised Land. His gospel is running like a leaping flame through the three old political parties. It has conquered the fiery youth of the country as well as the cool heads of Industry, Commerce, Finance and Trade Unionism.

" The miracle has been wrought by a man of faith and a man of fire, willing to face obloquy and contumely in the CAUSE he has created by his labours. The NATION, weary of barren shibboleths and sterile catchwords, sees in this burning enthusiast its destined deliverer from the foreign yoke which is strangling its manufactures and its commerce and swelling the multitude of workless men. The people since the WAR have waited in despondency and despair for a CAUSE and a MAN to save them from impending disaster and doom. They have found the Cause and the Man, and the gates of doubt and fear will not prevail against them."

Mr. Esmond Harmsworth, formerly M.P. for Thanet, sums up the matter in the significant words ¶ :—" *To-day we have our backs to the wall just as much as in* 1914. *The enemy to-day is Trade Depression ;* world-wide it is true, but sinking deeper into ENGLAND because we have been lethargic and failed to prepare for the troubles that only the few saw were inevitable. *It is not too late.* Empire Crusaders have the power to alter the destinies of an EMPIRE.

" *Lord Beaverbrook* has lit a torch that cannot be put out, because it is enshrined already in the souls of scores of those who saw so much darkness in the future of our country.

" We are at

THE PARTING OF THE WAYS.

On the one side lie prosperity, contentment, and pride in the greatness of our EMPIRE and its glorious future. On the other, there are only poverty, misery, and the certainty that we are wasting

OUR GLORIOUS HERITAGE,

and the knowledge that the story of our GREAT ISLAND EMPIRE is rapidly drawing to a close. Can ENGLISHMEN hesitate in their choice ? "

Truly our national and individual responsibility is great. The matter of choice is one of infinite importance. Let us choose boldly in the confidence that our choice is right. For " *there is a destiny that shapes our ends, rough hew them though we will.*"

Individually we roughly fashion the destiny of our NATION. In this we are co-workers together with GOD.

But we may rest assured that the destiny itself is in higher hands than human. For the destiny of the EMPIRE is guaranteed in the covenants—made with the fathers‖—ratified by the oath[1] of GOD.

THE KING-EMPEROR AT INDIA HOUSE.

THE following extract from the *Daily Express*, dated July 10th, will be of interest to many NATIONAL MESSAGE readers, especially those resident overseas :—

" Imperial progress and a deeper realization of the unity of the British Commonwealth of Nations was the keynote of a fervent speech broadcast to the world yesterday by the King-Emperor when, with the Queen and the Duke of Connaught, he opened India House, in Aldwych, the magnificent new home of India in the

HEART OF THE EMPIRE.

" The King and Queen arrived at Aldwych at noon, in the open State landau preceded by scarlet-clad outriders, through dense cheering crowds, packed deep on the pavements, thronging the windows and balconies of the neighbouring buildings, and perched high on the roof tops.

" The multitude broke into the National Anthem as the King, in frock coat and silk hat, with the Queen in turquoise blue, with a necklace of pearls and emeralds, stepped smiling from the carriage to receive a golden key from the architect, Sir Herbert Baker, with which he opened the great doors of the new building.

" In the high, vaulted, panelled library the King and Queen passed to a scarlet dais through a hushed audience, with the gorgeous and vivid colouring of the turbans and *the flowing robes of the Indian potentates and their bejewelled ladies forming*

¶ Wickham Steed, Editor of the *Review of Reviews*, voices a similar warning in the words : " As a country and as an Empire, or rather as a Commonwealth of Nations, we are ' up against it,' more thoroughly and more comprehensively than at any time I can remember since the War ; and before the War, the only moment when we were as hard put to it as we are now was during the ' Black Week ' in the autumn of 1899—the Boer War period." Mr. Steed looks for salvation to the economic development of the Empire. " We may be obliged to think of saving ourselves before we can help others," he says, " but we must shun as the prompting of the Devil all thought of using those resources solely for our own profit. We control them as a trust for civilization. If our aim is peace at home and abroad, we must harbour no notion of holding selfish dominion but look upon our advantages as so many openings to render greater service to the world."

‖ Gen. xxii, 16-18, etc.

[1] Heb. vi, verses 13 and 17.

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a striking contrast with the sombre morning dress of the English politicians, among whom were Mr. Ramsay MacDonald, Mr. Henderson, Lord Passfield, the Marquis of Reading and Lord Chelmsford (both ex-Viceroys), Mr. Baldwin (distinguished by a cream waistcoat and grey Ascot top-hat), and Mr. Lloyd George.

"'It gives me great pleasure to come here to-day to open this imposing and beautiful building,' said the King, in his clear, well-modulated voice.

"'A quarter of a century has passed since the Queen and I paid our first memorable visit to India. In that time India has never lost her hold upon my affection and sympathy. There have been many changes and some dark days, but I rejoice to think that through them all she has steadily advanced to an assured place among the great peoples of the earth.'

"India House, in the centre of the capital of Empire, among those of the sister nations, Canada, Australia and South Africa, was a further symbol, he said, of

THE GREATER COMMONWEALTH

of which India was a part.

"'For a deeper realization of that twofold unity I most earnestly pray,' said the King, and, declaring India House open, expressed the wish that 'it may serve not only the Imperial progress of that country but by spreading sound knowledge may foster between the peoples of India and Great Britain that wider sympathy for which I pleaded many years ago and plead again to-day.'"

REVIEW.

MARK GUY PEARSE.*

Preacher, Author, Artist.

Review by Harrison Hill.

"IF England is Ephraim—*i.e.*, the Ten Tribes of Israel—then I can see the prophecies of the Scriptures being fulfilled in our midst. If England is not Ephraim, then there is no such people answering to the prophet's description; nor, as yet has there been such a people; nor is there any promise of such a people appearing. I have gone *carefully* through the book, 'The Fullness of the Nations.' The study of it has let a flood of light in upon the Scriptures, and I cannot see how anyone can help acknowledging the truth of the argument, supported as it is at every step by Scripture, and giving a meaning and completeness to much that is otherwise confused and almost unmeaning. I agree with the writer that somewhere there must exist this fullness of nations—that the position and characteristics of this fullness of nations are distinct and specific, and that there is no nation which fulfils all these conditions but the British."

A lovely book is in our hand: the record of a still more lovely life. It is the life of the man who wrote the words we have just quoted. The Rev. Mark Guy Pearse was a many-sided man; a man, too, of great gentleness, but of strong convictions; and one of these convictions was his firm belief in British-Israel Truth.

He was a poet, and had a poet's vision added to his historic sense. A Cornishman too, and therefore a mystic, but a practical mystic withal, always in touch with the heavenly places. Did not his face show it? Here is one of his own verses, revealing the source of his inspiration.

"*I shall be anointed with fresh oil.*" (Psalm xcii, 10.)

Thou all-wise Maker of this mystic me,
Thy hands alone can keep me at my best:
To keep me sweet in thought and word and deed:
To keep from rust the while that I must rest:
To keep in harmony Thy will with mine,
And harmony with all the daily life:
To keep from friction, grinding, grating care:
To keep me free from enmity and strife:
To me in all the round of daily toil
Renew, I pray, Thy consecrating oil.

Mark Guy Pearse was born at Camborne on January 3rd, 1842, the son of Mark Guy Pearse of that town.

The Pearses were an old Cornish family, and must have been amongst the earliest Wesleyan Methodists in Cornwall or anywhere else. Mr. Mark Guy Pearse, senior, was a man of sunny and cheerful disposition, and had much in common with his more famous son, whose devotion to him was lifelong. Memories of young Mark Guy's childhood are scattered through his books. Here is one of "Old Rosie"; of how he would be put on a little stool by her bedside, while the hymn was sung, the chapter read, and a prayer offered by his father; of how the dear old saint would then lay her hands on his head and pray, "God bless the little lad, bless him, Lord, and please, Lord, to make him a preacher, for Jesus Christ's sake. Amen." The Lord heard "Old Rosie's" prayer, and abundantly answered it, though Mark Guy Pearse fought against it, for his ambition was to be a doctor. In due course he was sent to Wesley College, Sheffield (where, incidentally, the writer of these notes also received a portion of his education).

On leaving "Wesley," he was articled to Dr. Hingston, of Liskeard, with whom he studied medicine for the next two years. The sweet, every-day piety of Mrs. Hingston had great influence with him, and he often said that he would never have become a Methodist Minister but for her. In October, 1861, he left Cornwall for London and was entered at St. Bartholomew's Hospital as a medical student, working, however, at the same time with loyalty and devotion at the nearest Wesleyan Chapel. "Old Rosie's" prayers, and God's will, prevailed however, and in the following October the young Mark Guy entered Didsbury College, Manchester, and began to prepare for the Wesleyan ministry. His religion, like his father's, was one of sunshine. So early as 1863 he wrote: "My great theory is that *religion is neither gloomy nor dull,* but that the highest duty of a Christian is to be a *happy person.*"

Beginning his ministry in Leeds, Mr. Pearse continued with growing success in various centres until he joined Hugh Price Hughes in West London.

In 1866 Mr. Pearse married Mary Jane, eldest daughter of Mr. John Cooper of the Manor House, Dunstable, a union which was entirely happy. For nearly fifty years Mrs. Pearse was loved by everyone for her sweetness, her quiet decision and simplicity of character.

* *Mark Guy Pearse: Preacher, Author, Artist.* By Mrs. George Unwin (his daughter) and John Telford, B.A. With portraits and illustrations, including facsimile sketches by Mark Guy Pearse. Crown 8vo. 243 pp. London: The Epworth Press. Price 3s. 6d. May be obtained from the Covenant Publishing Co.

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THE POWER OF PRAYER.

Mr. Pearse had a deep and passionate belief in prayer. A private letter to Mr. Telford reveals this vividly and simply

"It has been laid upon my mind, in looking over my long ministerial life, that whatever success may have attended it I ascribe mostly to the fact that I could never get a room big enough to hold the *prayer-meeting*. From a vestry where I found half-a-dozen I had a schoolroom with 250. I made that the 'Big Wheel of the Church.' I am writing this privately because I should not like to publish what seems like proclaiming my self-importance. . . . I always prepared myself by an hour of quiet communion, and went with 'the fire in my hand.' as Abraham went up the mount."

And again: "What hosts there are who lie away from the reach of the Gospel, high and low. They seem to be behind walls and gates; altogether beyond our reach. How can we get at them? *By the power of prayer*. Get little companies of Christians in one another's houses to pray. Have little praying parties: have praying 'at homes.' God is ready to repeat the miracles of His grace to-day if the Church has but faith to ask for them." What wonder, then, that every branch of his work throughout a long life was touched with the magic of God's visible blessing?

When he preached, the largest chapels were crowded. Rev. C. H. Spurgeon, the greatest preacher of his day, greatly desired him as his successor at the Metropolitan Tabernacle. They occasionally exchanged pulpits, but Mark Guy Pearse had no thought of leaving Methodism.

He produced many books—some forty in all. Probably *Daniel Quorm* and the delightful series of Cornish tales that followed that enchanting book are best known to the public. Some of Mr. Pearse's books and tracts have been translated into most of the European and Asiatic languages, from Gaelic and Welsh to Malagasy and Japanese, for, like Bunyan, with whom he had much in common, he had a universal appeal, and he was read by prince and peasant with equal understanding. Mr. Pearse on one occasion met Dean Stanley, and on asking after the Dean's wife, Lady Augusta Stanley, who was very seriously ill, the Dean replied: "I left her this afternoon with Queen Victoria, who, on entering the bedroom, said to my wife she had brought a book to read which had been a very great spiritual help to her—a book written by a Wesleyan minister," and the Dean added, "the book was your *Daniel Quorm*. I left the Queen reading it aloud."

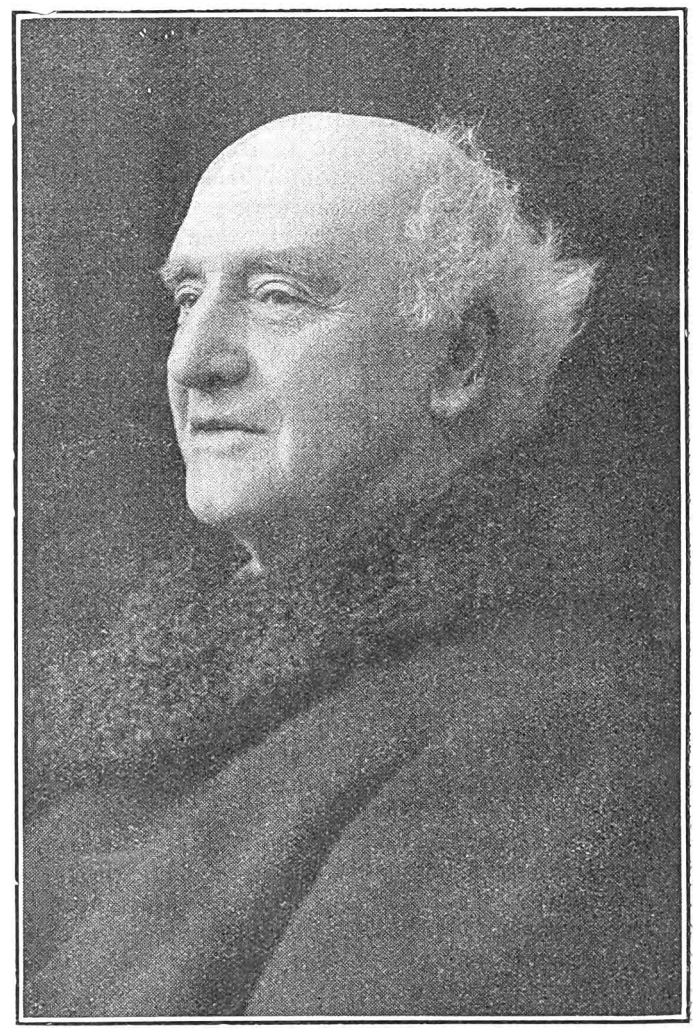
His books are treasured in cottage homes and in Royal Palaces.

"MY MOTTO IS THOU."

A plumber wrote to Mr. Pearse, more than forty years ago: "My motto is THOU. I have written it in my cash-book, in my day-book, in my ledger."

He had been reading Mark Guy Pearse's *Thoughts on Holiness*. "Fearing dwelt in a King's Palace, but his dwelling-place was a dark, damp cellar. 'I *trust* I am one of the King's guests,' he says. Then comes Captain Faith, hurrying by. 'What hast thou written over thy door, Brother Fearing, in those black letters?' 'The words of the Psalmist, sir: "Iniquities prevail against me."' 'Ah! and then a full stop?' asks Faith almost fiercely. Then he takes poor Fearing up to a sunny chamber looking on the King's garden, and over the door was written in gold, the one word THOU, and on either side of it the rest of a sentence: 'As for our transgressions, THOU shalt purge them away.'"

A friend of the Pearses was once in Copenhagen and was being shown over the Royal Palace. Etiquette is simple in Denmark, and he was permitted to look nto the Royal private study. On the table lay an open book. It was *Thoughts on Holiness*, which had just been sent to the King by his sister,



The late Rev. Mark Guy Pearse.

then Princess of Wales. And so this book-beautiful goes on, the record of an inspired and inspiring life. For the story of Mark Guy Pearse's long and intimate connection with the West London Mission, in which he and Hugh Price Hughes did such valiant work, still carried on by that stalwart Methodist, Dr. Dinsdale Young, also, as we all know, a convinced believer in British-Israel Truth—and by other Ministe s and laymen who owe much of their inspiration to Mark Guy Pearse, we must refer our readers to the book to which we are indebted for the facts of this notice, and which we heartily recommend.

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The book brings before us a wonderful personality, a life well-lived to the end. He was a living exponent of his own words: "I am the more convinced the longer I live, that love is the only orthodoxy and selfishness the only heterodoxy." He was unselfish to the end. He loved life. "If the pain gets no worse, I should like to be ninety with all of you round me." "Don't be too sorry for me. This will pass in a few minutes. Lord, keep me sweet." "A day came when he sent for Mr. Goldhawk, the present Superintendent of the West London Mission. 'I found him very weak and in much pain,' wrote Mr. Goldhawk, 'but nothing could suppress the gaiety of this radiant Christian. We talked together, we laughed together, we prayed together. What an hour it was. He gave me the details of the service which he desired should be held in Kingsway Hall on the day of his funeral.' Raising himself on his arm, he said: 'Please understand, NO MOURNING, NO GRIEF, NO GLOOM, NO DEAD MARCH. Start the service with "Praise God from Whom all blessings flow," and let all the stops be out on the organ, and ask the people to thunder it out when they sing it in triumph. *Remember*,' he added, '*I shall be with you* and shall join in the singing.'"

How glorious it is, this Communion of Saints in which he so fully believed, and which we realize when we say:

"Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High.—Amen."

THE WITNESS OF THE GREAT PYRAMID.—I.

BY BASIL STEWART.

(*Synopsis of an address given at the Priory Church of St. Bartholomew the Great, Smithfield, on May 4th, at 11 a.m.*)

THE reference in Isaiah xix, 19-20, to "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof," which was also to be a sign and a witness to the Almighty, is one which has puzzled many expositors to explain. Generally, however, it is passed over without comment, or else referred to some incident in the past which, on analysis, is found to be at variance with the conditions implied in the prophecy. Thus it has been applied to the temple and altar erected by the Jews at Leontopolis, under the Ptolemies, during the second century B.C.

This building, however, was contrary to the injunction given in Jer. xliv, 26, that "the name of Jehovah shall no more be named in the mouth of any man of Judah in all the land of Egypt." It was therefore *not* "an altar to the Lord," though by man's self-will intended to be so. Also it was an altar of *sacrifice*; Isaiah describes an altar of *witness*, an important distinction, but one apt to be overlooked.

This chapter of Isaiah, entitled the "burden of Egypt," is a prophecy of events which are to happen in that country in the last days, as is indicated by the expression "in that day" emphasized six times throughout the prophecy. It is therefore a prophecy addressed to the present time, the fulfilment of which is developing in events taking place in Egypt to-day. In other words, Isaiah foretold that, at a time then far distant, there would be discovered in Egypt a monument which would be a witness to God's existence, and would also be a sign whose purport would remain a sealed book till the closing years of the "last days."

Isaiah thus defines the *nature* of this witness; its exact *location*; and the *time* of its discovery; three conditions fulfilled only by one monument in Egypt to-day—the Great Pyramid of Gizeh.

It is *not*—nor ever intended to be—a tomb, and could not be used as such, but it is, as Isaiah says, a sign and witness to the Lord, built under Divine inspiration and enshrining a prophetic forecast of world-history, the purpose of which has remained hidden until these last days, even as Daniel was told his prophecies would be sealed till the "time of the end." (Dan. xii, 9.)

The Great Pyramid also corresponds to the *locality*. It is situated precisely at the centre of the arc embracing the curved shore-line of Egypt; its meridian also divides the Delta region into two equal parts. It is thus literally in the midst or centre of Egypt, and being at the edge of the Libyan Desert, is also on the border of Egypt.

Further, the *time* answers. While the last century saw the first glimmerings of the truth of the Great Pyramid, it has remained for the 20th century to establish the identity of this witness in the eyes of those able to read it, and the time is not far distant when its true purpose will be admitted by all, even as the fulfilment of the prophecy itself will be completed.

This 19th chapter of Isaiah (see also Dan. xi, 40-45) foretells events in Egypt to be enacted at "the time of the end," and confirms the message of the Pyramid itself that that "sign and witness" would not be recognized as such till we had reached this stage in world history. This accounts for the fact that only *now* is its real purpose being understood and that hitherto it has remained, ever since it was first erected, more or less an object of speculation, it being so constructed that the discovery of its secret could not be made before the due time.

The true purpose of the Great Pyramid is to reveal a system of prophetic chronology, running parallel with, and confirming, Biblical prophecy, forecasting events which history has proved correct in the past, are being confirmed to-day, and are due to take place in the immediate future. And here let me add a note of warning. Prophecy is *not* given only to enable us to foretell the future, but is also given as a *witness* to God's foreknowledge when the time of its fulfilment arrives, which fulfilment enables us to read the time on God's clock of the ages. By this we know that the time of the "restitution of all things," spoken of by St. Peter (Acts iii, 21) and of which the world to-day is so sorely in need, cannot now be far off. The Great Pyramid's symbolism likewise tells us that the events so often prophesied in Scripture, and emphasized by our Lord, as heralding the end of this dispensation and the Second Advent, are now upon us.

He defined the *time* as following the deliverance of Jerusalem—a prophecy that has now passed into history—and the *conditions* immediately following that event: "distress of nations with perplexity." While there has been distress in the past, it has never been accompanied by the world-wide per-

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plexity of the present time. The history of the past twelve years clearly proves the correctness of this forecast in its application to current times, and is corroborated absolutely in the symbolism of the Great Pyramid. The message and warning, therefore, given in the Pyramid's time-chart are identical with that given by our Lord Himself, and at the same time supplies the answer to the disciples' question, "Master, tell us, when shall these things be?" Such is the witness of the Great Pyramid.

MIDLAND AREA RALLIES.

ASHBY.—On Saturday afternoon, June 28th, quite a considerable party of B.-I.-W.F. people representing the Branches at Derby, Stoke-on-Trent, Burton, Leicester, Nottingham, Birmingham and other parts of the district met at Ashby-de-la-Zouch. By the hospitable kindness of Mrs. Frances Abel Smith the lovely and extensive grounds of the Manor House were placed at our disposal, and here, being blessed with a perfect summer day, the moments sped delightfully. We found much to interest us in the ancient Parish Church, and still more in the ruins of the famous Castle, the history of which was sketched for us by Mr. Stanley Jacques. The company was so large that we were obliged to have two sittings for tea at the Queen's Hotel, after which we all resorted to the Parish Church, by kind permission of the Vicar, where shortened Evensong was said by the Revs. T. H. Whitehouse and Gilbert Davies, the lesson being read by Mr. Jacques. Gloriously we sang together our hymns to Christ our King; then, after receiving the Benediction, with peace in our hearts and love to one another, returned to our homes in five different counties, tired but happy.

* * *

WORCESTER.—The "faithful city" of Worcester was the chosen rendezvous for another Midland Rally on Saturday afternoon, July 12th, when contingents gathered from Leamington, Birmingham, Walsall, Stourbridge, Worcester, Cheltenham and Gloucester Branches.

The first hour was spent on the West Promenade, overlooking the River Severn, with lovely views, and surroundings full of fascinating historical suggestion. Happily the weather was all we could wish. The Custos of the Cathedral then conducted our party over the grand old House of God, and in a delightfully homely way, but reverently and with a keen historical sense, pointed out its many features of interest; but unfortunately the time for this was all too short.

It had been arranged for our party to visit the Commandery, an unique house dating as a religious and charitable foundation from Saxon times and still occupied, but unhappily the serious illness of the proprietor made the visit impossible, so for the next hour groups scattered about the city hunting up things and places of interest. However, we all met at tea, provided in a central Church hall. After tea short, bright speeches were made by the Rev. Arthur Pritchard, Mr. C. Lavender and the Commissioner.

The crowning joy of the occasion came when, in the early evening, by kind permission, we all gathered for a short Evensong in the Lady Chapel of the Cathedral. Prayers were said by the Revs. T. H. Whitehouse and J. T. Childs, the lesson was read by the Rev. G. Davies, and the Rev. Arthur Pritchard played the organ.

Many in one. "Together in unity" blessedly realized in holy worship! The hallowed spot; its age-old associations with the myriad saints who after their struggles have passed on; the irresistible atmosphere of devotion impregnating even the very fabric of the majestic sanctuary; the loveliness of the summer evening streaming in mellowed light through the gloriously coloured windows—how it all gripped our souls! and how fervently it all found expression in our singing of the hymns of praise and adoration to our Divine Saviour King! "Precious moments, rich in blessing." What inspiration this common worship will surely give to our work for Him in days to come. And so we returned to our widely scattered homes with the sweet words singing in our ears and hearts, "The peace of God which passeth all understanding."

* * *

RUGBY.—Unhappily the Garden Party and Rally arranged for July 5th had to be cancelled on account of very serious illness. We are now delighted to have better news, and are even hoping that the event may take place before long. Meanwhile our entire sympathy is with the sufferer and his family.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

SIR,—In answer to Mr. Landseer MacKenzie's letter of July 12th, with reference to the Medallion of Ollam Fodhla, given in your issue of June 28th, along with an article of Mr. W. F. Dillon, might I say it is quite correct. The reason is, that I got it taken myself in Dublin by a photographer specially for an article for the "Northern British-Israel Review," of October, 1917, for the late Mr. Graham Coltart, who asked me to write it, and to which my own name is attached. The Medallions also of Moses and Alfred the Great appeared with it, *all taken at the same time.*

A copy of this same photograph appears in my "Coming Events," chapter 5. I do not know where Mr. Dillon got his print, but most of his article would appear to be taken from my chapter on "Ollam Fodhla." I have not had the pleasure of reading Mr. MacKenzie's booklet, nor the pleasure of knowing Mr. Dillon.

I am, yours very truly,

FRANK M. LOWRY.

Dublin.

W. P. and P. P. write:—"Please accept the enclosed donation towards your great work. We are in service and we do sewing in our spare time to earn something extra for God's work. We cannot tell you all that the B.-I. teaching has meant to us. It has deepened our prayer life, increased our love for God, and our zeal for His Kingdom; it has made the Bible a new Book to us, and life a gloriously new thing, and we want others to share our joy. We work and pray that God will abundantly bless all that is being done by the Federation, and give all His servants in the coming days a fresh anointing of His Holy Spirit, that our nation may be won for God."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THROUGH the generosity of Mr. S. J. Frame, Vice-President of the Canadian B.-I. Federation, our Manifesto has been published in *The Toronto Globe*, one of the leading papers of the great Dominion.

We now have the Manifesto reprinted in eight-page large octavo leaflet form at one penny, or 1s. per dozen, and so great is the demand that many thousands have already been despatched, filling orders by post and by cablegram from various countries of the five continents.

There can be no doubt the wise and wide circulation of these reprints will have very great results. We invite the co-operation of our readers in this matter. A single copy can be posted to a friend or someone whom you wish to reach under a halfpenny stamp.

An important Executive Official of one of the biggest business concerns in America writes :—" I have seen your Manifesto in three English papers. It is a remarkable document. I can well believe it will make an impression on serious minds. . . . The Christianizing of the social order, or the demonizing of it, are the alternatives that seem to confront us. It is my opinion that your Manifesto is a valuable offset to any tendency towards a downward trend, and a true indication of the right course to be taken." A weighty deliverance, which all business men should carefully consider. " Meanwhile," says a London paper, " Bolshevist spies and anarchists are stealing into our city every day under cover of diplomatic privilege. At such a time the worst crime of any Briton is indifference."

* * *

We note that the *Morning Post*, and the outspoken weekly journal, *The Patriot*, have joined with us in condemning the arbitrary conduct of the B.B.C. We also have letters of approval. * * *

Mr. John Leech, K.C., visited Southampton on July 12th, and addressed a goodly company of Crusaders. After tea, very kindly provided by Mr. and Mrs. Gross, in whose garden the meeting was held, the elder friends spent a profitable time discussing with the lecturer important questions concerning the Kingdom of God.

On Saturday last Mr. Leech conducted a party of some forty Crusaders to Windsor, where they visited portions of the Castle.

* * *

The Rev. Joseph Gay, A.T.S., has returned from his tour in Canada and America, where he gave a large number of addresses to very appreciative audiences. On Sunday, August 3rd, at 3 and 6.30 p.m., weather permitting, Mr. Gay will speak in Hyde Park, under the auspices of the B.-I. Crusaders. He takes his stand beyond the railings within the Park at the Marble Arch. The support of B.-I. believers will be welcomed by the Crusaders in this work.

* * *

We are asked to announce that very cheap and attractive tours are arranged for Belgium during the season, with facilities for visiting the Antwerp and Liege Exhibitions, Brussels, Dinant, etc., etc. There are five days' or fifteen days' excursions ; also specially cheap August Bank Holiday inducements. From personal experience, two years ago, we can say that a trip to Belgium can be a truly delightful holiday. All particulars can be obtained from the Belgian National Railways Office, 47, Cannon Street, E.C.4.

* * *

An M.D., who is at present acting as *locum tenens* in a Southern county, writes that he is visiting some twenty villages and spreading B.-I. Truth among the farmers and labourers, and he finds them eager to hear his message. Many of them, he says, had an instinct that it was true. They had a feeling that there was something lacking in the teaching they had been receiving, a something they should have been told long ago. Their ready acceptance of what he put before them made a deep impression upon the doctor's mind.

* * *

A member who is greatly dreading possible loss of sight, and who is in much spiritual distress through doubts and fears, will be grateful for the prayers of our readers.

* * *

We regret to have to record the death of Mr. Russell Longmore, of Woking, a member of many years' standing, and one who took every opportunity of speaking on British-Israel Truth to those whom he met. Mrs. Longmore is the Secretary of our Woking Branch. We tender to her and to her family our sincere sympathy in her bereavement.

* * *

An ex-Service man to whom one of our members of Council was very kind while he was in hospital, and who, through her influence, became a B.-I., writes to her a most interesting letter in which he recounts some of his experiences as a lay preacher proclaiming Israel Truth with quite surprising results. He had been kept busy answering the questions of those who received the Message joyfully. He is very hopeful of a schoolmaster to whom he is lending books. He discovered a Christian gentleman who had never heard of B.-I. teaching, but who had, through the study of the Bible, arrived at the firm conviction that Britain was Israel. He wants to live long enough to see God's plans and purposes unfold.

* * *

We have gratefully received from Mr. John H. Wood a copy of the *Sun* newspaper, published in London in 1838, giving a detailed account of Queen Victoria's Coronation, and particulars of the Coronation Stone, also interesting items about the monarchs who preceded the Good Queen. It is altogether a most wonderful publication, and well preserved. Mr. Wood had seen our Manifesto and had sent to us for further literature, upon receiving which he was impelled to send us what he had treasured for a great many years. We thank him heartily, and we shall treasure his gift amongst our archives.

* * *

We published in our issue of June 14th an interesting and arresting article by the Rev. C. C. Dobson, M.A., entitled " The True Story of a Book " ; it is now available in our Book Room in leaflet form, and it should be widely circulated.

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Mr. R. O. Lucas writes from Toronto :—" Some splendid meetings have been held this week. Mr. W. H. Blackaller and Mrs. Blackaller travelled to Hamilton, and a letter from Miss Twohy, Secretary of our Hamilton Branch, reports excellent meetings and a thought-provoking address by Mr. Blackaller.

" The Toronto East Branch held a fine meeting, which was addressed by the President, Mr. Gladstone Brown, who is delivering a series of lectures on the general subject of ' The Common Law.'

" The Toronto Central Branch was addressed by Mr. S. J. Crealock, our Dominion Treasurer, who expounded in a remarkably clear way to his audience ' Our attitude towards the Divine Person of Jesus Christ.' Mr. Crealock was the recipient of sincere thanks.

" The first copies of *The Times* containing the ' Manifesto,' so kindly sent along to us by Headquarters, were duly received by us. We are overjoyed that the Message is thus going forth, and at one of our Branches the meeting stood and sang the Doxology in thanks to God for the manner in which He is allowing the B.-I.-W.F. to forward His Kingdom Gospel. The Ontario Provincial Executive has already taken steps to try to have the Manifesto published in some of our papers here if at all possible.

" May God continue to guide and bless us all in His Work ! "

* * *

GARDEN MEETING AT GLOUCESTER.

A well-attended and successful garden meeting of the Gloucester Centre of the B.-I. Federation was held on Thursday afternoon, by the kind invitation of Mr. and Mrs. R. James, in the beautiful grounds of their residence. Mr. A. E. Smith (local Hon. Secretary) occupied the chair, and in his opening remarks stated that the main object of the gathering was to form a pleasing link between the last winter's work and the coming one. As a result of the recent series of lectures by the Area Commissioner, Rev. T. H. Whitehouse, a number of people were joining the Branch and many were seeking further information on the subject. Dr. E. F. Waddington (Cheltenham), who has for many years been a student and enthusiastic exponent of British-Israel, had kindly undertaken to give a talk on the " Bible proofs of our claim to being the representative Kingdom of God on earth."

Dr. Waddington said that British-Israel Truth was the Master-key by which the whole of the Bible could be thoroughly understood. Our teaching supplements the Gospel of Salvation ; it is the twin Gospel of the Kingdom of God on earth as preached by Christ and His Apostles. The speaker quoted many texts and portions of Scripture in support of his statements, and said that the Scriptures alone were sufficient to prove the identity of the Anglo-Saxon Nations with the redeemed and restored Israel Peoples.

Refreshments were kindly provided by Mr. and Mrs. James, after which a comprehensive and hearty vote of thanks was passed to Dr. Waddington and to the host and hostess, and to all who had helped to make the gathering such a success, and the remainder of the evening was spent in social converse.

GARDEN PARTY AT TEIGNMOUTH, DEVON.

Through the kindness of Col. and Mrs. Luxmoore, about seventy guests were entertained on July 10th. Rev. B. B. Liptrott, M.A., Vicar of West Teignmouth, took the chair ; the Rev. John Wm. Storey, of Rattery Vicarage, Brent Tor, was also present and took part. The Chairman asked Mr. Storey to offer prayer and introduced the lecturer, the Rev. Commander Roberts, and in a few encouraging words commended the study of prophecy and warned people not to be discouraged by the different methods of interpretation, for in the end we should find every prophecy fulfilled. In proposing a vote of thanks to Col. and Mrs. Luxmoore for their very kind hospitality, the Vicar was very emphatic in his remarks upon the lecture, he himself being a great helper to our Cause. Mr. Storey came right out into the open and showed himself a decided believer in British-Israel.

As Mrs. Luxmoore had invited several personal friends who knew nothing of the subject, the lecturer prefaced his address with a few introductory remarks.

You will notice, he said, that " Saints " are mentioned in Deut. xxxiii, 3; these saints are God's people Israel, chosen in Christ from the foundation of the world to be co-workers with Him in the establishment of His Kingdom. "All His saints are in Thy hands, they shall all sit at Thy feet and hear Thy words." Then " He exalteth the horn of all His people, the praise of all His saints, even of the children of Israel, a people near unto Him. Praise ye the Lord." It was for this purpose God chose Israel unitedly. But the fact that they did not accomplish His purpose under the Law is revealed to us in Gal. iv, until the Seed should come, that is Christ. In 1 Sam. xii Israel rejected God as their King ; 390 years after they themselves were cast out of the land to be disciplined. In 975 B.C. took place the separation of Israel from Judah. This act was from God ; they have never been united since, though when Israel was taken into captivity many of Judah followed them into Assyria (2 Kings xviii, 13). Then again afterwards, in the time of Jeconiah, Nebuchadnezzar took many to Babylon. " The good figs " of Jer. xxiv joined their brethren eventually (Ezek. xi, 15-16), but the Jew of to-day is mainly of the remnant that returned from Babylon, and some of these only were guilty of the Crucifixion. But these showed that under the LAW could be no remission of sins until they come to Christ, which in Ezek. xxxvii takes place, and Israel and Judah complete again one Nation.

SOME ENGAGEMENTS FOR NEXT WEEK.

BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 31st, at 8. Rev. Gregory Bestall.
CARDIFF, Y.M.C.A., Tuesday, 29th, at 7.30. Rev. Walter T. Medhurst.
FINCHLEY, 2, Fitzalan Road, Church End, every Wednesday, at 8 p.m. Study Circle.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 28th, at 8. Bible Study.
HULL, Church Institute, Albion Street, Tuesday, 29th, at 7.30. Mr. R. V. F. Taylor.
ISLINGTON, 340, Essex Road, Tuesday, 29th, at 8. Bible Study.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 31st, at 7.45. Mr. Wm. Whitton.
NORBURY, 11, St. Oswald's Road, Tuesday, 29th, at 8. Bible Study.
RHYMNEY, British-Israel Hall, Tuesday, 29th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 30th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 28th, at 8. Rev. Sparshott Johnson.
SWANWICK, Derbyshire. The Hayes, July 29th to August 2nd. Convention.
WATFORD and DISTRICT, New Public Library, Hempstead Road, Monday, 28th, at 7.45. Mr. W. Clark Eddington.

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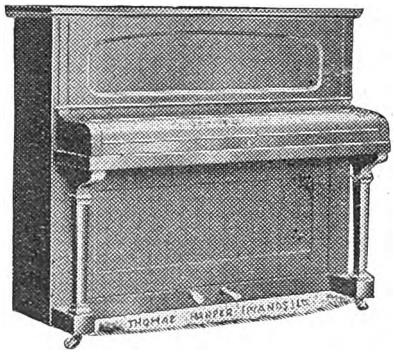
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"Ye are My Witnesses" Isaiah 43·10

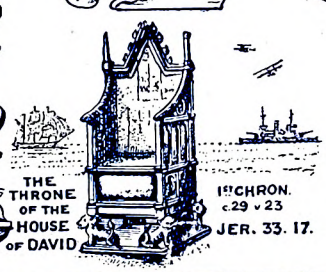
THE NATIONAL MESSAGE



TO THE BRITISH AND ALL ANGLO-SAXON PEOPLES

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NEWFOUNDLAND
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"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE"
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And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." Gen. 35·11

J.J.HALL 1930

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THE
NATIONAL MESSAGE
The Official Weekly Journal of the British-Israel-World Federation.
INCORPORATING "THE BANNER OF ISRAEL," AND "THE COVENANT PEOPLE."

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CONTENTS.

	PAGE
THE DUAL OUTPOURING OF THE SPIRIT. By the Rev. Dr. W. Pascoe Goard	481
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL." (Letter No. 4.) By Professor Edward Odlum, M.A., B.Sc.	483
RUSSIA AND BRITAIN IN THE BIBLE	484
"TARSHISH." By Alfred J. Le Maistre	485
ADDRESS GIVEN BY REV. W. PASCOE GOARD, LL.D., F.R.G.S., F.R.E.S., OF LONDON, ENGLAND, AT THE COMMENCEMENT EXERCISES OF THE CHICAGO LAW COLLEGE	486
WEEK BY WEEK. By A. R. H.	489
ISRAEL'S TERRITORIAL INHERITANCE. By Irvin Potter (U.S.A.)	491
THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.—VII. By Dr. Wadge (Winnipeg)	492
THE SINGLE EYE. By Henry Proctor, F.R.S.L....	493
THE SECRETARY-GENERAL'S NEWS AND NOTES	494

EDITORIAL.

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

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

THE DUAL OUTPOURING OF THE SPIRIT.

BY THE REV. DR. W. PASCOE GOARD.

THERE are two expressions used in this regard. The first is regarding the Israel nation: "I will put My Spirit *within you.*"

The second is regarding "all flesh": "I will *pour out My Spirit* upon all flesh."

The first expresses itself nationally, in regard to the Commandments, Statutes and Judgments of the Lord. The Law is to be restored, and the people are to obey it.

The second expresses itself in the activities of the Evangel. There are two possibilities here.

It might be that these are variations of expression stating the same fact.

It may be that this is a classification of Divine gifts and activities.

It is for us to decide which we have here: a variation of expression in setting forth the same Divine activity; or a carefully-worded classification of different activities. How shall we decide this point surely, and without fear of error?

If we have here simply a variety of expressions in setting forth the same process of Divine activity, then the results of the activity indicated in both forms of expression will be identical. There will be the same result following the putting of "My Spirit within them" and following the pouring out "My Spirit upon all flesh." Are the resulting activities identical?

The answer to this is a most positive No, as we read the clearly-written record.

The result of God's *putting His Spirit within His people* is expressed in terms of *national law and obedience to it.* The Law is to be restored as it came from God to the nation, and the people are to obey the Law so restored.

The result of God's *pouring out His Spirit upon all flesh* as exemplified at Pentecost, and thereafter as recorded in the Acts and the Epistles, is, that *men occupy themselves chiefly with the Gospel of Salvation,* and find themselves endowed for the purpose with miraculous powers of speech and of action.

When such diverse results are stated clearly, we may be sure that we have more than a variation of expression; we have a classification of activities carried on by God to usward.

From this consideration there emerges the fact that God has covenanted *to put His Spirit within* the heart of the citizens of the nation.

From this consideration we have also the fact that God has promised *to pour out His Spirit upon* the individuals which constitute His Church.

The *national* result is the return to the Divine Law. The *ecclesiastical* result is the outburst of evangelistic revival.

Thus we find that there is a distinctive Spiritual endowment of the nation, and also another distinctive Spiritual endowment of the Church.

Thus we are taught to look for a revival expressing itself in political and Parliamentary action in the realm of Statesmanship; and we are also taught to look for a revival expressing itself in evangelistic activity.

Both of these phases flow from the Spirit of God.

This view of the matter is so important, and will be so new to many earnest workers in the field of Divine truth and practice, that we feel the fewer our own words in regard to the matter the better. And the more clearly we can place

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the written Word of God before the reader, the better it will be for all.

Therefore in double columns we shall place before the reader an assembly of the passages which deal with these classified subjects.

"Put My Spirit within":—

"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:

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

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—(Jer. xxxi, 31-34.)

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me."—(Jer. xxxii, 40.)

"Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."—(Ezekiel xi, 15-20.)

"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*."—(Ezekiel xxxvi, 25-27).

"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, 14.)

"For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—(Heb. viii, 10-12).

"This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

And their sins and iniquities will I remember no more."—(Heb. x, 16-17.)

"Pour out My Spirit upon":—

"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."—(Isaiah xliv, 3.)

"And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

And it shall come to pass *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—(Joel ii, 28-32.)

"And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

And how hear we every man in our own tongue, wherein we were born?

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, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, 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;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and

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notable day of the Lord come:

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."—(Acts ii, 1-22.)

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."—Acts x, 44-48.)

"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning."—(Acts xi, 15.)

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard *this*, they were baptized in the name of the Lord Jesus.

And when Paul had laid *his* hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied."—(Acts xix, 1-6.)

Reading these balanced statements, who can doubt but, like all the rest of the Gospel and its machinery, there is the two-fold provision for Israel and the Church in the gift of the Holy Spirit?

When it is agreed that this is a true statement of the case, then the question arises as to how to account for the blindness which has closed our eyes, and as a consequence closed our lips to this truth; and that the nation and our national leaders have been allowed to go on their own way in the light of their own judgment only, doing the things which struggling interests induce them to do, not knowing that it is God's plan for His Statesmen as for the Ministers of His Church that they should walk in the light of the Spirit of God.

It is time that we all awoke to the fulness of the message which is here given to us, and that we call the enfranchised citizens of the nation to take the indicated action of restoring the Law as it was given to us from God.

Let it be remembered that the additions to the Law by human agency has so increased the number of statutes and laws of one kind and another that no man living can estimate their number. Also no man living knows the tenth part of them. It is doubtful if there is a building large enough to house them all if they were all brought together and arranged in the usual shelvings of the library.

But the Law of the Lord, as contained in the Bible, is so compact that, with all the histories, all the prophecies, all the Gospels and Epistles, all the Psalms added, when bound together, we can take up the whole library, put it in our pocket and walk away unencumbered.

As it is compact in expression, so it is perfect in operation, and there could not by any possibility arise a case or a position not covered in expressed principle applicable to the case.

When the Spirit of God breathes through the Law once more; when He rules in the Law Courts of Israel as of old; when the keeping of the Law brings the warmth of the consciousness of Divine favour, and the breaking of the Law the consciousness of Divine rebuke, then the nation will in very deed be taught of God, and great will be its peace.

Also when the Church experiences the Pentecostal outpouring, it will arise in majesty and beauty and will lead the world to God.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 4.)

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

22*nd*.—Mr. Forbes speaks of "*the fifth universal monarchy*." "Fifth" does not seem to be the proper word to be used in this connection, if it be used to denote *order in time and succession*.

Daniel says: "In the days of these kings shall the God of heaven set up a kingdom"—the Stone Kingdom.

"In the days of these kings" cannot mean *after* these kings and their kingdoms have gone. The new, or fifth kingdom, was to be contemporary with Babylon, Persia, Greece and Rome; and was not the *fifth* in the sense of being "*set up*" after them.

It could not be the Church of Christ or Christianity Daniel was talking about, as three of these great kingdoms had been destroyed before the Christian Church was "set up" in the lifetime of Christ.

The Stone Kingdom to be "set up" was to be in the process of setting up contemporaneously with the four great kingdoms. The words are, "In the days of these kings," and *not after* the days of these kings.

Let us read further here: The image of the dream was composed of four primary kingdoms, viz., Babylon, Persia, Greece and Rome; and in this connection we read: "and the stone that smote the image became a great mountain that filled the whole earth."

Mark! The *Stone* smote the image. This image represented Babylon, Persia, Greece and Rome. Therefore the *Stone* existed in the days of Babylon and Nebuchadnezzar. Christianity did not, therefore Christianity was NOT the Stone Kingdom.

This is true also of Persia and Greece, both of which went down before Christ and Christianity appeared.

Mr. Forbes uses the words, "*the fifth universal monarchy*." If these words be properly used and understood, it is well; if not, not.

The four image-kingdoms were great monarchies but *not* "*universal*," though they were extensive in truth. The fifth, *i.e.*, the one set up during the existence of the four major kingdoms, was to be universal, as it was to *fill the whole earth*. A truly universal monarchy indeed! And it was to be in course of construction while Babylon was growing to the full and in

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its decay; while Persia came forward, grew to power and fell; while Greece crossed from Europe into Asia and triumphed at the zenith of the power of both; and while Rome was growing and climbing to nationhood, and to its decline and fall:

"*And it shall stand for ever.*"

There must be on this earth to-day a kingdom that existed in the days of the four image-kingdoms, for it is to "*stand for ever.*"

23rd.—Mr. Forbes adds the words "a spiritual kingdom, the Church of Christ." He has no authority for the use of these words in this connection. The Stone Kingdom was in existence in the fifth century before Christ. Moreover, the *Christian Church has never yet been a nation*, a world kingdom, and is not at this hour.

However, *there is a kingdom*, and its throne will be taken over by our Lord and King when He comes to reign.

Then He will take "the throne of His father David" and "rule over the House of Jacob for ever." This rule of Christ on the Throne of David is an event in the future and did not happen in the time of Babylon or Persia, Greece or Rome. We need go no further on this matter at present, though much of real value might be added.

24th.—In "Searchlight *I*," while dealing with the "*Problem*," Mr. Forbes says: "Let me here state the problem. The Ten Tribes of Israel were carried away captive into Assyria about the year 722 B.C. and located in Media, S.W. of the Caspian Sea . . . . . *as far as authentic history goes, these tribes are never heard of again. This is admitted.*"

A remarkable statement! It is *not* "admitted."

(*a*) Shalmaneser had his servants write history on stone, and give important facts concerning the people he carried into captivity.

(*b*) Darius the Great had another historic statement put on stone during his reign concerning the people of Israel under different names, one of which was "*Sacæ.*"

(*c*) On an ancient tombstone in the Crimea, found last century, was the following inscription: "I am Jehudi, the son of Moses, the son of Jehudah the Mighty, a man of the tribe of Naphtali, of the family of Shimli, *who was carried captive in the captivity of Hosea, king of Israel, with the tribe of Simeon, together with other tribes of Israel.*"

(*d*) Here is another Israel Crimean inscription of high value, because among other things it gives an important date: "To one of the faithful in Israel, Abraham-ben-mar-Sinchah of Kertch, in the year of our exile 1682, when the envoys of the prince of Rosh Meshech came from Kiow (Kiev), to our Master Chazar Prince David; Halah, Habor, and Gozan, *to which places Tiglath Pileser had exiled the sons of Reuben, Gad and the half tribe of Manasseh*, and permitted to settle there, and from which they have been scattered *throughout the entire east*, even as far as China."

If we look at the year of this man's exile, viz., 1682, we see that he died about A.D. 960, supposing we date from 721 B.C. or 722 when Israel was deported to Media, etc.

These inscriptions show that Israel in part was living in the Crimea in the southern centre of Scythia.

Thus we find Mr. Forbes in error when he says, "*these tribes were never heard of again,*" *i.e.*, after 722 B.C.

(*e*) The great Jewish historian, Josephus, about A.D. 70 to A.D. 90, in the most positive manner, mentions the Ten Tribes of Israel, and locates them beyond the Euphrates and independent of Roman rule. A most important statement!

In addition, this great historian, 800 years after the exile of Israel, mentions the Ten Tribes and shows that they were then in a location eminently suitable and convenient to the S.E. borders of Russian Scythia. Of course Mr. Forbes had forgotten this noted reliable Roman Jew, the famous historian, Josephus by name.

Let it be remembered that this writer, Josephus, says the Ten Tribes were beyond the reach of Rome and were no part of that Empire.

Furthermore, we point out that a people known as Angles, Jutes, Danes, Norsemen, Brythons and others came into the British Isles after Rome had left and fallen under the relentless irresistible blows of God's Battle-axe under the name of Goth.

The Ten Tribes in Asia were not under Rome, and their European northern representatives, in later times, were not under Rome at any time. Certain interpreters of Daniel should keep these facts in view and thus avoid error.

25th.—Mr. Forbes attacks and belittles Esdras, who speaks so definitely about the Ten Tribes. In my humble opinion, Esdras was as safe an historian as are those historians who represent the highly civilized Britons as "*naked, painted savages*"; a veritable travesty on correct British history. Hence, I insist on using Esdras, who lived when the whereabouts of Israel were known and sc he said in fact.

The tombstone epitaphs I have above given corroborate Esdras' statement of fact.

Thus Mr. Forbes is confronted with half-a-dozen facts which clearly contradict his statement that "these tribes are never heard of again."

Surely Mr. Forbes would not reiterate his statement, viz., "As far as authentic history goes, these tribes are never heard of again," since they were carried into captivity 722 B.C.

RUSSIA AND BRITAIN IN THE BIBLE.

IT was the finding of Russia in the Bible, by "Oxonian" (The Rev. W. M. H. Milner, M.A.), half-a-century ago, that caused him also to find "Britain in the Bible." He tells us this in the following letter, which has recently appeared in *The Cornwall Advertiser*, where it seems the clerical editor of a church monthly has been pilloried for his antagonistic attitude to British-Israel Truth.

"SIR,—Instead of dealing further with the Kerrier Deanery Editorial, I should like to give a bit of constructive argument. What brought me, just over fifty years ago, to believe in 'Britain in the Bible,' was finding Russia in the Bible. Russia is very prominent in the news to-day, and the time cannot be far distant when the great prophecy of the Russian plot and its discomfiture will be fulfilled.

"This prophecy is to be found in Ezekiel, chapters xxxviii and xxxix. There are no less than fifteen definite points identifying Russia. Gôg is from an old root meaning giant, a fit designation for the Colossus of the North, the power controlling an empire of over eight million square miles, all comprised within one ring fence. Magog can be traced into

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Mongolia, all now under Soviet Russia. A great portion of eastern Siberia is peopled by tribes of Mongolian origin, and twice over in the Middle Ages Russia was overrun by Mongol hordes, who intermarried with the natives, so that all Russia is literally the Land of Magog.

"Rôsh, as in the Septuagint version of 250 B.C., and now in the Revised English Bible, is the original form of the Russian name, recorded in Byzantine histories describing the first appearance of the tribes of Russ on the shores of the Black Sea. The great Hebrew grammarian, Gesenius, says that by 'Rôsh' in Ezekiel 'undoubtedly Russia is meant.' Meshech is the Hebrew Msc or Msk—obviously Muscovy and Moscow. Tubal is in the Hebrew Tôbl, recalling the old Siberian capital, Tobolsk on the Tobol. Gomer is traced in the old books to the shores of the Black and Caspian Seas, exactly where the different hordes of Cossacks have been settled from time immemorial. And Togarmah is the Turk—not those whom we are accustomed to call by that name, the Osmanli of Turkey—but the Turki race of Turkistan, Turcomania, Armenia, and Anatolia. These are the backbone of Russia—the thighs or flanks of the north. Persia is Russia's confederate now. Cush (in our ordinary English Bibles Ethiopia) had two settlements, Western and Eastern, the former Abyssinia, the latter Afghanistan. Russian propaganda has been at work in each. Sheba and Dedan are these Arab tribes with whom even now Russian agents are busy negotiating alliances. And Tarshish is India. King Solomon's eastern navy brought from Tarshish the very things which together are found in India—the country now in a ferment largely owing to influences from Moscow. The greatness of the army brought into the field by Ezekiel's Gôg fits in with a population of 150,000,000 under compulsory military service. And the preponderance of cavalry described in the prophecy is true of the motley Army of Russia. Ezekiel describes Israel and Israel's Land as the object of Gôg's designs—Russia aims at the subversion of Britain.

"*The Britain of history stands thus revealed as the Israel of prophecy.* The respective destinies of British-Israel and her enemies are plainly set forth—involving the sudden and impressive downfall of Russia.

"Anyone troubling to read carefully through those two chapters of Ezekiel will see how extraordinarily exact Bible prophecy is.

"W. M. H. MILNER."

"TARSHISH."

BY ALFRED J. LE MAISTRE.

THE article on the above subject in THE NATIONAL MESSAGE of May 31st was most interesting to me. I do not, however, agree with the writer of the article when he says: "An objection may occur against propositions . . . where the navy of Solomon is represented bringing from Tarshish 'gold and silver, ivory, and apes and peacocks.' These are products of Africa or Southern Asia, rather than of Europe." Of course they are, and that is just where they come from!

Now, if we follow the Bible narrative we shall know exactly where we stand. In 1 Kings ix, 26-28, we read: "And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram (king of Tyre) sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought them to Solomon." Both Ezion-geber, or Ezion-Gaber, and Eloth, or Elath, are mentioned in Deuteronomy ii, 8, in connection with the wanderings of the Israelites in the wilderness; and both are at the top of the Gulf of Akabah, which is on the east of the Peninsula of Sinai, while Ophir is placed in ancient maps in Arabia. And again we read: "The king (Solomon) had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish bringing gold, and silver, ivory, and apes, and peacocks" (1 Kings x, 22). This name is spelt in the first passage quoted above Tarshish, and also in 2 Chron. ix, 21.

And again, nearly a century later, we read: "After this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber." But because the king of Israel was a very wicked king, God was displeased with the king of Judah for joining himself with him. "And the ships were broken, that they were not able to go to Tarshish" (2 Chron. xx, 35-37).

Now if we notice what is said about Tarshish, we shall find that there were two places called Tarshish. One in the East and the other in the West. This is perfectly evident from the fact that the ships of Solomon were built in Ezion-geber, which was in the Red Sea, and they could only go to Eastern Tarshish: and we are told with regard to them, as already stated: "Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks." These ships could only go to places bordering on the Indian Ocean, of which Arabia, West Africa, and the West Coast of India, were the principal.

The Rev. Dr. Vincent in his "Treatise on the Commerce and Navigation of the Ancients in the Indian Ocean," says, "Tin is mentioned as an import into Africa, Arabia, Scindi, and the Coast of Malabar (which means the West Coast of India). It has continued an article of commerce, brought out of Britain in all ages, and conveyed to all the countries in the Mediterranean by the Phœnicians, Greeks and Romans; and carried into the Eastern Ocean from the origin of commerce." And as we have seen from the above they obtained in exchange, "gold, and silver, ivory, and apes, and peacocks." The existence of Eastern Tarshish is, therefore, abundantly clear.

We can now turn to Western Tarshish and find something equally interesting. In Jonah i, 1-3, we read: "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."

It is most interesting to notice that Jonah knew that ships which sailed from Tyre called at Joppa (which is modern Jaffa, the port of Jerusalem), and that they would take passengers as

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well as merchandise, " and he found a ship going to Tarshish : so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord." Just like a Briton going to a British post, and paying his fare to the Continent, and going down into the ship. And that if he had continued his journey along the Mediterranean, past the Pillars of Hercules—the Straits of Gibraltar—he would have landed in Britain, most probably in Cornwall !

When Ezekiel was addressing Tyre he said : " Tarshish was thy merchant by reason of the multitude of all kind of riches ; with silver, iron, tin, and lead, they traded in thy fairs. . . . The ships of Tarshish did sing of thee in thy market : and thou wast replenished, and made very glorious in the midst of the seas." (xxvii, 12 and 25.)

It should be mentioned in the first place that tin was universally used by the Ancients as an alloy, for the hardening of copper in the making of swords, and various kinds of implements. It should also be understood that none of the civilized countries possessed tin mines except Britain, from which the Phœnicians obtained their tin ; and they were astute enough to keep that a secret to themselves ; so that the Greeks and Romans had to go to them for their tin, and some other commodities ; till the destruction of Tyre by Alexander the Great.

The secret was afterwards open to the Greeks and Romans, who naturally went to the source of supply—the Tin Islands ; which became known to the Greeks as the " Cassiterides," which means " Tin Islands," from the Greek word Cassiteros, which means tin. But originally the Greeks or Romans did not know the name by which the Islands, which they called Cassiterides, were known to the original Phœnician traders. They only knew that there were such Islands, without knowing where they were, nor by what name they were called. But they found eventually that they were known as the Britannic Isles.

Britannia is a Celtic name. The Celtic language is Phœnician naturalized in these Islands from the first settlers—may we say ?—descendants of Tarshish, the son of Javan, the son of Japhet, the son of Noah ; for " By these were the isles of the Gentiles divided in their lands ; every one after his tongue, after their families, in their nations." (Gen. x, 1-5.)

In pure Celtic, Britannia signifies the Land of Metals ; in Syriac (from which it is derived), Baratanac means the Land of Tin. The modern name Britain is but a modification of the ancient Baratanac or Britannia. Consequently the British Isles literally mean the Tin Isles, and identify Britain as the Cassiterides (Tin Islands) of the Greeks, and the Tarshish of the Scriptures, which supplied the merchants of Tyre (the Phœnicians) with " silver, iron, tin, and lead."

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ADDRESS GIVEN BY REV. W. PASCOE GOARD, LL.D., F.R.G.S., F.R.E.S., OF LONDON, ENGLAND, AT THE COMMENCEMENT EXERCISES OF THE CHICAGO LAW COLLEGE.

CHANCELLOR DU BOIS, Gentlemen of the Faculty of the Chicago Law College, Members of the Graduation Class, Ladies and Gentlemen :

I thank you for your kindly words of introduction and welcome. The honour of my presence here to-night is all mine.

Coming as I do from the other branch of the great Anglo-Saxon family, especially Britain and the Dominion of Canada, let me bring to you the greetings of every class in that great family of nations, that division of the Anglo-Saxon Commonwealth of Nations. Your wonderful progress during the last century and a quarter, and especially during the last decades of that greatest of periods in world history, has been watched with intense interest among us everywhere, and all voices are saying, " Well done, America."

I have been asked to speak to you this evening on World Conditions.

We may begin with the truism that conditions are such in this decade as the world has never passed through before. Changes are to be seen and felt on every hand, in every department of activity and of life. But all these things are making for progress in the main. And " progress " is or should be a watchword of humanity.

A.D. 1800.

Turning back the pages of history to A.D. 1800, that is to say, back to the time of our grandfathers, we find that there were only about sixteen millions of Anglo-Saxons on the earth. Just about enough to man the two great cities of London and New York. Up to that time the Anglo-Saxon race had contentedly occupied the little Islands in the North-East Atlantic, the British Isles, with three or four millions on the stern fringe of the North American Continent.

By that time (1796) your branch of the Anglo-Saxon family had established their independence. They did not invent independence. This had been the heritage of the Anglo-Saxons until the Norman Conquest. That historic event threatened independence and liberty in the Anglo-Saxon family, and from 1066 to 1796 there had been a continuous fight for freedom among the Anglo-Saxon people. The American Declaration of Independence assured the winning of the struggle not only for America but for the whole of Anglo-Saxondom, and ultimately it will be found for the whole world. This was fully recognized in England in my school days. Illustrating this I recall that one of the very first national songs taught to my class in the primary department was " Ring the Bell, Watchman," commemorating the ringing of Liberty Bell upon the signing of the Declaration of Independence. That Declaration made a similar one unnecessary in the Dominion of Canada, and in all the other Overseas British Dominions, and even in the Motherland itself. It was a second and enlarged edition of Magna Charta.

At that time—A.D. 1800—Britain emerged from the conflict of the Napoleonic era, in which she had fought with her back

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to the wall against a world in arms. History shows that she fought to preserve the foundation of Western civilization. Trafalgar at sea and Waterloo on land brought that conflict to a favourable issue. History shows that it was a conflict fought for Anglo-Saxon principles—the Administrators of the Common Law versus the Administrators of the Civil Law. Although the accident of history threw the weight of America in the scale against Britain in the American phase of that period, it was an Anglo-Saxon war for Common Law—Liberty which Britain fought. Therefore you have an equal heritage in the results of that series of conflicts. It made Anglo-Saxon America possible. Of course I am speaking of systems and not of races particularly when I say Anglo-Saxon in this regard.

England came out of that series of conflicts which ended with Waterloo with a series of treaties which settled the national and colonial boundaries. There was confirmed to her Newfoundland, the West Indies, Canada, Gibraltar, Cape of Good Hope, Bombay. Her own ships entered upon possession of Australia and New Zealand. Thus the Empire was born. So history shows the birth of the "Gemini," the twins—the great Republic of the United States of America and the British Empire—at about the same period of history.

In both branches of the Anglo-Saxon family thus formed the COMMON LAW was laid down as the foundation of the States which were then in being and which should arise. In this great series of acts was born into the world ANGLO-SAXON CIVILIZATION.

From 1800 to 1914 there was such an intense period of constructive activity as the world had never known before. The greatest factors of that activity lay in the building of the United States of America and in the building of the British Empire.

It was a time of comparative peace, and of intense constructive activity in both branches of the Anglo-Saxon family. The reflex influence of this was to set up in the whole world a corresponding time of constructive activity. This activity set all realms buzzing with life, material, mental and spiritual.

Many and great movements in world history occupied part of the stage of human endeavour, but the greatest and most important part of world history fell to the Anglo-Saxon race in the period mentioned.

The Anglo-Saxon race found themselves faced with a threefold task. First, you in America were faced with the task of bringing your great territory from the wilderness condition to that which it has attained to-day. Your task was the building of the United States of America.

The British branch of the family found themselves tasked with laying the foundations of the great Overseas Dominions.

Both branches of the family have found another task laid on their shoulders, namely, the establishing of law and order among those races and in those regions where law and order did not then prevail.

In the past century you have done wonderful things in the way of building and equipping

THIS GREAT AMERICAN NATION.

No other single task has ever been undertaken on such a gigantic scale. You have invited the overcrowded nations of Europe to send their overflow of population to you, saying, "We have homesteads as a free gift for your people; we have employment of every kind for your workers." In each of the decades before the Great War you were receiving and taking care of between ten and twenty millions of the overflow of Europe and Britain. What you have accomplished during that time is a miracle of achievement. Great forests have given place to cultivated territories. Great resources have been uncovered and largely developed. The progress of your marching hosts has been from the fringe of the Atlantic seaboard to the Pacific coast. Forests, plains and mountains have yielded to you their treasures. You have covered them all with your great modern civilization, equipped as no former civilization has ever been. It is the most amazing development since the beginning of time.

In this great task you have employed armies of workers. In settling this great heritage you have called in the overflow of all civilized nations. You have had homes to give to all, employment for all.

But now the great task is nearing completion; you have begun to lay armies of workers off from the job of building the United States; you have largely exhausted the areas of free gift land. You have seen the necessity of closing the door to the immigrant and to the foreign worker. You have been engaged in the greatest single contract ever let to any branch of the human family. But now you are offering no more employment to the workers of the external nations, and you are shutting the door against the stream of migration.

This is producing an

UNPRECEDENTED STATE OF AFFAIRS

in the U.S.A. and in the European nations. You have to divert your home forces of labour from the contract of building America to factories in which articles are being made for the American and world markets. In Europe, the overflow being checked from entry into America, there is overcrowding and unemployment.

The dislocation in Europe caused by the Great War, and the dislocation in America caused by the near completion of the great task of nation building, is responsible for the present economic distress.

Temporarily this is causing great confusion and distress. But there will come an adjustment of the stream of migration. The second great task of the Anglo-Saxon family will now be undertaken with vigour and this will restore the economic balance: that is to say, the building of similar great nations upon the foundations already laid in Canada, Australia, New Zealand and South Africa. Canada, for instance, has a territory equal in size to yours, equal in natural resources, equally well situate for the world's markets, capable of providing for a population equal to that in the U.S.A. She will open her doors to the incoming millions during this century as the U.S.A. did in the last century; and so will Australia and New Zealand and the Africas.

Anglo-Saxondom must restore the balance again by pushing the building of ANGLO-SAXON CIVILIZATION, meaning by that word the Anglo-Saxon Commonwealth of Nations.

* * *

THE INTERNATIONAL SITUATION, ESPECIALLY IN EUROPE.

The international situation has changed greatly since 1913. What nations have fallen! What new nations have been set

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up! What great changes have been made in International boundaries and governments! But this is nothing new in world history. Take an Atlas which shows the political geography of the world in the various centuries of history. It will show that the boundaries of the nations are changed with every century. The nations change, but civilization and the world go on.

* * *

THE IMPERIAL SITUATION IN THE WORLD.

There have been Empires almost from the dawn of history They have been great factors in world affairs. They have organized and governed great masses of people and great territories stretching over continents. They have administered law and preserved some kind of order in the earth.

If we look back only to 1912, we find the greatest group of Empires in all history. There was China, administering the law over nearly one fifth of the human race; Turkey, whose rule extended to three continents—Asia, Africa and Europe; Russia, whose rule stretched from the Atlantic right round the land surface of the world to the North Pacific; there was Austria, including a group of nations; and there was the most youthful of the Empires—Germany, embracing all the kingdoms and lesser ethnical divisions of the German people. These Empires stood for much in the world.

To-day they have passed and are only a memory of history. Search all the past. Note all the remains of former Empires. It will be found that the debris of Empires which 1918 piled up exceeds all the ruins of preceding Empires during historic time. And yet the world and civilization go on.

So we find that financial systems may crash, and the world goes on. Nations may rise and fall, even in flocks they may rise and fall, but civilization and the world go on. Empires have risen, and have multiplied in the earth. On an appointed day, long foretold by Holy Writ, they passed away, but the world and civilization go on.

What then is the basic factor which holds the world upon its way even amid the falling of nations and the crashing of Empires. Let us see.

* * *

TWO GREAT PRINCIPLES.

There are two great principles upon which civilization depends. The great basic facts of history teach us this lesson. Every form of government from absolute democracy to absolute autocracy has been tried and none has been found sufficiently potent to permanently bind civilization together. In fact civilization has outlived in turn every ancient experiment in form of government, and modern variety in such form shows that civilization is not vitally affected by it.

Upon what then does civilization rest? What are the principles which bind civilization together? Let us look at the facts.

Brahmin civilization. Between thirty-five hundred and four thousand years ago a man, Brahma, propounded a doctrine which became the basis of a faith, and connected with the doctrine he promulgated a law. Two principles. That doctrine drew disciples who subjected themselves to that law. These disciples of the faith increased with the generations and centuries so that Brahmin civilization was formed. Economics, Nationality, Imperial Organisations have risen and fallen and changed. All kinds of external changes have taken place in and over the Brahmin world for ages. They have been penetrated by other races of competing economists, they have been attacked and broken nationally, they have been subjugated Imperially, they have been caused to pass through all kinds of changes from all such standpoints, but their civilization has not thereby been broken. It has been held together by Brahmin faith expressing itself in the terms of Brahmin law. And that civilization still stands, two hundred millions strong, held together by Brahmin faith expressed in Brahmin law.

Two thousand five hundred years ago (*circa*) Buddha gave forth his doctrine and promulgated his law, gathering his followers and establishing the Buddhist civilization. This again has been subject to all kinds of economic changes, national changes, Imperial changes, but still it stands the controlling factor in the life of many peoples and countries. It is held together by Buddhist faith and Buddhist law.

Twenty-five hundred years ago (*circa*) an invading party carried into Japan the Shinto faith expressing itself in Shinto law. In spite of all mutations that faith and that law have held together Japanese civilization to our own day.

In the seventh century A.D. Mohammed propounded his monotheistic faith and promulgated his Mohammedan law. Thus was formed the Mohammedan civilization, which has played such a part in the histories of Asia, Africa and Europe during twelve hundred and sixty years of its predicted period, to A.D. 1917.

In the seventh century A.D. the Continental form of the Christian faith was allied with and found expression in THE CIVIL LAW. This gave to us what we know as

EUROPEAN CIVILIZATION.

It brought about a stratified form of social and national organization, with orders of the people piled upon orders, each ascending order possessing greater privileges than the lower orders. Against this feature France rebelled, demanding for all Liberty, Equality and Fraternity. This European system undertook the colonizing of South America.

From the fifteenth to the eighteenth century there arose in Great Britain, and in part upon the Continent, the reform movement to readjust Christianity to the direct teachings of the Prophets and Apostles and to the teaching of our Lord as found in the Old and New Testaments. This formed the basis of Anglo-Saxon faith, and it found expression, very natural expression, in the terms of the Common Law—for the Common Law is founded, says Blackstone, on the natural and revealed will of God. So the simplified Christian faith, founded upon the Bible and expressing itself in the terms of the Common Law, became the principles which drew together and formed Anglo-Saxon civilization.

This Anglo-Saxon system of faith and law undertook the colonization and construction of North America, and of the Overseas Dominions of Great Britain.

These are the great outstanding facts of history. These civilizations, each the product of a faith combined with a system of law, stand before the world to-day for examination.

Each civilization stands as the product of a faith expressing itself in a system of law. These two principles are the "Protons" and the "Electrons" which form the atoms

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out of which civilization is built. These two principles have shown themselves to be potent to hold civilization together under every circumstance and test of history.

Law could neither build nor hold together a civilization without faith.

Faith could neither build nor hold together a civilization without law.

No other factors have appeared in history which are capable of forming or of holding together a civilization.

The least desirable of these civilizations which have appeared and still are present in the earth is better than none. The best which has appeared is manifest in the Anglo-Saxon civilization, the product of Anglo-Saxon faith and the Common Law.

If we would organize humanity for peace and prosperity, it must be by the agency of these two principles, Faith and Law.

This being the case, it will be seen that the life principles of civilization are in the hands of the two Professions ; to them fourfold is committed this great task. They are the propounders and exponents of that doctrine which forms the faith of the people ; and the administrators and teachers of the Law.

In the case of Anglo-Saxon civilization, it is in the hands of those who teach in its purity the Christian faith, and those who teach and administer and practise the Common Law.

Gentlemen of the Bar, the great facts of history show that the activities of your Profession in their highest, noblest form, are vital to the permanence and stability of the civilization in which we glory. Together with the teachers of the Faith let us be found worthy of our high calling.

WEEK BY WEEK.

By A. R. H.

IT is always edifying, if not flattering, to see ourselves as others see us.

The best way of doing this is to listen carefully to the testimony of distinguished foreigners.

Shall we take a look at ENGLAND through the eyes of INDIA and of JAPAN?

Here is the testimony of a distinguished Indian journalist, received first hand :—

" The English have done a great work in INDIA—a work which no Asiatic race could have done. You have brought INDIA law and order and peace.

" You have made mistakes ; there are many things about which we Indians disagree with you ; but viewing the matter as a whole we must admit that your influence has been a beneficent one.

" You have sent many great men to India. But why is it their work is so rarely properly appreciated at home? The man who succeeds in INDIA is often a type that fails at home.

" There was Lord Kitchener. His was a great work and he was at his best in INDIA. When he came home he could not fit in with official life.

" Then Lord Roberts. The Indian people loved him.

" Viscount Curzon was the greatest man you ever sent to India. He was a genius, but his work has not yet been appreciated either at home or in INDIA itself.

" Lord Milner was a good Viceroy. He had all the qualities typical of the best type of public servant ENGLAND produces.

" The *average* Englishman has honour, justice, integrity and is a gentleman. But he does not impress people as being inspired.

" Kitchener and Curzon were inspired men. But Lord Milner was like your other Viceroys—a man of sterling qualities which commanded universal respect. But no one ever expected to find him inspired. And yet one never knows with you stolid English how you will act in times of crisis. Lord Milner once gave an inspired address which astonished everyone. Representatives of every Indian province had come to vote against him. But they left the Council Chamber after voting unanimously for his proposals. To this day their disappointed followers cannot understand the reason for the change.

" What we Indians admire most about you is your gracious spirit of yielding. You know how to yield. And then your forgiveness. Look how you forgave your enemies in the last war. The moment war was over you were ready to forgive and help.

" Also you have what I may call

A SANITARY CONSCIENCE,

which no Asiatic race possesses and which no European race has in such a marked degree.

" This is reflected in your cities. You walk through LONDON, and even in the side streets you find the same degree of cleanliness exercised by local authorities. You walk through PARIS. The main streets are clean. The side streets filled with corruption.

" British genius is practical, but it has a mysticism in it. It is typical of British administrative genius that you should arrange for the final control of military force to reside in the hands of the civil authorities. And so you have a civilian at the Head of your War Office as Minister for War."

" Coming back to present-day conditions in INDIA, what is your opinion of Ghandi? " I asked.

" Ghandi ! You need not take much notice of Ghandi. He has not the Indian people behind him. After all, the Indian people of to-day are not really Indian. The majority are Aryans. They came into India from the East. Take me for example. I am a Parsee. My people originally came from PERSIA.

" Of course we want home rule in INDIA. We want a dominion status. But we think this can come about by peaceful negotiation. And the mass of India only laugh at Ghandi."

Readers can imagine the turn the conversation took at this point. I asked my friend if he agreed that one of the original characteristics of the Aryan people had been their fair hair and blue eyes. " I believe so," he said.

I then read him a quotation from " The Splendour of Asia," by L. Adams Beck, which reads :—" Peaceful was the city of Kapila, city of red earth, home of the SAKYA clansman, a race strong and high for they were of the ARYA,

THE NOBLE PEOPLE,

and it was they who descending into INDIA through the passes had conquered the dark men of the land and driven them

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before them like shadows of the night fleeing before the arrows of the dawn, and having dispossessed the dark-skinned, the lawless, the godless, the fair-skinned noble people entered in upon their lands and made them theirs."

Another quotation reads :—" For there was none in the city, gentle or simple, noble or humble, but set the things of the spirit above the chatter of the market place and lent a ready ear to such talk. Nor did they fear to speak, for the ARYA are free peoples coming from the NORTH and bold, adventurous."

KAPILA was the birth-place of BUDDHA, who was of the SAKYA. Certainly the ARYA seem to have strong Saxon (or Isaac's-sons) characteristics. Free, bold, adventurous, fearless, lovers of law and of the things of the spirit.

In conclusion we discussed the wonderful vision that Wardell's book opens up. In the preface to his "Phœnician Origin of Britons, Scots and Anglo-Saxons," he writes : — "Politically, the newly discovered racial link, uniting the WESTERN BARATS or Britons with the EASTERN BARATS (or Britons) of INDIA—still called

THE LAND OF THE BARATS—

through the blood-kinship of the ruling chiefs of INDIA now revealed and established, should favourably determine the latter, in these days of Indian unrest, to remain within the fellowship of the BRITISH COMMONWEALTH, which is now shown to have retained the real *Swaraj* elements of the old progressive Barat civilization in a much purer form than the Indian branch."

My friend agrees that here was a message which should be broadcast in the widest possible manner at the present time.

But now we must leave INDIA and listen to a testimony from JAPAN. A *Daily Express* reporter interviews a Japanese business man, and this is what he says :—" You ask me what I think of ENGLAND and the ENGLISH. Good. I tell the truth to you.

" Listen. Japanese, Chinese, Russian, German, come to Sheffield and learn your steel while you do nothing. Many steel factories are idle. You give your gifts to everyone, but you lie idle your own self, is that not true ?

" And you are the

KINGS OF THE WORLD.

All cry ' Banzai ! '

" It is what you would call comic joke of EUROPE. You have most things and the great pitifulness. Many men lounge doors with no work."

In spite of its quaint expression this testimony is penetrating. JAPAN sees a strong, wise race, richly endowed with natural resources, allowing her industries to languish through lack of organization. And JAPAN wonders why.

The world acclaims us " a royal people." But it fails to understand the spirit of service which permits people of every other nation on earth to freely benefit by studying our secrets.

This spirit of benevolence—" the great pitifulness "—call it what you will—is the special mark of the BRITH-ISH RACE.

In the eyes of other nations it is foolishness. As a national characteristic it becomes the " comic joke " of EUROPE.

But then so is the Cross of CHRIST foolishness* to worldly men. The people of the KINGDOM manifesting the spirit of the KING in national life must expect to appear fools for His sake. But it is a type of folly that creates wonder. And who can tell how often wonder grows to admiration, emulation and direct personal contact with the AUTHOR of all good things Whose name is " Wonderful " ? †

Foreign astonishment at the complacency with which we view our unemployment problems is a different matter. Our careless habit of muddling through cannot be counted among our national virtues.

We have " the most things "—a larger accumulation of natural resources than any other nation under heaven—and yet we allow our people to remain idle. We are even now kings of the world ; we could be incomparably greater, yet we do nothing.

Properly organized our Empire could give our people a measure of prosperity such as no people on earth have ever enjoyed. But we muddle on.

This type of laziness is silly and inexcusable. But was it not written of English people : " EPHRAIM is a silly dove" ? ‡

England's dove-like devotion to peace is virtuous. But she is peaceful and pleasure-loving to the point of stupidity. It is all very well to be as harmless as doves, but what English people need is a little more of the wisdom of serpents.§

Why should we always have to be driven with our backs to the wall by

SOME GREAT CRISIS

before we do anything ? Why should our people always have to choose the path of suffering as their road to wisdom ?

We live so far below the level of our possibilities. In times of crisis our people are magnificent. But in the meantime we waste our opportunities. We are born idlers and yet when put to the test we always turn up trumps. No wonder the other nations misunderstanding our quixotic behaviour call us perfidious.

And yet we are not really faithless. We are simply following in the steps of the son who told his father he *wouldn't* go and work in the vineyard but went. We are that much better than the son who said he *would* go but didn't. But on the whole we are probably much more troublesome.

After all, you do know where you are with a person who says he won't do a thing. But the person who says won't and then changes his mind and does the job is a difficult proposition to deal with comfortably.

Dean Inge has a word to say¶ regarding the benevolent side of British character. In a recent article he says :—" The first thing that strikes a traveller on landing at DOVER is the extraordinary benevolence of the porter who takes your luggage. Everyone is so extraordinarily decent. And your porter is not different from any other railway porter in ENGLAND. They are all the same. They're BRITISH."

Yes. That's the secret, they're Brith-ish. They are members of the Brith-ish race, a race in covenant relationship with God. They are the people in whose heart is God's law. The silent unseen process of writing the law upon the heart and in the mind of GOD'S PEOPLE proceeds apace and each new generation reflects something more of the Divine spirit.

In 1918 I was talking with a group of French officers in

* Compare 1 Cor. i, 18.

† Isaiah ix, 6. ‡ Hosea vii, 11. § Matthew x, 16. ¶ *Evening Standard.*

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FRANCE. They were criticizing ENGLAND. At last one of them turned to me and said :—" What we Frenchmen do not like about you English is the way you walk about the world as if you owned the place. You might be the

CHOSEN PEOPLE OF GOD

the way you behave."

I found it difficult to answer that criticism in 1918. I know how I would answer it now.

We are blind to our identity intellectually. But in the subconscious mind of the race we know.

Again, pride has always been the chief of Ephraim-England's shortcomings.|| But my French friends were not referring to the arrogance of isolated individuals so much as to that unconscious superiority which the average Englishman unwittingly radiates.

It is difficult *not* to walk about the world as if we owned the place when our destiny tells us " Every place that the sole of your foot shall tread upon, that have I given unto you."[1]

But we should be a more joyful people about it if we only knew that when we prayed in our national church asking GOD to make us (His chosen people) joyful, we really were His chosen people, and the term does not refer in any exclusively national sense to the Jews.

ISRAEL'S TERRITORIAL INHERITANCE.

BY IRVIN POTTER (U.S.A.).

" When the Most High gave to the nations their inheritance,
When he separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.
For the Lord's portion is his people ;
Jacob is the lot of his inheritance." (Deut. xxxii, 8, 9—R.V.)

IN these words, which the Lord God spake unto the assembly of Israel through the mouth of His servant Moses, we may find a remarkable verification of the British-Israel position.

A careful reading of the Song of Moses, contained in the thirty-second chapter of Deuteronomy, will enable one to realize that it is largely prophetic of the future destiny of God's people Israel, even on down to the days in which we are now living. We may also reasonably infer from the portion of this Song just quoted, that when the various races and nations came into existence, the Almighty fixed the limits of their habitations entirely with reference to His foreknowledge of the future needs of His Chosen People.

From a survey of past world conditions we notice that large portions of the land surface of our globe, embracing areas containing great natural wealth and resources, but inhabited only by a few scattered aborigines, were reserved for several millennia, awaiting the coming of the very people whom we claim to be the descendants of Ten-Tribed Israel. The areas thus reserved include the entire continent of North America from the Rio Grande River to the Arctic Ocean, the entire continent of Australia, the islands of Tasmania and New Zealand, and also several lesser islands in the South Pacific Ocean. These territories have, in the aggregate, an area of about eleven millions of square miles, which is approximately one-fifth of the entire land surface of the globe ; and originally contained a wealth of natural resources equal, if not superior, to that of any other like area on the earth.

In other parts of the world great Empires had arisen, containing many large cities, and teeming millions of inhabitants, which often endured for centuries, and attained to a considerable degree of wealth, power and civilization, only to be overthrown and succeeded by other great and mighty nations ; but still the regions just mentioned remained vacant, like a section of seats in a large convention hall, reserved for the occupancy of a delegation which will arrive in due time.

When discovered by the white race these territories were inhabited by only a few hundred thousand aborigines, whose plane of living was extremely primitive, being but little above that of the beasts of the forests. As a consequence, these people made little or no use of the great natural wealth about them, of the very existence of which, in many cases, they were entirely ignorant.

Some may argue that because of their isolation and general inaccessibility during the first five millennia of the world's history, these countries were not earlier discovered and settled by the more highly civilized races. To such we reply that many centuries before Columbus discovered America, the Empire of the Incas in Western South America, and that of the Mayas and Aztecs in Central America, had attained to considerable power, and a degree of civilization at least approximating that of many contemporary nations in Europe and Asia. The many ruins of ancient buildings, bridges, and even entire cities, still existing in South and Central America, together with the numerous relics found therein, bear mute witness to the fact that these people possessed a high degree of skill in architecture, engineering, mining and metal working. Yet God did not permit the power and influence of these nations to extend into the territory which He had reserved for the coming Anglo-Saxon people.

The following facts relating to the settlement of the North American continent by the white races are quoted from a Geography published by The Macmillan Company, New York.

" In several respects the portion that fell to the English seemed much less desirable than that held by the Spanish and French. Yet the English-speaking race has managed, not only to hold this, but even to add to it most of the possessions of the other two. At the present time, the control of the entire continent, except Mexico, Central America, and a few small islands, is in the hands of either the United States or Great Britain.

" There are, of course, good reasons for this remarkable result. No doubt differences in the characters of these three races is one cause. Yet there are others also, as is shown in the following paragraphs :—

" The English were less cruel than the Spaniards in their treatment of the Indians ; but, unlike both French and Spanish, most of the English would not intermarry with savages. Thus it happened that, in the wars with the French, the English could act with more intelligence, speed and force ; for they were not hindered by partly civilized half-breeds.

" . . . . . Finally, the fact that the English were hemmed

|| Isaiah xxviii, 1-3. [1] Joshua i, 3.

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in by forest-covered mountains on the west, and by the French and Spanish on the north and south, also proved an advantage. On that account, they were kept close together; and when wars arose, they were better able to combine their forces.

"These are some of the chief reasons why the English-speaking race has won its way on the continent against both the Spanish and the French."

However, there is one chief, and greatest, reason for the supremacy of the British which apparently was unknown to the writer of the above facts, and that is the promise of God to our father Jacob, as recorded in Gen. xxviii, 14: ". . . . . 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."

In the above-mentioned territories, all of which have come into the possession of the two great English-speaking nations, the successive census reports show that the original native inhabitants are gradually dying out.

The latest statistics show the American Indians to now number only about one-fourth of one per cent. of the total population of the United States; and the Australian natives to number but a fraction over one per cent. of the population of that continent. A century and a half ago it was unsafe for a white man to land on the shores of New Zealand; yet to-day the natives, who are largely Christianized, number about five per cent. of the population.

This decrease in the number and influence of the native population is also in accordance with the Word of the Lord, for in Jer. xxx, 11 (R.V.) we find this message to Israel: "For I am with thee, saith the Lord, to save thee; for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee."

History records the remarkable fact that all these territories came into the exclusive possession of the Anglo-Saxons during the century that marked the termination of Israel's "seven times," or 2,520 years of punishment. The British, by the Treaty of Paris, came into the undisputed possession of Canada in the year 1763; and of Australia by settlement during the period from 1770 to 1828. A separate Government was established for New Zealand in 1841. The territory now occupied by the United States was completed by the Gadsden Purchase from Mexico in 1853; while Alaska, the last of this territory to come into Anglo-Saxon ownership, was acquired by purchase from Russia in 1867.

Thus we see that all this vast domain which had been thus reserved for thousands of years, with all its great natural wealth intact, practically as it originally came from the Hand of the Creator, was, during the space of about one century, delivered into the exclusive ownership and possession of the Anglo-Saxon race, God's Chosen People.

It must be quite evident that those who can see no Israel but the Jews, and who are therefore obliged to spiritualize most of the promises which God made to Israel, will be able to find no literal application of the Words of the Lord in Deut. xxxii, 8 and 9. The Jews have not, as a sovereign nation, possessed even one square mile of the earth's surface since Nebuchadnezzar came to Jerusalem about 600 B.C., and carried away King Jehoiachin, or Jeconiah, captive to Babylon. Palestine, the land which the Jews have long claimed as their exclusive inheritance, is even now under the control of the Anglo-Saxons.

When we postulate a literal, living Ten-Tribed Israel nation as inheritors, not only of the promises, but of the material blessings as well, all expositional difficulties at once vanish, and the Bible is seen to be an intelligent and harmonious Message from God the Father, through His Son, Jesus Christ, to His elect nation, "Israel, My Glory."

THE FULNESS OF THE GENTILES IN THE BRITISH COMMONWEALTH OF NATIONS.--VII.

By Dr. Wadge (Winnipeg).

Conclusion.

Now, in conclusion, what is "the sum of the matter"?

In the first place, we have shown that in the Old Testament the expression, "a multitude of nations," in reference to the descendants of Ephraim would have been more satisfactorily rendered by the words "a fulness of nations." Similarly, that in the New Testament the expression, "the fulness of the Gentiles," could have been rendered, with equal or greater propriety, by the words "the fulness of the nations." These two phrases are practically identical. The first referred to nations yet to be developed; the second to nations already in existence; hence the need of the definite article before the words fulness and nations.

Further, we have shown that fulness did not refer so much to a numerical completeness as to a condition of allness or totality. In this sense it is used to indicate the completeness of some attribute of those nations rather than their total number.

Next, we have shown by Paul's argument, in Romans, chapters ix-xi, that, in the phrase, "the fulness of nations," which he used in referring to the mystery of the blindness of Israel, the reference was to the nations descended from the Ten Tribes of the House of Israel who had become Gentiles, and not to the heathen of other races.

And, lastly, we have briefly related the history of the development of equal status in the British Commonwealth of Nations, showing that at last there is a totality or completeness or fulness in the condition of equality as between the Great British Dominions and the Mother Country.

The promise was given to Abraham that he should become the father of a multitude of nations; and we find that his descendants include the Arabians or Ishmaelites, and probably many Eastern nations descended from the sons of Keturah, as well as the line from Isaac, including the Turks and kindred nations descended from Esau, and the Israelites descended from Jacob. And when God renewed the covenant with Jacob He promised that from him should descend a nation and a company of nations. Following down the generations, we find the nation in the Children of Israel and the Company of Nations in the Houses of Israel and Judah and the nations developed from them, which are now found in the modern Jews, and in the Anglo-Saxon and kindred nations. And, finally, it was prophesied of Ephraim that his descendants

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should become a fulness of nations. With Manasseh represented by the United States, and Ephraim represented by England, it is easy to understand that this fulness of nations is represented at the present time, not by the British Empire, but by the British Commonwealth of Nations within the Empire. And if this is so, then the fulness does not represent the number of nations in this Commonwealth, but the condition of equal status, one with the other, such as has now been so definitely brought to pass.

And what is the practical application of the accomplishment of this fulness?

Read the text again. "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." The period of time referred to by 'until' is the coming in or the completion of the fulness of the Gentiles. That time has arrived, as this fulness has been completed by the fulness shown in the equality of status of each and all the members of the British Commonwealth of Nations. If it is objected that that is not yet complete technically as the report of the Constitutional Committee has not yet been adopted by an Imperial Conference, then in reply it may be said, that in actual practical statesmanship it is complete, and that it will be complete technically when the next Imperial Conference meets either this year or next year and adopts this report.

What then?

Then, glory be to God, the partial blindness or hardening of the people of Israel shall be removed. When this occurs all Israel shall be saved; so a great revival of religion shall take place. Israel shall return to God and plead with Him for forgiveness for their transgressions, and in a great flood of repentance Jesus Christ shall be acknowledged as Israel's personal Saviour as well as her national Redeemer. All Israel shall be saved; all those descended from the twelve tribes will turn to Christ at this time, both Judah and Israel, both modern Jew and the Anglo-Saxon and his brothers. When shall this sweeping return to the Lord take place? It is commencing now, especially in the Homeland and among the Jews of Poland. It will grow and develop and extend as the fulness of the Gentiles, *i.e.*, the equality of the status of the British nations is absolutely established technically as well as practically, and that will no doubt be either this year 1930, or next year 1931.

Just now it is our duty to help forward this recognition and acceptance of Jesus as our personal Saviour in every possible way. We should all be engaged in sincere, earnest, humble, personal prayer to God, acknowledging our sins, and asking that our ignorance of the teachings of the Bible should be cleared away, lest we be wise in our own conceits as is so prevalent to-day; and asking also that we ourselves, and all the people in our Dominion, and in our Commonwealth, and in our Empire, and in our race, should be blessed in this great outpouring of salvation.

This request for salvation for ourselves and for our race is in no sense selfish, for God has chosen us as His servants to take to other races the glad tidings of salvation. But how can we do this unless we ourselves are first saved by the Blood of the Lamb? So, let us continue in fervent prayer for the outpouring of the Spirit of God in the blessing of salvation as promised in this message of Paul's.

At present 90 per cent. to 95 per cent. of the missionaries of the Evangelical Churches are of our race, so we are now acting as the servants of God in doing His work. But when this hardening in part has been relieved, our home and foreign missionary efforts will be doubled, trebled, quadrupled, etc., until we impart to the inhabitants of the whole earth the knowledge of the glory of the Lord, and place before them the opportunity for the acceptance of the glorious salvation of the Lord Jesus Christ.

THE SINGLE EYE.

By HENRY PROCTOR, F.R.S.L.

THE keynote of the Christ-life is simplicity. Without it we cannot even enter the Kingdom of Heaven; for "Except ye become as little children," Jesus says, we can "in no wise enter therein." Other kingdoms are maintained largely by diplomacy, which often means

DUPLICITY AND DECEIT,

but the Kingdom of Heaven is maintained by simplicity. It is strange, indeed, that there should be a Society, calling itself by that sacred Name,

"THE SOCIETY OF JESUS,"

which has always been endeavouring by any and every means, foul or fair—but mostly foul—to establish a world-wide kingdom. But strange to say, their teaching is the very antithesis of that of the Great Master, Whose Name they falsely bear.

Every kind of deceit and violence is condoned by them so long as it conduces to the end that they have in view. Clearly, then, it cannot be the Kingdom of Christ that the Jesuits strive to establish. But since it needs lies and deceit to establish it, it must be the long-predicted kingdom of the Liar,

"THE FATHER OF LIES,"

that they seek to set up.

"If thine eye be single," says Jesus, "thy whole body shall be full of light, having no part dark."

The single eye means concentration, one aim, "This ONE thing I do." No great thing has ever been accomplished in any direction without the ability to focus all one's forces on a single aim. It is well illustrated in the act of looking at a small object under a powerful microscope. All the powers of sight, all the powers of apprehension, are bent and focused on a single object; it may be of something that is quite invisible to the unassisted eye; and by this means the invisible becomes visible, and

A WORLD OF WONDERS

unknown to the average mortal is opened up to the view of the student of Nature. For the time being all his forces are focused on one point. This is the single eye, which makes his body

FULL OF LIGHT.

Many men have a ruling passion, beside which all else sinks into insignificance; and whether the aim be good, bad or indifferent from a moral standpoint, if the man has a single

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eye to one goal, he is bound to reach eminence in that direction, while the double-minded or double-souled man is just as certain to fail.

What, then, did our Lord Jesus mean by the single eye? Can the aim of His life be focused in a single sentence? Yes, in this: "I am come to do THY will, O My God."

THE WILL OF GOD

was no burden to Him, but a delight. The language of His heart was, "I delight to do Thy will, O My God, because Thy law is within My heart." What He saw the Father doing, that He also did likewise. Like Moses, "He endured as seeing Him Who is invisible."

It was His meat to do the will of His Father: His pleasant bread eaten in secret. He lived, not by bread alone, but by every word proceeding out of the mouth of God. And as He lived by means of the Father, so are we to live by means of Him—eating the flesh of the Son of Man and drinking His Blood. This is life indeed—not our own, but the Life of Christ. The personality becomes dead—and the

CHRIST WHO IS OUR LIFE

is made manifest in our mortal flesh, so that our whole body becomes full of light; having no part dark. "And we reflecting, as a mirror, this inward light—

THE LIGHT OF THE WORLD—

are changed into the same image from glory to glory." Thus we reach the MOUNT OF TRANSFIGURATION,

and even behold the glory which He has given us, shining through us, as it shone through the face of Moses.

"And our light affliction (filling up in our bodies what is lacking of the afflictions of Christ) which is but for a moment, worketh for us a far more exceeding and ETERNAL WEIGHT of glory, while we look not at the VISIBLE, but at the INVISIBLE"; like the single eye of the microscopist, the devout student of Nature, before whose rapt gaze the glory of God lies revealed, sees the transcendent beauty of that which is, to normal sight, invisible.

The single eye sees what the Father is doing, and lays its will upon His altar as a holocaust.

THE FIRE OF GOD

descends upon the sacrifice, and the whole body, full of light becomes a daily sacrifice of sweet savour to God, proving continually what is that good, perfect and acceptable will of God.

Many may do mighty works by the exercise of their own will, becoming, apart from Him, Occultists and Adepts, but to them He will say, "I never knew you." These are the "thieves and robbers" who enter into the Kingdom of Heaven, not by the Door, but by climbing up some other way—

VIOLENT MEN

who take it by force. But those who do these things by the will of God enter into the closest relationship with Jesus—they are

THE FAMILY CIRCLE,

His brothers and sisters and mother. Heaven and earth may pass away, but these shall never pass away; they abide for ever.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are within about nine weeks of the opening of our Eleventh Annual Congress—October 6th. In view of the extraordinary condition of affairs in this country, the chaotic state of things in the world generally, and the rapid fulfilment of Prophecy, all pointing to great changes and developments, the next Congress will be of momentous interest and importance; and the Press campaign in which we have been engaged since the middle of May, having attracted world-wide attention, should make it the largest in point of attendances, and to ensure this we ask for the active co-operation of our readers. There will (D.V.) be a strong platform. All our members and supporters will agree that the great need of the time is an outpouring of the Holy Spirit and a mighty Revival. The present issue of this journal should reach practically all our readers all over the world before the Congress date; we therefore make an appeal well in advance for earnest united prayer by our Overseas readers joining with those of the Homeland, that all the speakers, organizers and workers may be entirely under Divine control and Divine inspiration, and that the high spiritual tone of the Congress may usher in the longed-for Revival. Let prevailing prayer be accompanied by unfaltering faith. Our Federation is the human channel through which the Lord might be graciously pleased to start the Revival if we, individually and collectively, consecrate ourselves to His service, and seek His sanctification.

One wonders how many millions have read or heard our Manifesto, or will yet read or hear it. Dr. Goard writes that it was broadcasted from Vancouver on July 6th by Mr. H. B. Petter, Chairman of the local B.-I. Association, and was followed by an address by Mr. J. W. Parker, a member of the Council. We hope presently to hear that the same has been done in Australia and New Zealand. When will our B.B.C. follow suit?

* * *

The Rev. R. G. F. Waddington, M.A., Christ Church Vicarage, 6, St. Paul's Road, Bradford, Yorkshire, will be glad if our readers in the Nelson and Colne districts will kindly send him their names and addresses, as he wishes to communicate with them about meetings in those districts.

* * *

We tender to Mrs. Simson Fowler, of Midlothian, and her family our sincere sympathy in their bereavement by the death of Dr. Simson Fowler, a member of the Federation for many years, also of the Prayer Union. Wonderful tributes have been rendered to his memory by ministers and others who knew of his devoted work for forty years in the Juniper Green district. Dr. Fowler was an ardent British-Israelite and he was keenly interested in the work of the Federation. He was an earnest student of the Scriptures. His passing was as he had wished, for he was working at his profession to the very last.

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Speaking of great preachers of the past, Canon Gordon Paget says in a recent issue of *The Times* : " I shall never forget Canon Scott Holland's sermon on the occasion of King Edward VII's death on the text, ' Know ye not that there is a prince and a great man fallen this day in Israel ? ' St. Paul's Cathedral was packed, and the vast congregation was deeply moved by the Canon's wonderful oratory."

* * *

It is reported from Budapest that 97,000 Jews have accepted the Lord Jesus Christ and joined the Christian Church ; likewise Vienna 17,000 ; Poland 35,000 ; Russia 60,000. From the district of Vilna it is stated that 15,000 Jews have formed themselves into a sect or Jewish Church, recognizing the Deity of our Lord and studying the New Testament.

* * *

The Rev. John Complin has had a very busy time since he addressed our meeting at Headquarters on June 23rd. He has travelled some 1,800 miles up and down the country, and has preached in a large number of Churches and given addresses at many meetings. He is at present in Ireland. We hope for another address from him at Headquarters next month.

* * *

Our Cause in South Africa has suffered a great loss by the death of Mr. R. G. Dowthwaite. He was Principal of the Training College of St. Matthew's at the Cape, and an Organist and Lay Preacher. When our Federation offices were opened he joined the Committee. He led an active life in all good works. He looked forward eagerly every Monday to the arrival of THE NATIONAL MESSAGE. Mr. C. W. Dowthwaite, also a member, passed away three days after his brother. Both will be sadly missed.

* * *

P. K. writes from Vancouver :—" You will be glad to know that we have been giving radio lectures every Monday evening. Last Monday we gave the 58th lecture. The Lord has been pleased to bless our work. We thank God that very many have been brought to our Saviour to acknowledge Him as their King individually and nationally, and we have many new workers in the field scattered all over.

" Our Committee is trying to complete arrangements so that the call for meetings everywhere may be met, and we are hoping that many new Circles will be added to the Federation during the next year in British Columbia. In connection with the radio we have a Prayer Circle. May our God show forth His truth in demonstrated Power. Pray with us that our speakers may be endued with Power from on high, then surely there will be a great gathering of Israel.

" We pray that you will receive strength to carry on the great work that you are doing. May the richest blessing of the God of Israel rest upon us."

* * *

Lady H., one of our members, writes :—" I cannot tell you how glad I was to read in THE NATIONAL MESSAGE your remarks about the B.B.C. It is indeed time that the matter was taken up in earnest. Instead of doing good, as we hoped it was going to do, managed as it is now, it will do untold harm by broadcasting things that no right-thinking person wishes to listen to. We owe you a debt of gratitude for what you wrote about it."

* * *

A Lieutenant R.N. writes :—" I feel sure that if the Gospel was preached in our Churches as taught by your Federation we should seldom hear that mournful cry, ' Empty Churches.' There is a Church in this town where the Vicar preaches in a way very similar to your teaching, and his Church is overcrowded ; in fact, very often in the summer there is a queue outside. I am positive that your Manifesto has created a profound impression. Men to-day are looking for a lead in affairs spiritual as they have never done before. I have spoken to a good many on the subject, and they have always listened with respect."

* * *

Mr. R. O. Lucas writes from Toronto :—" The Toronto East Branch has been addressed by its President, Mr. Gladstone Brown, who took as his subject, ' God's Signet.' His very interesting and instructive lecture was thoroughly enjoyed by the large number present.

" Our Toronto Central Branch has been visited by Rev. J. D. Paterson, who spoke on ' Stonehenge, the Roman Wall and Glastonbury.' The lecture hall was again well filled, and his audience travelled with him in rapt attention over those wonderful historic remains which speak to us so forcibly of our early British forefathers.

" We have had a wonderful succession of splendid speakers at our meetings in Toronto lately, including Rev. Joseph Gay, and the effect is quite noticeable in the attendance at our meetings and the keen interest shown.

" Our Propaganda Committee, under the able leadership of Mrs. R. J. Lymer, is continuing its splendid work. Hundreds and hundreds of pieces of literature have been sent out to people all over the continent, and we are hearing continually of different folk who are becoming interested.

" We seem to have been visited here most heavily by the hand of Death during the last two years, and many of our pioneer members have passed to their reward. Mr. Wm. Reeve, Mr. Eli Smart, Mr. C. Rawes and Mr. C. L. Bedson are some of those who were among the very first B.-I's in Toronto, some thirty years or more ago, and who have been called away within the last two years. And now, we regret to state, another ardent leader in our Movement has been called home. Mrs. W. H. Farrell, was the much-beloved Honorary President of the Women's Auxiliary of our Toronto Central Branch, and her passing leaves a gap in our ranks which will with difficulty be filled.

" However, we are determined to advance, and by God's help to catch the torch which is flung to us from falling hands, and to press forward to the goal, holding it high ! May He grant us strength and courage so to do."

* * *

ROYAL COMMISSION AND SUNDAY CLOSING.

In giving evidence before the Royal Commission on Licensing, Mr. J. Woodford Causer, General Secretary of the Imperial Alliance for the Defence of Sunday and the Central

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Sunday Closing Association, emphasized the extraordinary fact that England is the only part of the whole British Empire that allows Sunday trading in alcoholic liquor. The closing of licensed premises in Scotland, Ireland, Wales and Monmouthshire has proved so beneficial that the early application of the same law to England was urged.

Mr. Causer said that striking proof of the demand for this reform was given by the fact that a Women's Giant Memorial, organized by the Alliance, had already been signed by 160,000 women in England and names were being added daily.

The Churches were practically unanimous in desiring this reform.

Mr. Causer urged that Sunday Closing was a reform complete in itself, but in reply to one of the Commissioners he said that he would welcome its inclusion in a Government Bill for licensing reform.

* * *

EXTRACTS FROM "SHAPES THAT PASS."

By JULIAN HAWTHORNE.

"England is a great human spirit on earth. That means a Chosen People, divinely led. The motto on the British escutcheon is 'Dieu et mon Droit.' The Israelites, in their era, seem to have taken a serious view of their calling and election. How of England? . . . Her people were hammered and welded together of the most virile races on earth, and the amalgamation has manifested a quality of its own. . . . there is in him something, distinguishing him from all other national compendiums. . . . I take him for the original Briton of Boadicea's day, whose Druids made Stonehenge; upon that indomitable core have been laid layers of Saxon, Norman and Dane, and he, while absorbing what was valid in them has become more and more his predestined self, and the abounding life in him created such offspring as New England in the West, New Zealand and Australia in the South, Canada in the North; and what hope may be in the ancient East is due to him. Where else than in him shall we look for the Chosen People? I like this notion. . . . In the population of this planet England is the central force, destined to be the nucleus of whatever healthy development of humanity may await us. A great human spirit on earth, led through the Wilderness by the Pillar of Fire by night, of Cloud by day. . . . If there be a Chosen People, they are not chosen for nothing. John Bull, I believe, is walking, however blunderingly, in a path prepared by God, and if the rest of the world is to be saved they will have to fall in behind him. . . . Kipling has his vision of Empire; but the rulers of it are not as the captains and kings who depart. He is thinking of the God of our fathers, known of old, from Whose awful hand is given dominion over palm and pine; may she never be unworthy of her trust, may her far-flung battle line never be led to selfish conquests, but to the redemption of tribes without the Law. If we penetrate John Bull's hide to the living principle in his sturdy figure, we shall find a Moses quality that can talk with God in the bush."

SOME ENGAGEMENTS FOR NEXT WEEK.

HULL, Church Institute, Albion Street, Tuesday, 5th, at 7.30. Bible Study.
NORBURY, 11, St. Oswald's Road, Tuesday, 5th, at 8. Bible Study.
RHYMNEY, British-Israel Hall, Tuesday, 5th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 6th, at 7.30.

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CONTENTS.

	PAGE
THE ILLUMINATED CHRISTIAN.—I. By the Rev. Dr. W. Pascoe Goard	497
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL" (Letter No. 5). By Professor Edward Odlum, M.A., B.Sc.	499
THE GREAT PYRAMID AN ALLEGORY OF THE MESSIAH.—II. By Basil Stewart	501
PREDESTINATION.—IX. By the Rev. R. G. F. Waddington, M.A.	502
WEEK BY WEEK. By A. R. H.	503
SOLOMON'S GARDENS.—I. By Eleanour Sinclair Rohde	505
BRITISH-ISRAEL: THE KING'S MESSAGE. A Reply to the Editor of "The King's Message." By A. R. H.	507
MORE COSTLY THAN A BIG WAR. By J. E. C.	509
THE CHURCH OF BRITAIN	509
THE SECRETARY-GENERAL'S NEWS AND NOTES	510

EDITORIAL.

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

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

THE ILLUMINATED CHRISTIAN.—I.

BY THE REV. DR. W. PASCOE GOARD.

THE ONLY NAME.

"THERE is none other Name under heaven given among men whereby we must be saved."

"I determined not to know anything among you, save JESUS CHRIST, and Him crucified."

There are a number of societies, and some Churches or organizations which adopt that exalted title, who carry on a research and a propaganda concerning *occult and mystic things*. It is not necessary to call the roll of these organizations, nor to go into an examination of their teachings.

There is one touchstone which will at once show to the informed observer whether there is in such an organization or its teaching the *principle of eternal life*.

With the rightness of the teachings of such organizations we are not concerned in this article, nor even with the wrongness; but the question is, Does the movement of the organization lead *to eternal life?*

It does not matter to the writer as far as this particular article is concerned whether there have been pre-incarnations of those now living, nor whether there will be re-incarnations of some of those now living. The question is, Is eternal life on the highest plane now attainable; and will those who now attain it find that they are fixed and established for ever in that highest form of life? Is the life to which they are called in the Christian faith both the most exalted and eternal?

Our statement is that the life to which the Christian is called and to which he attains in this life is the highest open to created personalities, and is eternal. From it there will be no return to lower orders of life, no re-incarnations, but straightforward progress for ever.

How may this final step in the upward progress of life, from the natural to the spiritual, from the biological kingdom of man to the biological Kingdom of God, be taken?

"There is none other Name under heaven given among men whereby we must be saved."

There is the touchstone as to the Personality of the one and only Saviour.

There have been great leaders and teachers whose word has fallen upon the ear and heart of suffering humanity like water upon a thirsty desert. A long roll of them could be called in this study. But to what end? The Prophets of Israel, the Apostles of the Christian faith, the philosophers of Greece, the scholars of the Latin world, the great founders of ancient and modern faith outside of the Christian fold, if they find the way to eternal life, must find it in the only "Name under heaven given among men whereby we must be saved," namely, JESUS CHRIST.

The great proof of this lies in the fact that all the other religious and philosophical leaders in the world passed out through the gates of death, AND NEVER ONE OF THEM RETURNED. The grave held them all, and still holds them.

Every one, and all the hosts of their followers throughout the generations, followed their leaders to the grave. Their contemporary followers are going to the same long home. NOT ONE OF ALL THESE HAVE RETURNED.

Only Jesus Christ went into the grave; and after three days

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abiding therein HE AROSE and returned to His wondering and rejoicing followers. It was not an occult returning. It was the physically-clad Christ, clothed in the very body which had been nailed to the tree and which still bore the nailprints and the spear wound for the disciples to see and handle. It was the veritable Christ Who sat at meat and ate a two-course dinner provided by His disciples, the menu being fish as an entrée, and honeycomb for dessert.

Any man who in the face of the evidence of all this says to the contrary deserves the harshest name for those who falsify facts.

It may be that we are not prepared to accept the evidence. That is our affair. We may even say that we cannot accept the evidence. But all that we know of Jesus Christ is contained in the same document and is maintained by the same testimony which establishes these facts concerning His Resurrection life.

It is useless for us to say we may take the facts as stated by the Evangelists and Apostles, and sift them through our own minds and rearrange them according to our knowledge. No man knows anything about a person who has risen from the dead by personal experience. The student of the occult does not know such an one. The student of the mystic world does not know such an one. No one knows by experience such an one to-day. Those who had that experience wrote their knowledge of Him, and carried forward the preaching of the Gospel of the veritable fact of the Resurrection during the remainder of a long life. The age which produced the writers of the New Testament, and of contemporary secular writers, was not a credulous one. Credulity had died a hard death at the hands of a polytheistic system which had overspread and had overawed the world. But the first century was so disillusioned that it saw the cessation of sacrifices in every system of worship in all the world.

It was not an age in which to float a new fallacy and hope that it would be accepted as truth, seeing that the Gospel was regarding hard matters of fact and not as to philosophical doctrines, or esoteric systems of worship.

The historic fact is that Jesus Christ arose from the dead on the first Easter morning, and the disciples and infant Church bore witness to the fact. The only man, the only leader of men, to die and to arise again from the dead is Jesus Christ. Buddha is dead, Mohammed is dead. Every leader of later or earlier times is dead. Every contemporary leader is dead. Their followers have hastened to the tomb, and none of such leaders, being held by death themselves, can offer a resurrection to their followers.

But Jesus Christ says:—

"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."

What a shout of triumph, which has come ringing down through the ages as clear and as thrilling as the trump of God!

Moreover: Every other leader was a man. Each was a great man in his way; but he was a man, a great man, and nothing more.

But Jesus Christ says:—

"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."

Let us bow in reverence to the ALMIGHTY, Who is incarnate in JESUS CHRIST OUR LORD.

Do other systems teach the doctrine of incarnation and reincarnation? We do not so teach. But if they do so teach, then let them bow in reverence to the INCARNATION OF THE ALMIGHTY in Jesus Christ our Lord; for this we accept, this we believe, this we teach with all our hearts.

Surely, then, this is the only "Name under heaven given among men whereby we must be saved."

So much for the Personality of the Saviour of the World.

Let us now look at the process of Salvation. What are the elements which enter in?

SIN. Sin is a doctrine repugnant to the minds of clean-lived men and women. As a doctrine many are passing it by, and by so doing are removing the consideration of a detestable thing.

It is not necessary to consider SIN as a doctrine. As a practical people it is necessary that we should ask the question: Is it a matter of fact with which we must reckon in life, and which will affect us in our desire to attain eternal life?

That it is a matter of fact the great systems of worship teach us. The Brahmin thinks of life as being affected by his conduct in a preceding incarnation. He believes that his next incarnation will be affected by his conduct in this incarnation. The important thing is that he believes in sin as a matter of fact.

The Mohammedan believes in sin, and that as a consequence of action here he may bring down on himself disaster in the life to come.

The Buddhist follows suit in belief in sin.

It may be that they call this fact by different names, but they all believe in the fact.

The Christian religion believes in the fact and makes the implications of the fact clear. The Genesis story tells us of man who was a law unto himself. He was the highest type of creation on the earth. He was created in the image and likeness of God. His life was a life without an external law.

That which he desired to do he did, and there was neither sin nor holiness in his act. His acts had no moral quality whatever. It was a case of "where there is no law there is no sin."

Then came the golden moment of which we read as follows: "AND THE LORD GOD COMMANDED THE MAN."

From that moment the will of God became the law to the man.

From that moment there came the struggle to adjust his life, controlled by his own will, to the revealed will of God.

There began the constant struggle to carry on the life activities on the plane of the natural desires as before the will of God became the law of life for the man. There came the endeavour to disregard the natural desire and to do the Divine will, or, as we say, to keep the law.

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With the command there came into effect moral obligation. To obey meant that the obedient life would be exalted to the Divine plane so that the will of God would become the habit of life for the man in due course.

But the man failed to keep the Divinely-revealed law, and so came under a higher tribunal than he had been subject to prior to the endowment of man with the law of the expressed will of God.

That higher tribunal is an universal and eternal one. It operates as a higher law of nature throughout the universe and throughout eternity. It is as ceaseless and as all-pervading as is the law of gravitation on earth, or as it has been supposed to be.

That higher law of the universe says to all law-endowed orders of life: "The soul that sinneth it shall die."

There must not be even an infinitesimal departure from that law in the universe to all eternity, lest the moral life of the universe be disjointed and overthrown. Every one of our race has failed to keep the law of life without sin. Every one is condemned by the eternal course of righteousness. Every one is doomed to death.

Now out from the eternities came He "which is, and which was, and which is to come, the Almighty." He became incarnate in the body prepared for Him of the seed of Abraham. He gathered into His Own Person the sins of the world. He went to death as the great Sacrifice for sin.

He abundantly satisfied the judgment of the eternal Court of righteousness. He became the Lamb of God Who taketh away the sin of the world.

Thus He took our cases, every one, out of the Court of eternal righteousness, and became the Dispenser of life to all who would come to Him.

It is foolish, wicked and fatal to disregard the jurisprudence of the universe as administered in the august Court of eternal and universal righteousness.

It is foolish and fatal to turn away from the One Name under heaven given among men whereby we must be saved; marching, through the Christ Who declares I am the door into the sheepfold. By Me if any man enter he shall go in and out and shall find pasture.

He, the only One Who has risen from the dead of all the world leaders, and would-be saviours, now stands and declares:

"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."

He is the great Dispenser of life to all who come to Him. Reaching His Hand back across the grave He cries to His followers: "Because I live ye shall live also."

Following on, we next ask the question: To what grade of life does He invite us?

The multitudes who believe in reincarnation wonder as to what form of life they will return.

The Christian has a better knowledge. This is the assurance: "But as many as received Him, to them gave He power to become the sons of God, even to them THAT BELIEVE ON HIS NAME:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God . . ." And again we read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

It is therefore clear that in the next step in the upward journey of the people of God they will find themselves through the only Name inducted by the second birth into eternal life, on a plane higher than any life which has appeared as native to the earth, even to the life of God.

We say it for the sake of those whose minds have been enthralled by the reincarnation doctrine, that in that uplift the personality is lifted clean above any life which has been incarnate on earth, with the one exception of our Incarnate Lord. Therefore, there never will be for the Christian any entanglement with the forms of earth life. In his eternal attainment through Christ he will have passed above and beyond all such earth forms for ever.

No matter what is offered of occult knowledge, or of mystic insight, let us be very sure that no man shall take from us the crown of life which is offered as a free gift by our Lord Jesus Christ to all who believe on His Name. He bought it, and has the right to give it, by His sacrificial death, and by His Own Blood offered as proof of that death in the Court of eternal righteousness in Heaven itself.

How is that gift given to us by our Lord?

This question He answered to the scholar Nicodemus in the third chapter of St. John. He came as close to an explanation as the mind of the unenlightened scholar could go. It is so plain that words of ours cannot add to their simplicity.

This question he further answered to the unlettered woman of Sychar, a city of Samaria: "Thou wouldest have asked of Him, and He would have given thee living water . . ."

"Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 5.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

26th.—We wonder if the prophet Ezekiel heard of Israel after the captivity. This prophet says the *Lord sent him to the captive House of Israel.* Whom shall we believe, Mr. Forbes or Ezekiel? And what about the other prophets?

"Never heard of again." Mr. Forbes does not, cannot mean what he says. Did not Jesus talk of the House of Israel 750 years after the exile of the Ten Tribes? Hear Him. Matt. xix, 28: "Ye who 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.*"

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Whom shall we believe? Our Master the Lord Jesus Christ, or Mr. Forbes, who tells us "authentic history" gives us no information concerning Israel since 722 B.C.

Surely Matthew and Jesus are authentic in their statements!

John the Revelator, in clearest terms, tells of Israel of the Twelve Tribes. How about it, Mr. Forbes?

Let us have a short look at Esdras again. He says of the Ten Tribes of Israel, "they took counsel among themselves that they would leave the multitude and go forth into a further country . . . that *they might keep their statutes* which they never kept in their own land."

Eminently sane and natural! These Israel sinners had often sinned and rebelled, and as often turned to the Lord and sought mercy. This was their recorded process for about 700 years. "Authentic history" says so. Surely Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, the Kings, Chronicles and prophets are authentic histories and historians *in regard to this habit of Israel!* Esdras says these wayward Israelites repented, *as was their custom.* Mr. Forbes, are you sorry they repented and sought to obey the Lord and keep the statutes? Are you sorry that Ezekiel was sent to preach to them in the land of their exile? Are you angry to learn that Ezekiel did preach to them and that they repented and sought the Lord as Esdras tells us? Are you annoyed to be told that Christ mentions them so clearly and in the most loving and promising manner? Why seek to make out that God, Who made hosts of unconditional promises concerning Israel, the nation and people, has broken His promises? What is behind all this in your soul? Do not forget that Israel was blind, deaf, stiff-necked, rebellious and stubborn. Perhaps this blindness can yet be found in part in some of the present sons of these wayward people! Think it out, my good friend, my brother of Israel, for whether you know it or not, you are one of the sons of Israel in the flesh.

27*th.*—Hear from Mr. Forbes again concerning Esdras. He says: "In the passage cited above (from Esdras), the author gives himself away, by *saying that God made a dry passage* for them to cross the Euphrates."

Anything so strange here, so different from the Lord's process? The Red Sea had been opened and Israel crossed dryshod. The Jordan, 40 years later, was opened and Israel passed over without getting wet. On two other occasions the Jordan was opened for a dry foot passage.

Would it be strange if the Lord would open the headwaters of the Euphrates and especially as they had set out on a trek west and north to "*keep the statutes of the Lord*"? What is strange or unreasonable in this? Where did "he give himself away"?

How can, or did Esdras, or any other "author" *give himself away* by saying God did for Israel *repentant* what He had done before for these very people?

28*th.*—Mr. Forbes thinks he makes a hit by saying "The writer of Esdras says it was a dream he had." No point here! No edge to the sword used for this vain thrust!

Pharaoh *dreamed a dream* which was prophetic and the outline of good history.

Nebuchadnezzar dreamed a dream which was true prophecy and formed the solid basis for wonderful history.

Daniel, Peter, John and many others dreamed dreams. And what if Esdras dreamed in like manner? It was a sane dream, and represented a realistic prophecy, followed by very real historic acts of large numbers of historic and prophetic Israel.

Read Joel ii, 28. Among future blessings to reach Israel, their "sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

29*th.*—Mr. Forbes says: "The first authentic glimpse we get of *our* ancestors, the Jutes and the Angles, was early in the fifth century A.D.", and then asks, "*How do the British-Israel writers bridge this chasm of over* 1,000 *years?*"

Several points for comment in this. His apparent club here is the tremendous stretch of 1,000 years.

Let us counter with a similar question: "How does Mr. Forbes or how do we bridge the 3,000 years from the first time the people of Judah were mentioned in history to the present? I ask, *How?*

Why, man, by reading history. Very simple!

And just as Judah or the people of Judah, in past history, went by different names, so their brother Israel went by different names, and by these names we must try and seek him in his world wanderings.

No historian living can find out where all the units or groups of Judah went during past centuries; and in like manner, no man can tell where all the units or the groups of Israel went.

In like manner we can follow Judah *in part*, and we can follow Israel *in part*. This will help us somewhat.

We will give attention to this matter in its proper place.

Let us look at his words: "The first authentic glimpse we get of our ancestors, the Jutes and the Angles."

Of course Mr. Forbes does not use the correct phrasing here, and therefore does not mean what he says. Instead of saying "our ancestors, the Jutes and the Angles," he should have said SOME "of our ancestors." Very different!

He left out the Normans, Saxons, Scands, the Friesians, the Schleswigers, Danes, Britons, etc., etc.

In his date he limps on both feet. He informs us that the Jutes and the Angles appear for the first time in authentic history in the fifth century A.D.

He ought to know that the Jutes, as per our English pronunciation, are the Yutes or Yudes in their own land and tongue. The Yudes are the descendants of ancient Yudah or Judah. To-day in Europe they are called Yudah or the Yudes. An authentic history mentions the children of Judah 1800 B.C.

So far for these brothers of Joseph and of Dan.

The scholars of Danmark will and do tell us they are of the tribe of Dan. And in this connection we may say that the good Book tells us prophetically that "*Dan shall judge his people.*" Where on this round globe could we find a better illustration of this prophecy of long ago? We should thank God He keeps His word.

How natural then to find Dan in part and Judah in part settled in the same little country in N.W. Europe, where they are on the sea-coast in charge of one of the *sea gates*!

The pamphlet issued by Mr. Forbes carries the mark of honesty, and a fairly unbiased mind, and it is a pleasure to so say.

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Many passages lead me to this conclusion, though some would produce the opposite effect.

30th.—In his paragraph, "A Dual Problem," he says: "The problem, then, is two-fold. First, to connect the Ten Tribes with the Scythians of Herodotus, and second, to connect these Scythians of more than 2,000 years ago with our ancestors, the Scandinavians." This is a fair putting of an important part of the problem, and deserves consideration.

Then he says, "Could these be the Israel which had been lost to sight since the eighth century B.C.?" To this question he says, "I answer *they could; I do not see anything impossible about it*, unless it can be shown that the Ten Tribes were not lost at all, or that they returned with the Jews to Palestine. *Some of the above arguments indeed suggest that the theory is not altogether improbable.*"

The above is a fair dealing with *our* great "problem," which has many difficulties for all hard-working clear-headed, honest historians.

THE GREAT PYRAMID AN ALLEGORY OF THE MESSIAH.—II.

By Basil Stewart.

(*Synopsis of an address given at the Priory Church of St. Bartholomew the Great, Smithfield, on May 4th, at 6.30 p.m.*)

"Behold, I show you a Mystery." In these words did Paul (1 Cor. xv, 51) reveal to the early Christians the great truth of the Resurrection. "Mystery" here means, not something vague or not understood, but its original meaning of what is hidden or secret. Such is the nature of the Mystery of the Great Pyramid, presented in the form of an allegory symbolically revealed in its passages and chambers.

In my previous address I referred to the Great Pyramid as a Divinely-inspired monument. This idea that it enshrines a Divine revelation is not a modern one, but is, in fact, as old as the Pyramid itself, and is found in the literary traditions of ancient Egypt. This belief became distorted in its true application and was consequently lost. This revelation has reference to a Messiah who was to come, and in order that the ancient Egyptians should appear to be the race to whom these prophecies applied, they claimed that this promised Messiah *had* come in the person of Osiris, whom they described as "lord of the Pyramid."

These Messianic prophecies existed not only in Egypt but all over the ancient East from the earliest times, and long before they were committed to the Hebrew Scriptures. Consequently, at the epoch of the Great Pyramid we find Osiris associated with its symbolism, and the Birth and Passion of that Egyptian deity identified with those particular structural features which symbolize the Nativity and Crucifixion of our Lord. In other words, the allegory contained in the literary traditions of ancient Egypt is merely a corrupt form of the true allegory enshrined in the Great Pyramid.

When it is realized that Messianic prophecies were current in Egypt and the ancient East even before the Great Pyramid was built, and once it is seen that our Lord fulfilled these prophecies in detail both as to time and circumstances, the corrupt version of these prophecies found in ancient Egyptian literature is no longer enigmatical. They are clearly due to a common origin, truly preserved in the Bible, paganized and misapplied elsewhere.

This fact throws a flood of light upon St. Paul's words in Rom. xvi, 25-26: "May the Almighty confirm you by the preaching of Jesus Christ through the revelation of a mystery (secret), *hidden for ages of time, but now displayed through the prophetic writings*, according to the determination of the Eternal God, and revealed for obedient faith to all the heathen." (Ferrar Fenton's trans.) It is the fact that, not until the Scriptures were written, was this mystery correctly revealed, when it had been hidden for ages of time previously as St. Paul affirms. Various distinguished Egyptologists, such as Moret, Breasted, and Maspero, have referred to this remarkable fact concerning the extremely ancient origin of a belief in a Messiah and Saviour of the human race.

The Great Pyramid is thus an allegorical representation in structural form of the Messiah, Who is described in Scripture as the "chief corner-stone and headstone of the corner," a two-fold condition which can only be structurally represented in the top-stone of a pyramid. Only in such a headstone or cap can all four sides meet in the one corner-stone, which thus "fitly frames together the whole building" (Eph. ii, 21), and without which it is incomplete.

Now a peculiarity of the Great Pyramid is that it does not rise to an apex like other pyramids, but terminates in a truncated summit, giving it the appearance of incompletion. This condition is generally thought to be due to spoliation, such as has led to the loss of its casing-stones, but my own opinion has always been that it was due to deliberate design, or else to an error on the part of the builders, this opinion being confirmed by the allegorical nature of the structure symbolizing Messiah as the "top-stone" "rejected of men" (Isai. liii, 3). Recent investigations carried out at the Great Pyramid have conclusively proved that it was constructed on a base slightly *less* than the designed base, and that this error (actually extremely small) was carried out right up to the existing summit. The top-stone—itself a miniature pyramid—fashioned separately while the Pyramid was being constructed, was thus found to be too large for its platform and was consequently rejected.

To carry the allegory a step further to completion, so that the structure becomes "a building fitly framed together," implies that this error—perhaps under the guidance of the great Architect Himself—will some day be rectified, and the Pyramid enlarged and completed by the placing in position of its top-stone. It is no more impossible to restore it than it was originally to build it—undoubtedly less so. It wants but the will—money follows—and all the Lord's people will be willing in the day of His power, when once again will be repeated the words of Zech. iv, 7, and the Stone which was rejected will become the head of the corner.

Even as the Resurrection to life eternal is the culminating belief in the Christian's creed, so was immortality the hope of the ancient Egyptian who regarded Osiris in precisely the same light as the Christian does our Lord. Such also is the culminating theme of the Great Pyramid's allegory.

The soul of the departed is represented as following the Pyramid's passages in its journey of purification, to reach its goal in the (so-called) King's Chamber in the heart of the building. In this chamber stands what is erroneously described

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as a sarcophagus or coffin, but which is really a *lidless stone chest*, a *symbolical* coffin. A real sarcophagus would signify the triumph of death ; here we have what *appears* to represent a tomb, but which, on the contrary, is no such thing, but a symbol of life eternal. Everything, in fact, about this vast, Divinely-inspired monument, indicates that it was erected, not as a tomb, but to reveal what lies *beyond* the tomb.

The allegory of the Great Pyramid, indeed, expresses precisely the same concept as St. Paul so sublimely sets forth in 1 Cor. xv, 51-54 : " Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Such, too, is the Mystery (or secret) of the Great Pyramid.

PREDESTINATION.—IX.

By the Rev. R. G. F. Waddington, M.A.

TWO GREAT PEOPLES.

At the very first we learned as a fundamental Scriptural fact that the division of Israel's twelve tribes into two Houses, the House of Israel and the House of Judah, was " from the Lord." " This thing is of Me " was the message of Jehovah to Rehoboam, when he was determined to use military force to try to bring Israel back again to his authority.

Just in the same manner there was predestined, and accomplished by Jehovah's overruling power, a division in the House of Israel. That division is first noted in the blessing that Jacob pronounced upon his two grandsons, Ephraim and Manasseh.

The Spirit of God thrills through Jacob as he sees the two sons of Joseph. " I had not thought to see thy face : and lo, God hath shewed me also thy seed."

And Jacob, " guiding his hands wittingly," knowing, that is, exactly what he was doing, under the inspiration of God, crosses his hands so that the right hand of chief blessing rested upon Ephraim, who was the younger, and says, " Let my name be named on them, and the name of my fathers Abraham and Isaac."

That name of Jacob that was named upon them was the name Israel, and the placing of Ephraim before Manasseh can only mean that the chief blessings of the Abrahamic Covenant were to devolve upon Ephraim.

Now it is easy enough to contend that this is only a " fable " and that nothing was really involved in it all, that it was only a piece of oriental fancy. But those who take the trouble to follow the story of the Bible, instead of the quibbles of commentators will find that Ephraim did actually take the leading place amongst Israel's Tribes. So much so that on no fewer than fifty occasions in the prophets the name Ephraim is used to denote the Ten Tribes. And on several other occasions the name Joseph, including Ephraim and Manasseh, is used to denote the Ten Tribes.

It is worthless, then, to argue that no weight should be attached to the blessing of Jacob, when we can read for ourselves in the Bible that just what Jacob foretold came actually to pass.

His name WAS named upon these two sons of Joseph.

But Jacob also declared that there should come a time when Ephraim should become a nation and a company of nations, a multitude of nations, and that Manasseh should become a great people. Opponents of British-Israel, the Rev. A. Simmonds for example, tell us that these promises of the Abrahamic Covenant were fulfilled upon Israel in Old Testament times. They quote such texts as " The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." (Deut. i, x.)

" Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude." (1 Kings iii, 8.)

Of course it is true, for these and similar passages of Scripture say so, that Israel had developed marvellously in Old Testament days, especially under David and Solomon. But Mr. Simmonds and our other opponents either ignore or forget two things.

First, that the promises are more than promises of population for Israel. They are promises of " a multitude of nations " to Ephraim, and " a great people " to Manasseh. There is much more detail than Mr. Simmonds would have us think.

Second, these promises were renewed by the prophets at the very time when Israel was cast out for her disobedience, and was become few in number.

Now by no stretch of the imagination, and by no amount of juggling with words and phrases, can it be argued that Ephraim became " a multitude of nations," and that Manasseh became a separate and " a great people " in Old Testament times. And, of course, the renewal of the promises to Israel, when Israel was actually under punishment, completely nullifies the argument of our opponents.

Up to the very last account of Israel in Bible history, and up to the very last reference to Israel of the Ten Tribes in secular history—the reference by Josephus—Ephraim had not become a multitude of nations, neither had Manasseh become a separate and great people.

Where, then, is the fulfilment of the promise ?

Examine all the nations and races of the earth ; range through the length and breadth of historic record, and you will find that in the Anglo-Saxon race, and in that alone, are these predictions fulfilled.

In Great Britain we have the greater nation, which was to be the fortune of Ephraim ; in our many Colonies we have the " children " which, with the Motherland, form the " nation and company of nations " ; and in the United States of America we have the " great people," branching off from Israel, and growing into an independent race, the second great nation of the world.

In connection with these facts there is another, well-known and most significant. It is a fact that the British Empire did not really take effective shape, and make effective growth, till after the loss of the American Colonies, nor did these Colonies themselves become great till after the separation.

Up to the time of the Declaration of Independence these colonists shared the eastern and east-central, and south-eastern parts of what is now commonly called America, with the French and Spanish. The French flag flew over St. Louis and the Mississippi, the flag of Spain over New Orleans and south-east.

Immediately after the separation of the Colonies the British section began a westward trek which never ceased

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the Pacific Coast was reached, and until the French and Spanish elements were brought under the control of Washington. And at the same time the Motherland, having lost these "children," began to push out in other directions, opening up Canada, Australia, New Zealand, Africa, Tasmania.

There are those who will want to argue that the United States is a conglomeration of many nations, and therefore cannot be called "Manasseh." How little weight that argument has will be easily realized by anyone who takes the trouble to read an elementary history of either the United States or of Britain in the reigns of the Stuarts and the early Georges.

The foundation of the American Colonies was laid by Anglo-Saxons from these Isles, some of them of Puritan stock, some of them of Cavalier stock. The Civil War which "made" the United States was fought out by the descendants of these two stocks. The pioneers who trekked to the Pacific were mainly from the Puritan stock. All comers from other nations, who have found shelter in America, have been brought unde the rule and influence of those two stocks, so that the very language that they speak is the English language in the main. Moreover, great as has been the influx of other peoples, the Anglo-Saxon element, which is the dominant element, is in the majority, and all the principles which underlie Law and Custom are Anglo-Saxon principles.

There is another significant fact, specially noticeable in the history of the British Empire.

A great military writer has said that we always seem to have been delivered from invasion and defeat by some remarkable "fluke" or some piece of "good luck." And we know how frequently it has been said that our Government "muddles through" somehow to success.

It was Marshal Soult, one of the ablest of Napoleon's lieutenants, who said, after the battle of Albuera, "There is no beating those English, in spite of their generals." And many well-known instances can be given of threatened dangers being averted by seemingly fortuitous happenings, by the adverse winds, for example, which kept Napoleon's fleet idle in harbour when our Navy was in mutiny, and till Napoleon lost patience and diverted his army to Russia. Is there a better reason to be found than that given in Isaiah liv, in the promise of God that Israel shall be Divinely protected? "No weapon that is formed against thee shall prosper." Or again, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." (Isaiah xli, 10.) Can words be plainer than these? If they had been curses, instead of blessings, there is no commentator, past or present, who would have applied them otherwise than literally to Israel or Judah. But because they are blessings, they must forsooth be applied to the Church! "The Lord comforteth His Church with His promises!"

But God hath not cast away His people whom He foreknew, nor has He changed His mind concerning them. To Israel, and to Israel only, were these promises, and many, many more like them, made, and they speak of a nation which, though suffering punishment for disobedience, was yet under the protection of Jehovah, to be blessed by Him, and to be upheld by Him always.

WEEK BY WEEK.

By A. R. H.

EARTHQUAKES are a sign of the times, and the recent terrible disaster in ITALY has re-awakened widespread interest in prophecies regarding the "END of the WORLD."

In some respects the phrase the "END of the WORLD" is an unfortunate one. The majority jump to the conclusion that it means the destruction of the earth as a dwelling-place for the human family.

Actually it means nothing more disastrous than the end of the present AGE or DISPENSATION.

The "world" is not the "earth." The "world" is not the planet which we inhabit, although the terms are often used synonymously. To be quite accurate we live *on* the EARTH and *in* the WORLD.

The BIBLE talks of "the face of the WORLD *in* the EARTH," and this expression helps to emphasize the distinction we wish to make.

To all intents and purposes the earth remains the same from age to age. But the fashion of the world is always in a state of flux and may completely change its outward face in the course of a single generation.

The earth is a planet. The world is a cosmos, or

STATE OF CONSCIOUSNESS.

The spirit of the world is the spirit of mankind and in its present undeveloped state is out of harmony with the spirit of CHRIST.

When the BIBLE prophecies speak of the END of the WORLD, they refer to the coming termination of this undeveloped state of consciousness and the birth or emergence of a more enlightened state of consciousness and existence.

At the end of the present AGE or DISPENSATION a large portion of the human race will perish. But a new start will be made by a chastened remnant of humanity who have elected to exalt

THE LAW OF CHRIST

as the future basis of life and civilization.

The civilizations of the past have been inspired by the spirit of man only. The civilization of the new age will reflect the spirit of CHRIST. WORLD-CIVILIZATION will become Christo-centric.

When the spirit of the world is no longer contrary but subject to the will of CHRIST, then will dawn a WORLD-CIVILIZATION such as the spiritually minded of all nations* and all ages have dreamed of.

"For ESAU is the END of the WORLD, and JACOB is the beginning of it that followeth."† But the END of the AGE will not only witness the spiritual wrestling of men and of nations with GOD.

THE SOUL OF THE WORLD

itself will wrestle with its MAKER; and will prevail.‡ The struggle will be followed by an era of peace on earth passing human understanding.

But the actual phase of intense *mental* inharmony *preceding* spiritual victory will inevitably be accompanied by great upheavals in the *physical* realm. The mental and physical

* Christ is "the desire of All Nations."
† 2 Esdras vi. 9. ‡ Compare Gen. xxxii, 28.

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realms are inextricably intermixed. The great mental upheavals caused by war, revolution and kindred social disturbances will find their counterpart in tempest and flood, volcanic eruptions and earthquake.

Haggai's prophecy confirms the fact that the transition stage between the passing of the old and the advent of the new AGE will be marked by

WORLD SHAKING EVENTS§

in which war and seismic disturbance play a prominent part.

But significant and terrifying though the manifestations of physical disturbance may be, they are only reflections in the visible world of effect of the greater vital changes taking place in the invisible world of cause.

The "EARTHQUAKES . . . . . and

UPROARS OF THE PEOPLE[1]

in the WORLD," of ESDRAS, will be but the outward visible evidence of the unseen psychic adjustment which must take place prior to the coming of CHRIST to reign.

Prophecy shows that the signal for the "END" will be WAR. And this war will find all nations gathered against JERUSALEM to battle.[2]

BRITAIN, supported by all her young

LION DOMINION NATIONS,[3]

will have raised her standard in JERUSALEM. From the HOLY CITY—the CITY of the GREAT KING—she will be holding at bay a world in arms.

Deliverance for Brith-ain—Land of the Covenant—will come in answer to the prayer: "Thither cause THY MIGHTY ONES to come down, O LORD."[4]

The British Armies[5] will witness a manifestation of the "Angels of Mons" phenomenon on a super-scale. For the LORD Himself will bring down the MIGHTY ONES *with* Him. The SOVEREIGN LORD of the UNIVERSE will come on a visit to the WORLD which He has made.

The MOUNT of OLIVES will be cleft in twain at His coming,[6] and this upheaval in the EASTERN MEDITERRANEAN will be the signal for a world-wide succession of violent natural convulsions, during which a large portion of the human race will be swept away.

This crisis and climax will come with dramatic suddenness and be utterly unexpected. For a brief period the veil will be dividing the visible, and the invisible worlds will be rent in twain. The spiritual and the material will see each other face to face. At the supreme moment "every eye"[7] will see the KING of kings returning to assume the direct government of His earthly KINGDOM in the world.

On the physical plane of events, war, pestilence, earthquake, tidal wave and kindred physical forces will be the agents whereby the gathering of the "tares" will appear to be effected.

On the spiritual plane the angels will be active warning and protecting those who are to be "left" and attending to the removal of those destined to be "taken."

§ Haggai ii, verses 6-7, etc. [1] 2 Esdras ix, 3. [2] Zech. xiv, 2.
[3] Ezek. xxxviii, 13. The Merchants of Tarshish (Britain) and all the Young Lions thereof. [4] Joel iii, 11.
[5] The British Armies as modern Armies of Israel enjoy the ancient title, Armies of the Living God. Compare 1. Sam xvii, 26, etc.
[6] Zech. xiv, 4. [7] Rev. i, 7.

In this respect history will once more repeat itself. As it was in the days of NOAH so shall it be in the days of the SON of MAN.[8] There will be a physical destruction of all those living after the flesh.

Death at this time will be unusually selective, as it is written: "At the END of the AGE, the angels shall come forth and *sever the wicked from among* the just."[9]

ESDRAS shows how much better it is going to be for those who are "left" than it is for those who are "not left" but "taken." For "the days come when the Most High will

BEGIN TO DELIVER

them that are upon the earth,"[10] he declares. "For yet a little while and *iniquity shall be taken away out of* the earth and righteousness shall reign among you."[11]

JESUS made it clear that the "tares" and the "wheat" were to be allowed to grow together until the harvest (or END of the AGE) when the "tares" would be "taken" and the "wheat" left to inherit the earth.[12]

The KINGDOM also must be cleansed. After the cleansing of the KINGDOM of "*all things that offend and them which do iniquity*,"[13] the WORLD will indeed have become an environment

FIT FOR HEROES

to live in, as it is written: "Then shall the righteous shine forth as the sun in the KINGDOM of their FATHER."[14]

The KINGDOM of the FATHER? Such indeed will be the worthy title of the KINGDOM in its millennial phase of world-development. And it marks the fulfilment of the Christian prayer of the ages: "Our FATHER . . . *Thy* KINGDOM come."

Victor Hugo's secular prophecy will also be fulfilled: "One and indivisible will be the WORLD and the WORLD will be one BRITAIN." BRITAIN will indeed have become "the MECCA of a renewed UNIVERSE."

For BRITH-AIN, as LAND of the COVENANT, will withstand the shock of universal chaos. BRITAIN is the nucleus of a KINGDOM that shall stand for ever. As embryonic KINGDOM of GOD upon earth BRITAIN will "remain" while other kingdoms fall, for she is one of the things "which cannot be shaken."[15]

Moreover, by virtue of the national redemption, BRITAIN-ISRAEL comes under the special protection of the COVENANT of

THE WATERS OF NOAH,

as it is written:—

"'I promised like this in the WATERS of NOAH,
That no more Noah's waters should pass o'er the earth,
So I promise to you against anger and wrath,
Though the Mountains may *move* and the Hills may be *shaken*,
My love for you *moves not*, nor alters My TREATY of PEACE!'
Says your Lover, the LORD."[16]

But beyond the boundaries of Kingdom-influence the initial devastation and dislocation of civilization will be beyond belief. It is however necessary to "break down" before

[8] Luke xvii, 26. [9] Matt. xiii, 49.
[10] 2 Esdras xiii, 16-26. [11] 2 Esdras xiii, 29.
[12] Matt. xiii, 30. This is in harmony with events in the days of Noah when the unrighteous were "taken" or swept away in the Flood and the righteous minority "left" or preserved to replenish the earth. See also verses 38-42.
[13] Matt. xiii, 41. [14] Matt. xiii, 43. [15] Heb. xii, 27.
[16] See Isa. liv, 9-10. Ferrar Fenton version.

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we can "build up." And the great task of world-reconstruction will be entrusted to the newly manifested

RACE OF SUPER-MEN

—the translated but returned—sons of GOD.

The ministration of a spiritually glorified minority, led by the SON of GOD, will be an essential medium in the preliminary comfort, readjustment and healing of distracted humanity. Super-power will be called for, if from the ashes and ruin of the past there is to arise a new and better WORLD.

It is for the manifestation[17] of this Race of Super-Men—the sons of GOD—that

THE WHOLE CREATION

waiteth. And not until their coming can mankind be said to have begun its general infancy.

> For "*Man is not man as yet . . . .*
> *When all mankind alike is perfected,*
> *Equal in full-blown powers—then not till then*
> *I say, begins man's general infancy.*"

This is as true of the KINGDOM, nationally, as it is of mankind individually. The KINGDOM is not the KINGDOM yet. It is in the "*must be being restored*"[18] stage or process of development.

Not until the KINGDOM is restored and the KING comes to reign will the KINGDOM properly *begin* its work. The work of the restored Kingdom will be to bring about that greater restoration—"the restitution of all things"[19]—viz., the restoration of the Divine sovereignty in the earth and the deliverance of the whole creation from the bondage of corruption.

On account of its ultimate results then the END of the WORLD is not so much an event to be feared as something to be welcomed, as it is written: "When these things begin to come to pass, *then look up, and lift up your heads;* for your redemption draweth nigh."[20] And again: "Whosoever shall call upon the name of the LORD shall be saved."[21]

In that day we shall sing a new song:

> "Intemperance is at an end,
> Infidelity is cut off,
> Righteousness is grown,
> And Truth is sprung up."[22]

"For evil shall be put out and deceit shall be quenched. As for faith, it shall flourish, corruption shall be overcome and the truth which hath been so long without fruit shall be declared."[23]

The message of the PRINCE of PEACE is still more assuring: "In many places there will be EARTHQUAKES; there will be FAMINES and RIOTS. These, however, are but the BIRTH-PANGS."[24]

Yes, CHAOS is the BIRTH-PANGS of COSMOS. And the glowering darkness of a closing AGE heralds the radiant dawn of a new and better WORLD.

[17] Rom. viii, 19. Compare also verse 22.
[18] Matt. xvii, 11. Ferrar Fenton.
[19] Acts iii, 21.
[20] Luke xxi, 28.
[21] Joel iii, 2, and Rom. x, 13.
[22] 2 Esdras vii, 44.
[23] 2 Esdras vi, 27-28.
[24] Mark xiii, 8. Ferrar Fenton.

SOLOMON'S GARDENS.—I.

BY ELEANOUR SINCLAIR ROHDE.

(Author of "A Garden of Herbs," "Garden-craft in the Bible," "The Garden Lovers' Days," "The Star Lovers' Days," etc., etc.)

IN no other Eastern literature are gardens of such poetic beauty to be found as those depicted in the Bible and there are few aspects of Eastern garden lore which the Bible fails to illumine. With the exception of the garden of Eden and the brief vision of a possibly still earlier garden of Eden given by Ezekiel, the most interesting gardens of which we read in the Old Testament are undoubtedly those made by King Solomon. We have the king's own word for it that he "rejoiced" in making his gardens, orchards and vineyards. "I planted me vineyards, I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees. . . . . And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy, for my heart rejoiced in all my labour." (Eccles. ii, 4, 5, 6, 10.) It is a remarkable fact that the earliest gardens of which we have any knowledge are pleasaunces of great splendour. Of the humble beginnings of gardens there are no records. Tomb paintings testify to the magnificence of Egyptian gardens 3,000 years ago, and remembering the close connection between Egypt and the Holy Land and that Solomon's chief wife was Pharaoh's daughter, it is more than probable that the gardens Solomon made for his pleasure closely resembled those for which Egypt had been famed for centuries, formal gardens with stately avenues, groves of pomegranates, vine pergolas and water gardens. To the Western mind the word "garden" denotes primarily a garden of flowers, but the gardens of the ancient East were tree gardens. Our Western eyes delight in the beauty of the flowers on which we look down, but in the gardens of the ancient East they looked upwards, rejoicing in the shade of the trees, the beauty of the pergolas and the fragrance of the scented shrubs.

Trees are mentioned far more frequently than flowers in the Bible and great importance is attached to them. Jotham's parable of the trees (Judges ix, 8), Nebuchadnezzar's dream (Daniel iv, 10), and Ezekiel's comparison of the glory of the King of Tyre to the trees in the garden of God (Ezek. xxxi, 8, 9), may be mentioned amongst the more outstanding instances. In the Book of Proverbs Wisdom is compared to a tree. "She is a tree of life to them that lay hold upon her." (Prov. iii, 18.) In Biblical imagery the tree is frequently used to symbolize the chosen people. "As a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." (Isa. vi, 13.) Again, "As the days of a tree are the days of my people." (Isa. lxv, 22.) Hosea writes, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." (Hosea xiv, 5, 6.) David compares the righteous man to "a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper." (Psa. i, 3.) Job says, "My root was spread out by the waters,

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and the dew lay all night upon my branch." (Job xxix, 19.) Jeremiah compares the man "that trusteth in the Lord" to "a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. xvii, 8.) The outstanding features of Eastern gardens were shade, scent and water—water both seen and heard—and their gardens were of a vastness which made them a luxury possible only for the wealthy. It is noteworthy that all the gardens mentioned in the Bible (with the exception of the two gardens of Eden) are associated with wealth. Even the garden in which our Lord was buried belonged to one of His few rich disciples. The gardens of the East depended primarily on continual irrigation. In Palestine no rain falls for at least six months in the year and therefore all gardens were of necessity "watered gardens." One recalls the beautiful passages in which both Isaiah and Jeremiah use the imagery of a watered garden. "And the Lord shall guide thee continually, and satisfy thy soul in drought . . . . . thou shalt be like a watered garden." (Isa. lviii, 11.) Again: "And their soul shall be as a watered garden and they shall not sorrow any more at all." (Jer. xxxi, 12.) Isaiah uses the simile of a waterless garden to describe the lot of deliberate transgressors, a simile of utter desolation which only an Eastern mind can grasp. (Isa. l, 30.) The gardens of ancient Egypt depended entirely on a laborious system of irrigation from the Nile, and the oldest garden scenes in the tomb paintings depict the labourers watering either by the shadoof, in use to this day, or from pails suspended from a wooden yoke or from waterskins. The more favoured land of Palestine was rich in springs, and we know that in very early times it was a network of aqueducts. In Abraham's day so wonderfully was the plain of Jordan irrigated that when Lot chose his inheritance he "lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere." (Gen. xiii, 10.)

The imagery of the first part of Balaam's wonderful prophecy was drawn from a watered garden. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! . . . 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." "His seed shall be in many waters"—what a beautiful and what a true description of the far-flung Empire it has pleased God to bestow on us in accordance with His promise to our forefathers.

Springs in the earliest times were a source of income to their owners and hence the dowry given by Caleb to his daughter. (Judges i, 15.) Apart from "living waters" gardens in Palestine depended also on waters stored up in cisterns during the rainy season. The "cisterns" were chambers hewn out of the rock, and the rock being generally porous, they were lined with mortar. Jeremiah speaks of "broken cisterns that can hold no water." (Jer. ii, 13.) But throughout the Bible emphasis is laid on the power of "living waters." Both the garden of Eden and Ezekiel's paradise were thus watered, and one recalls the musical line in the Song of Solomon, "A fountain of gardens, a well of living waters and streams from Lebanon." The most notable reference to the power of living waters are our Lord's words to the woman of Samaria. Jeremiah twice uses the same symbolism. (Jer. ii, 13, and xvii, 13.) In order to facilitate irrigation, the beds in Eastern gardens were commonly divided into squares surrounded with ridges of earth, the supply of water being regulated either with the short-handled hoe (the characteristic garden tool of the East) or more commonly with the naked foot. Moses referred to this method of watering a garden "with thy foot" (Deut. xi, 10), commonly practised in Egypt in his day and depicted in the tomb paintings. It is interesting to realize that the formal chess-board arrangement of the beds which is so marked a feature in pictures of mediæval gardens is in fact a survival of Eastern irrigation, and is only one of the many features showing the traditional influence of the gardens of the ancient East. Three of Solomon's vast pools in a perfect state of preservation remain to this day at the head of the Wady Urtas, and the remains of six aqueducts in connection with these pools have been traced. Josephus speaks of the king's gardens abounding in fine rivulets and states that Solomon "apparelled in a white garment drove to the royal gardens every morning." (Antiq. viii, 7, 8.) Peculiar interest attaches to Solomon's mention of fish-pools (Cant. vii, 4), for in Semitic lands fish-pools were dedicated to goddesses. The hill Jebel-el-Fureidis (Mountain of the Little Paradise) commemorates the now vanished gardens in which the king delighted.

Like other Eastern potentates Solomon evidently had a menagerie. The "apes and peacocks" were probably brought from Ceylon. Pavilions as splendid as those of ancient Egypt doubtless adorned these royal gardens, for garden houses ranging from the humblest trellised arbours to sumptuous pleasure houses were common in the East from very early times. Eglon, king of Moab, had a summer house "which he had for himself alone." (Judges iii, 20.) It is at least probable that "the house of the forest of Lebanon" built by Solomon (1 Kings vii, 1, *et seq.*) was a luxurious "summer house." Ahab's "house of ivory" was possibly a garden pavilion, and in Amos we read, "And I will smite the winter house with the summer house and the houses of ivory shall perish and the great houses shall have an end, saith the Lord." (Amos iii, 15.) The most magnificent garden house mentioned in the Bible is that described in the Book of Esther. Elaborate details are told us concerning its divans of gold and silver, its hangings "white, green and blue, fastened with cords of fine linen and purple to silver rings and pillars of marble," its pavement of "red and blue and white and black marble," and its size may be imagined from the fact that the king entertained there "the power of Persia and Media, the nobles and princes of the provinces, when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days." Yet Solomon in one sentence describes a mystic pavilion of far greater beauty—"He brought me to the banqueting house and his banner above me was love." (Cant. iii, 4.)

A garden enclosed is my sister, my spouse. The Hebrew word "gan" it is generally agreed signifies enclosure, *i.e.*, a guarded place. In the East therefore, as in the West, the very word garden signified protection. From time immemorial Eastern gardens and vineyards have been surrounded with a

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dual enclosure—a prickly hedge of thorns and a wall (the one a living material, the other dead). "And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof and it shall be eaten up and break down the wall thereof and it shall be trodden down." (Isa. v, 5.)

Solomon evidently planted sacrificial groves (interesting as amongst the earliest types of gardens of which any records have come down to us) for the worship of the heathen gods of his numerous wives. These groves are frequently mentioned in the Old Testament and always with severe condemnation. The "high places" usually mentioned in connection with these groves and which we are expressly told Solomon built (I Kings xi, 7) are of peculiar interest to lovers of early garden lore, for there is no doubt that the mounts which were so prominent a feature in mediæval and Elizabethan gardens are derived from the high places of the Bible and ultimately from the ziggmats of the ancient Chaldeans. In the East these "high places" were crowned with temples, in the West with summer houses.

BRITISH-ISRAEL: THE KING'S MESSAGE.

A Reply to the Editor of "The King's Message."

By A. R. H.

An evangelical monthly magazine known as *The King's Message* has just published a somewhat vitriolic editorial in condemnation of British-Israel propaganda.

At the outset, we are told, British-Israel is obviously "*of the Devil*" because hundreds of pounds are being spent on its propagation.

Now apart from the crudely ungentle quality of the criticism, our critic has chosen a very unsound basis from which to launch an attack. The "*love of*" money may be the root of all evil. But money *itself* is not evil. Neither is money of the Devil but of God, as it is written:—"The silver is mine, and the gold is mine, saith the Lord of Hosts."* Again, the Scriptures exhort every man to give liberally† to the

Cause of Christ.

And if we imagine that the injunction, "Take *no money* in your purse,"‡ applies to modern disciples we deceive ourselves and have only heeded half the Scriptures. This was a special order for the disciples who personally worked *with* Jesus among His own people.

But when He was about to leave His disciples and send them out into the world alone He gave them very different counsel, saying:—"But now he that hath a purse, *let him take it*: and he that hath no sword, let him *sell* his garment and *buy* one."§

During the Christian dispensation responsibility for self-maintenance and protection rests upon the individual. God helps those who help themselves. And He is determined to have sons who (by His grace) can face the world alone.

There is a self-reliance which truly relies upon God. There is a sturdy independence that depends on God.

But if we neglect "*to sell our cloak and buy a sword*," or, in other words, to make proper provision for our own support and security, the fault is ours.

Because we trust in God it does not mean we can take unnecessary risks. Neither does our trust justify us indulging in slackness wherein organization of the personal life is concerned. Indeed, if we are Christ's then we should be doubly diligent. The children of light are called to be *wiser* than the children of *this* world in the conduct of their mundane affairs, not *less* wise.

If our critic had been really frank he would have said, "Had the hundreds of pounds been sent to *our* organization for distribution it would have been all right, but we consider the money wasted on British-Israel."

Then the challenge becomes nothing more important than the expression of a personal opinion. But it is inexcusable to transfer the blame to the money itself.

If money is good spent by one Christian organization, it is equally good spent by another Christian organization. And those who give have the right to decide which organization shall dispense the gift.

Money subscribed to British-Israel all goes to proclaim the evangelical Gospel of Christ and of His Kingdom. If the Devil is providing the money, then he is forging weapons to destroy his own house. And a house divided against itself cannot stand. So in any case the criticism is manifestly absurd.

The editorial now deplores the recent publication of a Manifesto in the Press, which it describes as making "bold, blatant assertions without foundation in fact."

But facts are facts and cannot be dismissed by the mere assertion that they are without foundation. On the strength of a single extract the Editor comes to the chaotic conclusion:—"British-Israel, therefore, is based upon Law which is whittled down, according to the advertisement, to the Law of the Lord or Common Law of England."

This is a gross misrepresentation. British-Israel is based upon no such "whittled down" foundation.

The fact that the Common Law of Britain is based upon the Mosaic Law is unchallengeable. The fact that the Mosaic Law is based upon the Divine Law cannot be gainsaid. The fact that God's Kingdom in the earth is based upon the Law of God is also beyond dispute.

British-Israel does not "whittle down" the Law of the Lord to the level of the Common Law of Britain. On the contrary, it exalts the Common Law by setting forth its Divine origin and association with the Law of God.

The aim of British-Israel is not to exalt the Common Law of Britain at the expense of the Divine Law. British-Israel would have the Common Law of Britain re-formed until it emerges as the restored Law of the Lord in all its pristine purity.

But the thing which really nettles our opponent is the whole idea of the Kingdom being

A National Organization

and not a Church. "Here is its antagonism to the Church of God," he says, "for the Church is founded upon Divine grace and exists in the present dispensation of Divine grace."

But where is the antagonism? Suppose the Church *is* founded upon Divine grace (although we know of no Scripture

* Hag. ii, 8.
† 2 Cor. ix, 7.
‡ Mark vi, 8, and Matt. x, 9.
§ Luke xxii, 36.

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which definitely makes the assertion), the KINGDOM does not compete with the CHURCH for that foundation. The CHURCH stands. The KINGDOM stands. There is no inharmony between them.

As for the LAW. The Ten Commandments have not been repealed because we are in the Christian dispensation. There is a difference between the LAW and *the curse of* the LAW. It is from the curse of the LAW that Christians have been delivered, not from the LAW itself.

Grace abounds. But if Grace had superseded the Law we could sin with freedom from all consequences. *We cannot sin with impunity.*

Even in the Sermon on the Mount JESUS made it quite clear that He had come *not* to destroy the LAW but to fulfil and that not a single jot or tittle of the LAW could be repealed.

From the LAW our critic turns to the statement :—" The ANGLO-SAXON NATION and COMPANY of NATIONS and the UNITED STATES branch of the same people constitutes *the national basis* of the KINGDOM of GOD in the earth." Of this our critic cries indignantly, " Such a purpose cannot be found within the covers of the BIBLE, *for there is not a single Scripture to support it.*" The latter sentence is italicized by the Editor to fully express his indignation.

But in one stroke of the pen our critic has placed himself in the dock with the many others who despise the very idea of GOD'S PEOPLE being a NATION in the world to-day, as it is written :—" 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 no more be a NATION before them." [1]

As for other Scriptures, even the new covenant of Jeremiah xxxi, 36, speaks of ISRAEL being a NATION before GOD for ever. Genesis xxxv, 11, speaks of the

NATION AND COMPANY OF NATIONS

that Jacob's seed would develop into during the latter days. DANIEL speaks of the great WORLD EMPIRE that would succeed ROME and stand for ever.[2] ISAIAH speaks of ISRAEL in the ISLES of the SEA and of a People establishing the earth and inheriting all the desolate heritages. JESUS spake of the KINGDOM being given to a NATION [3] bringing forth the fruits thereof.

If we say there is no NATION it is time we re-read our BIBLE and read it through from Genesis to Revelation. It will certainly prove a revelation.

But to continue. The Manifesto's statement that " to ABRAHAM was born ISAAC, father of the SAXONS," is described as being " bald and ridiculous."

But the mere idea of ISAAC being father of the SAXONS is no more ridiculous than the well-known fact that JUDAH is father of the JEWS or ISHMAEL of the ARABS. The mere idea becomes less ridiculous still when we realize that ISAAC was a miracle child.

However this may be, the " latter days " find world power—political and financial—rapidly passing into the hands of ANGLO-SAXON and JEW respectively. Considering that the JEW knows he is descended from ABRAHAM, and the BRITISH PEOPLE in the liturgy of their NATIONAL CHURCH claim that ABRAHAM, ISAAC and JACOB are the fathers of their RACE, it is difficult to see why the mere idea of these two claiming

A COMMON DESCENT

should be ridiculous.

But Mr. Matheison finds " the most shocking assertion of all " to be that " the Israel of the Four Gospels and of the Acts of the Apostles and the Epistles had no tribe of Judah in it."

Perhaps this is a point on which there is real excuse for misunderstanding. For the Manifesto is talking of *literal* ISRAEL and Mr. Matheison is thinking of *spiritual* ISRAEL.

But even so, there is no excuse for fastening on this one sentence as constituting " a direct denial of the Holy Scripture that our LORD, according to the flesh, sprang from JUDAH."

The statement is nothing of the sort. It must be taken with sentence which follows it :—" *Judah has its own and honoured place in Holy Scripture.*"

This qualifying statement leaves the controversy open. Left thus it entitled its writer to the benefit of the doubt. In a Manifesto challenging truths must be set forth in challenging fashion. Necessity for condensation debars elucidation by detailed explanation.

Obviously our critic misunderstood or overlooked this qualifying statement. We cannot suggest that he deliberately ignored it.

But we are grieved by his culminating degeneration :—" It is evident that the adherents and supporters of British-Israel support the denial and perversion of GOD'S WORD. No Christian true to GOD and His Word can have any part or lot in it."

British-Israel workers believe in everything that Mr. Matheison believes in : and they believe in more. They would not dream of condemning Mr. Matheison for his work and witness. It is not charitable that they should be anathematized by Mr. Matheison because they do not belong to his own particular limited school of thought.

When the disciples came and told JESUS they had just condemned a stranger for " casting out devils " in the name of CHRIST, when he did not belong to their own particular little circle, they received the rebuke they well deserved. " Forbid him not ; for he that is *not against us* is on our part."

BRITISH-ISRAEL is *not against* the LORD JESUS CHRIST but *for* Him. It is *not against* evangelical truth but *for* it. Not against the Word of GOD and the Scriptures but *for* them.

The King's Message is not the only publication that proclaims the King's Message. *The National Message* also enjoys that royal distinction.

Moreover, BRITISH-ISRAEL workers proclaim the whole and not a part *only* of the counsel of GOD. And the message they send to *The King's Message* is this :—" SINAI led to CALVARY ; may you be wise enough to retrace your steps to SINAI." [4]

It is the spirit of this warning that evangelicals need to absorb to-day. For it is only from SINAI that we can see CALVARY in true perspective. At SINAI we meet the LAW, the KING and the embryonic KINGDOM. At CALVARY the three are fused

[1] Jer. xxxiii, 24. [2] Dan. ii, 44. [3] Matt. xxi, 43.

[4] These words were used by the great Disraeli in one of his novels, but they seemed so apt at this point we felt justified in adopting them.

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into one (*by the Redemption*) and lifted up on to a new plane of development for active service in the earth.

ISAIAH would have us go back further still. And he is right. For in studying any subject it is necessary first to go back to beginnings. "Hearken to me, 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." [5]

From these far-off vantage points we can better see the progress of the KINGDOM in all of its advancing stages. Only in the light of our descent from ABRAHAM can we hope to understand fully the meaning and significance of the KINGDOM GOSPEL.

For there is a natural seed as well as a spiritual seed. A NATION as well as an ECCLESIA. A BRIDE (or KINGDOM) as well as a CHURCH.

Let *The King's Message* hearken to the message of the KING:—"This good news of the KINGDOM, however, shall be proclaimed throughout

THE WHOLE EMPIRE,

as a witness to all nations; and then the end will come." [6]

When *The King's Message* adds this *national* Kingdom-message to the *individual* message of salvation it will find itself in possession of a statement of Christian doctrine invincible and unchallengeable in its strength and witness.

MORE COSTLY THAN A BIG WAR.

By J. E. C.

THAT unemployment is costing the Empire more than a big war, no sane person will deny; again, will any intelligent and thoughtful person confidently assert that there is any sufficient reason for the existence of that unemployment? If able-bodied and well-educated workmen with suitable tools and materials fail to produce much-needed prosperity, how can they rebut a charge of incapability?

Providence has supplied the British Empire with the means in plenty for maintaining all and many more than its inhabitants; yet it fails to put in the way of many of its inhabitants a fair chance of maintaining themselves.

Land, sunshine and water are just wasting in unlimited quantities in many parts of our Empire. Where are the Statesmen either at home or in the Dominions or Colonies who are showing themselves capable of taking and making use of the magnificent advantages which are lying ready to their hands in such superabundance?

There are, of course, some difficulties, but these are tiny indeed compared with many our Empire has had to tackle and overcome in the past, and compared with those a big war would entail can hardly be said to exist.

Labour-saving machinery, economy in various ways will, no doubt, still more increase unemployment, but to endeavour to rectify this by stopping the machinery and economy would only show further incapability to rectify matters.

Statesmen all over the Empire must work together for the good of the Empire as a one and indivisible whole, and unemployment will disappear like dew before the sun.

[5] Isa. li, 1-2. Note also the reference to the Nation, the Isles and the Law, verses 4, 5 and 7. [6] Matt. xxiv, 14. Ferrar Fenton version.

WANTED! LEADERS OF MEN.

Where are the Statesmen who take sufficiently large and up-to-date views of the matter while considering the circumstances of our Empire?

This matter requires to be looked at, not only from an English, Scotch, Welsh, Irish, Australasian, Canadian, or South African standpoint, but from a standpoint which takes in the Empire as a one and indivisible whole. Our Empire is still in its undeveloped youth.

Providence has lavished upon us materials for building up such an Empire as the world has never yet contemplated.

We have thousands of unemployed able men and women; millions of acres of well-watered land in every variety of climate, a considerable portion of which lands remain as yet untouched by civilization; yet it seems there are no "Leaders of Men" capable of dealing with this situation. Much money which could be used for the purpose is wasted on the dole. There are difficulties to be overcome, of course, and these must be acknowledged. Attempts must not be made to drive in wedges thick end first. If a start be made with care and judgment, then we can go ahead and make use of the numerous openings which will rapidly appear. We have incomparable foundations to work on and splendid materials for our purpose. Why, then, not start at once to develop a superstructure worthy of the great men who have worked before us towards that end?

There is no reason whatever why in a big, undeveloped Empire with unlimited, well-watered land in every variety of climate, able-bodied men and women, money, British sense and sinew, Christianity and so on, should have any unemployment. Let only a few persons of common sense who think thus meet in London, England, and state their views in a few words, and unemployment difficulties can be settled for the benefit both of the unemployed and for the Empire in a very short time.

THE CHURCH OF BRITAIN.

SOME remarkable words about the effect of the War on religion and about the possibilities of Christian reunion were spoken by the King to-day in a speech to the members of the Lambeth Conference.

It was no mere formal speech: rather was it a revealing glimpse of the King's religious outlook and of his close personal interest in the problems of the Church.

The King, who was accompanied by the Queen, received the members of the Conference in the scarlet and gold ball-room at Buckingham Palace.

THE GROWING CHURCH.

He shook hands with each visitor, and afterwards, in reply to an address from them, he said:

"It is a deep satisfaction to me to receive and to welcome this great assemblage of Bishops of the Anglican Communion, which includes not only Bishops from my Dominions, but from the United States of America.

"I have observed with interest that among the delegations which have visited Lambeth has been an important one from the Orthodox Church.

"Looking back upon the beginning of this series of Lambeth Conferences, it must be a source of pride and thankfulness to

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reflect what a testimony they bear to the growth and development of the Anglican Communion.

"A hundred years ago it was little more than the Church of a single kingdom. The present Conference is a world-wide gathering of united, though mostly self-governing, Churches, which has attained the proportions of

A GENERAL COUNCIL.

"I remember ten years ago, when I had the pleasure of receiving the Sixth Lambeth Conference, that the question of the reunion of Christendom was foremost in your thoughts.

"You put before the world an ideal of unity and a plea for a new endeavour to heal the rents in the fabric of the Church. I am most happy to learn that this appeal has not been fruitless.

"It is my earnest hope and prayer that the work which your last Conference began may prosper; and that the deliberations of this present Conference may result in some notable advance towards this great and desirable end.

THE EVERLASTING TRUTHS.

"I learn from your address that the main subjects for your consideration are summed up under the general head—'The faith and witness of the Church in this generation.'

"The subject has been well chosen, and with keen insight into the needs of the present day. The obvious and material damage of the War is not now so manifest as when you last met; the wounds are, to some extent, scarred over.

"But men's minds and souls are still troubled by the wounds which the War inflicted, and perplexed through the shocks thereby dealt to their old beliefs and spiritual loyalties.

"At such a time the Fathers of the Church do well to take counsel together how best to bring home to the world to-day, in ways most appropriate to the difficulties which beset it, the truths of the everlasting Gospel."

The King paused. *Then he added in impressive tones:* "*God reigns*—and I pray that His blessing may rest upon your deliberations."—From the *Evening News*, dated 23rd July, 1930.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

REV. MAXWELL AND MRS. CARNSON ARRIVED FROM SOUTH AFRICA ON JULY 28TH.

THE return of Mr. Carnson to take part in the great Forward Movement certainly does not mean that the work in South Africa is to be given up. The propaganda work grows apace from the Cape Town office, under the ægis of Mr. J. T. Burton, and the absence of any Commissioner will have the effect—is already, in fact, having the effect—of stirring our South African friends to even greater efforts than formerly. The circumstances of South African life—the small white population scattered over immense areas, the political situation and the language difficulty—do not lend themselves to any great mass movement such as is possible in England, Canada or the U.S.A.

In Africa there will always be the few who bear a heavy burden of responsibility and of loyalty, while the many are apathetic or even antagonistic. But our "few" in South Africa are real stalwarts, and Mr. Carnson pays the very highest tribute of praise to them all. A little later we shall have more to say of some who have so magnificently rallied to his support during the past three and a half years.

* * *

First letters from "The Hayes," Swanwick, announce a very wonderful opening to the Summer Conference meetings, the deeply spiritual tone being exactly what we had prayed for and anticipated. "The Hayes" stands in an atmosphere of prayer by reason of the varied companies of Christian workers who gather there. We are confident that the result of last week's meetings in such an atmosphere will be helpful to our Cause.

* * *

The new Special Number of THE NATIONAL MESSAGE is now ready. It consists of 68 pages, with 44 articles covering many phases of B.-I. teaching, thus forming almost a compendium. Many thousands of copies are available. No price is fixed, but it would be remarkably cheap at 3d. plus postage. We hope our friends will help us with the great cost of this issue. It will be found of inestimable value for propaganda purposes. Will all please send on their orders, and we feel sure that after they have read it they will want a supply for their friends. The wise distribution of this SPECIAL and the MANIFESTO must do a vast amount of good.

* * *

J. V. H., of Blackburn, sends us some interesting particulars of the oldest inhabitant of that town—Mrs. Crompton, who celebrated her hundredth birthday a few weeks ago, when she was the recipient of many congratulations. She has been a British-Israelite for many years, and she and her family are regular attendants at the local Branch meetings. She lately wished her Pyramid box to be opened and there was found in it £1 7s. 11d., which represented her savings for B.-I. out of her old age pension. Had she been a few days older she could have claimed the distinction of living during the reigns of five monarchs, for the death of King George IV took place the week before she was born. Mrs. Crompton has 29 grandchildren and 30 great-grandchildren, and most of them called at her house to congratulate her on her hundredth birthday. She retains all her faculties apart from hearing; she is wonderfully active and can read easily with the aid of glasses; she is remarkably proficient with her needle. She is associated with the Queen's Hall Mission, of which she is still a member.

* * *

An Anglican clergyman in New Zealand writes that he is preaching B.-I. Truth and he is reading our literature with great eagerness. He has a district of 360 square miles to administer, and seventeen places and five Works Camps to look after, and no curate, only one lay reader. He has formed a local B.-I. Association. He says if he could afford it he would readily help the Federation financially, but finds this impossible out of a salary of £200 per annum, with no house and no travelling allowance.

What a fine spirit and what an example. God bless him we pray.

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E. G. writes from Kent :—"As a result of a friend sending me THE NATIONAL MESSAGE I have accepted B.-I. teaching. Although a Christian I seemed to feel something lacking. B.-I. has meant so much to me spiritually, and I got such a blessing myself that I feel I must pass it on and seek to lead others to the Lord.

"I have had a meeting in my house every fortnight for some months past, and those who have gathered round the Word have been greatly blessed and are seeking to lead others into the Truth.

"Miss Hayes, of the Dover Branch, has been kind enough to come and lead our meetings. It is wonderful how she has unfolded God's Word to us ; may she have a rich blessing. We are all lending our copies of your journal. May God abundantly bless all that is being done in His Holy Name."

* * *

A reader in South Australia writes :—"I am glad to report that the work is going forward here, and the Book Depot is doing nicely. This State is feeling the financial cramp, but our Branch is doing well. We have much to be thankful for. The year promises to be a fruitful one for our work."

* * *

The Putney Study Circle held their last weekly meeting of the session on July 25th, resuming again on September 12th, which date will members please note. Several subjects have been taken during the session, and much help and benefit have been derived by all those taking part. The attendances have been most regular and the enthusiasm shown by the members for the continuance of this Circle is most encouraging. The Circle is fortunate in having a leader who gives much earnest and careful thought to the guidance of the meetings.

* * *

ACTIVITIES OF HERNE BAY BRANCH.

EXTRACTS FROM ANNUAL REPORT.

The Committee has much pleasure in submitting the fifth annual report, and stating that during the past twelve months twenty-one lectures, twenty-five meetings for prayer and Bible study, and twenty-eight work meetings have been organized.

The lecturers at the monthly meetings have been Mr. J. J. Morey, of London, Rev. Joseph Gay, Rev. E. A. Couldrey, Miss Hamilton Hunter, Rev. Sparshott Johnson, M.A., and Mr. Herbert Garrison, F.R.G.S., F.R.E.S.

The following have presided over these meetings : Commander C. L. C. de Guerin, R.N.R., Councillor T. Mountford Taylor, the Rev. Canon T. B. Watkins, M.A., Miss Ruth Miller, Capt. Ernest Sydney, O.B.E., D.C.M., Councillor C. J. Hogbin, Mr. C. Biggleston, Mr. A. Proctor, Capt. F. D. Addyman, F.R.A.S., Mr. J. Roberts, Mrs. H. L. Cozens, Mr. S. Staveley Briggs, F.C.I.S., and our President, Mr. E. W. Angell.

The Committee take this opportunity of thanking all those friends who have so kindly helped our Cause.

EMPIRE LECTURE.

In addition to the above, on Thursday, October 24th, 1929, Mr. Herbert Garrison, F.R.G.S., the well-known Empire lecturer, delivered a lecture entitled "Cameos of Dominion" at King's Hall. Colonel Sir William Wayland, M.P., presided, supported by Lieut.-Commander Duffett, R.N., as Chairman of the Herne Bay Urban District Council. The lecture was splendid. Arrangements are being made for Mr. Garrison to lecture again at King's Hall in October next.

The meetings for prayer and Bible study are much appreciated, and Miss E. Peters is now leading these studies.

PROPAGANDA WORK.

A meeting for prayer and Bible study is held each Monday from 3 to 4 p.m., and a work meeting each Thursday from 2.30 to 4.30 p.m. All friends are welcomed.

The Lending Library is open to members and to any resident in the town.

The Literature Stall is the means of circulating useful and instructive books on British-Israel teaching. A number of leaflets have been distributed as propaganda and 500 copies of the Special Number of THE NATIONAL MESSAGE.

All unite in thanking God for His great blessings on the work of the Branch, and pray for His help and guidance during the coming session, which it is hoped will start in September next.



"They that feared the Lord spake often one to another : and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His Name."

A few of the members of the Hornsey and Crouch End Branch at a Garden Party kindly given by Mrs. Aiers.

SOME ENGAGEMENTS FOR NEXT WEEK.

HARROGATE, Cafe Imperial, Tuesday, 12th, at 8. Mr. John Foster Beaver.

HULL, Church Institute, Albion Street, Tuesday, 12th, at 7.30. Mr. W. Clark.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, 14th, at 7.45. Mr. Charles H. Corrin.

MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 12th, at 7.45. Bible Study. Miss Kirby.

NOTTINGHAM, Friar Lane School, Thursday, 14th, at 7.30. Bible Study.

RHYMNEY, British-Israel Hall, Tuesday, 12th, at 7.

SHEFFIELD, Victoria Hall, Wednesday, 13th, at 7.30.

STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 11th, at 8. Mr. F. B. Bragg.

WATFORD, New Public Library, Hempstead Road, Monday, 11th, at 7.45. Mr. W. Clark Eddington.

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(7) The teaching regarding our Lord Himself.
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CONTENTS.

	PAGE
THE ILLUMINATED CHRISTIAN.—II. By the Rev. Dr. W. Pascoe Goard	513
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL." (Letter No. 6.) By Professor Edward Odlum, M.A., B.Sc.	515
THE CRUCIFIXION OF CHRISTIANITY.—I. By the Rev. John Blacket (of Australia)	516
UNDERSTANDING INDIA. By Bishop Brenton Thoburn Badley (of Bombay)	518
WEEK BY WEEK. By A. R. H.	520
"THE VOICE OUT OF THE MIDST OF DARKNESS." (Illustrated.) By Eva Stuart-Watt, F.R.G.S.	522
THE LOST TRIBES OF ISRAEL. By H. C. L.	524
THE WHITE MAN'S BURDEN. By George McGinnis	525
THE SECRETARY-GENERAL'S NEWS AND NOTES	526

EDITORIAL.

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

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

THE ILLUMINATED CHRISTIAN.—II.

BY THE REV. DR. W. PASCOE GOARD.

WE have examined in the preceding article the only Name whereby we must be saved.

We shall in this article examine the means of illumination provided for the Christian.

Other organizations built on other faiths seek illumination. Some seek illumination from legitimate sources. Others have recourse to sources directly forbidden by the sacred Scriptures. Such, however, is the haste of some and the hunger of others after knowledge that they are ready to have recourse to any and every source which will give to them hidden knowledge.

The Christian has a more direct path than any other, and the best of all guides in His search after truth and after knowledge of otherwise hidden things.

First, as to his own qualifications.

There are systems which seek by self-repression in the physical world, and by practising certain formulæ to so bring their bodies into subjection that they shall become attuned to agencies of knowledge of which otherwise they would be unconscious. One learns that strange experiences and powers are so developed. But thereafter the person so developing them ceases to be normal according to the standards of this world and its affairs.

The Christian system provides at the outset a biological change amounting to a new creation for the penitent seeker after Christ. It was of this biological change that Jesus spoke when He said to Nicodemus: "Except a man be born again he cannot see the kingdom of God." The manifest implication is that being "born again" brings with it higher powers of vision; vision which can see and know all things, even "the depths of God."

Thus the Apostle Paul in his analysis of the spiritual man who is thus re-born, and in contrasting the spiritual man with the natural man says of the natural man:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Of the spiritual man:

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Of the natural man he says:

"For what man knoweth the things of a man, save the spirit of man which is in him?"

Of the spiritual man he says:

"Even so the things of God knoweth no man, but the Spirit of God."

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Of the natural man:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Of the spiritual man:

"But he that is spiritual judgeth all things, yet he himself is judged of no man."

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"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

It is clear from this and many other Scriptures that the "born again" man is by his rebirth possessed of powers of vision and of apprehension which the natural man has not, even the intellectual princes among them.

It is not with the illuminated Christian a matter of eye, nor of ear, nor of natural understanding; it is a new and deeper thing, namely, the Spirit of God which is given to us with which to perceive and to know things hidden from eye, ear, and heart of man.

The first qualification for Christian illumination is therefore birth from above; not of blood, nor of the will of the flesh, nor of man, but of God.

Having achieved the necessary Spiritual powers by birth from above, birth of the Spirit, birth of God, we now look about to find the instructor of the seeker after knowledge and understanding.

For this purpose it is useless to seek the aid of men. The schools have no curriculum for such pupils as this. The universities do not provide lectures on the subjects which belong to this degree of knowledge. It is necessary to seek for the superhuman and the Spiritual tuition.

Who shall be our Spiritual Guide, and how may we find Him and place ourselves in His hands?

THE HOLY GHOST.

The very Highest provision has been made for the furnishing of the illuminated Christian. Our Guide and Teacher is the THIRD PERSON OF THE HOLY TRINITY. God, the Holy Ghost, is our appointed Teacher.

Let us consider this carefully. Other spirits may offer to become our guides and teachers; but why should one turn to any of these when the Holy Ghost, the Devoted Spirit—as the words mean—has placed Himself at the call of the earnest seeker after truth?

Thus the Saviour promised Him to His followers and to all who should believe through their word:—

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being *yet* present with you.

But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." —St. John xiv, 23-28.

The curriculum of the Holy Spirit has a set and unchanging primary department. He shall reprove the world of sin, of righteousness, and of judgment to come.

"Of sin, because they believe not on me."

"Of righteousness, because I go to my Father and ye see me no more."

"Of judgment, because the prince of this world is judged."

In that set of subjects is included all the foundational doctrines and facts of the Gospel of Salvation through Christ.

He teaches this series of facts first because these are the steps by which one gets into the experience of the new birth. That in turn is the door by which one obtains the higher life and the vision which accompanies it, qualifying one to receive the teaching of the Holy Ghost in the deep things of God.

This course of learning must of necessity be the first step in Divine illumination.

From this initial experience forward, the Holy Ghost reveals all truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

* * *

Thus the "Light of the World" gave promise to His disciples of light surpassing that of the world and of all who are in it. These are the true illuminati to whom the light of the Holy Ghost has come.

Now our Lord follows the promise by His most wonderful prayer for them and for us. Let us study that prayer and see that the Lord has given to His followers, and to us also who are His followers, Eternal life. This He defines as KNOWLEDGE of the Father and the Son.

To them He has manifested the Father's Name.

Of them He says: "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."

These are high and holy things known to the illuminated Christian, and not surely and experimentally known to any other.

We insert the wonderful prayer in full. It is the prayer of our Lord offered directly to the Father, and we are in it if we believe also on Him:—

"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, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou

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gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

Now they have known that all things whatsoever thou hast given me are of thee.

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.

I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

And all mine are thine, and thine are mine ; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled.

And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth : thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word ;

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.

And the glory which thou gavest me I have given them ; that they may be one, even as we are one :

I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare *it* : that the love wherewith thou hast loved me may be in them, and I in them."—St. John xvii.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 6.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

PERMIT a momentary sideline jaunt just here ! Mr. Forbes uses the words, "Some of the above arguments indeed suggest that the theory is not altogether improbable."

Earlier in his pamphlet he informs the world that the "British-Israelites are *incapable of argument*," and he says Dr. Meyer makes a similar affirmation. He forgets and says the work he is criticizing is "*argument*," and he goes further and says it is "not improbable." In this latter case we do believe him, but when he says it is not *argument* we do not believe him. Of course, we are unable to accept and believe both of two contradictory statements.

31*st*.—Mr. Forbes quotes much from Tacitus in favour of the Germans. Tacitus, like Cæsar and others, included in the term "Germans" many different north European peoples and nations. These so-called Germans were largely Israelites under many names passing through the German forests on their way to western Europe. Among these names we may select Cherusci, Heruli, Senones, Frisians, Brythons, Loegry, Angles, Saxons, Jutes, Danes, and many others.

From long years of reading, I would put into the list of the early peoples who link the Asiatic Israelites with those who gradually passed through the German, Scandinavian, and Pannonian forests to N.W. Europe, and blended in some degree with the early founders of the British Isles, *several others*. Among these I would place the Getæ, Massagetæ, Scyths, Goths, Gepidæ, Kumry, Cimbri, Cimmerians, Gimmerians, Sacæ, Arsaces, Milesians, Dorians, etc., etc.

Tracing any one of the above *as far as we are able* is a task involving vast reading and many pages of manuscript.

I say "as far as we are able." After careful thinking and reading, we know it is a fact that all historians run into real difficulty while trying to trace any particular people down through past millenniums.

Who can not truly trace the ancient Assyrians, Chaldeans, Syrians, Moabites, Edomites, Ammonites, Philistines, Phœnicians, Amorites, Ionians, Spartans, Dorians, Macedonians, Goths, etc., etc.

Let us look a moment at one of the past peoples most easily traced, viz., the Jews. Who knows where all the Babylonian Jewish captives went, apart from the 50,000 who returned to Jerusalem in the time of Cyrus ? And who knows where all the Jews of the Roman captivity of A.D. 70 went, and are to be found ? Some few can give considerable information from "authentic history," but much of a speculative character is left for further study.

All lawyers, judges and juries know something of "*circumstantial evidence*," and its great value ; and they also know that at times it is not sufficiently strong to make a sure case.

In like manner, we think it wise to be patient with the honest, earnest students of history, who seek racial and tribal steps in search of important truths. If wise, we necessarily take all the authentic history bearing on the subject of our pursuits and *then supplement by the circumstantial evidence process.*

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This involves the most patient and careful study and a persistent process of fitting facts, times, characteristics, and prophecies together so as to find a *sure, probable,* or a *reasonable conclusion.* This is a sane and reasonable method, as all patient, plodding historians know fairly well. We hurriedly take two illustrations.

A well-known stone inscription of Shalmaneser shows that in his time the Israelites were known as Kumroi or Kumry or Kymry. This is a cuneiform symbolized attempt at representing the Hebrew guttural name of Omri, one of the last kings of Israel.

Another inscription, one of Darius the Persian, sets forth clearly that these Kumry and the Sacæ were the same people.

Further, we are told by Herodotus that the Sacæ and the Scythians were the same. Let us for the moment drop the Scythians and look after the Kumry. The Khumiri of Shalmaneser and Darius are the Kumroi of the Greeks, the Cimbri of the Romans, and Kimbri or Cumbri of the early British Isles. Hence the names Cambria, *Cum*berland, North-cumberland, and the Cumry or Kymry of Wales. Hence the Cumri-Dorian societies of Wales. There is nothing very far-fetched or strained in this process.

"*Dorians*" is another word worth a passing notice. In early times a portion of the tribe of Dan went north, captured Lachish and other places, possessed Dor and Endor, and built the seaport Dora. In the after times these seafaring Dans or Dorians crossed the Grecian waters over to Messenia and Lacedæmonia, which they captured. Here they built up the powerful Spartan Confederacy. On one occasion, their king Areus wrote to Onias the High Priest of Jerusalem and claimed to be kinsmen, both peoples having come down from Abraham. Onias answered the royal letter, and acknowledged the kinship and common ancestral origin.

From Grecian history, we learn much of these Dorians, and also of the Kumroi. We also know that the Ionian, Aeolian and Spartan, or Dorian confederacies were built on the number twelve, and that they and their writers claimed that the Greeks were peoples of common origin.

We find the waymarks of Dan all over Europe from the Black Sea out to the North Sea, and in the British Isles. And we find the name Dor, one of the names of Dan, in Wales. Hence we are not surprised to find the Welsh Society known as the Kumro-Dorian Society, and we are not surprised to find Dan in Denmark.

32nd.—Mr. Forbes quotes from "Rev. Egerton Young, a Wesleyan missionary to the Canadian Indians," who sets forth some similarities between these "Indians and the Jews." Very good! What of it? Suppose some of the Canadian Indians are in part Israelite or Jewish in ancestry! What then? This has no bearing on the ancestry of the British, Scandinavian, Danish or Saxon peoples. Why introduce such a reference which has no relation to the subject under discussion by Mr. Forbes.

The North American Indians may be of Israel, Assyrian, Moabite or Ammonite stock! What of it? Mr. Forbes might just as well turn his attention to the Patagonians, or the Maoris of New Zealand, and show some "Jewish" peculiarities among them. If he did, what then? Of no account!

Let us halt a moment, out of curiosity or interest, for a thought or two.

Suppose we look at the Canadian Indians of the Rev. E. Young. Those from the East and North-East of Canada may have come across the North Atlantic from Scandinavia by or North of the British Isles, perhaps more particularly by Iceland, Greenland and Labrador. This would not be strange, and is quite probable. Moreover, the Scriptures assured Israel and Judah that the Lord would scatter them to all parts of the earth. Hence, a man believing in the good Book would not be surprised to find a people in Canada of early times who had and have Jewish customs.

Further yet. We have excellent and authentic history to show that Norse and other North Europeans long ago landed in Labrador, in Eastern Canada and in the Eastern States.

Hence, if Goths, Scyths, Getæ, etc., landed in North Europe from Scythia, from North-West Asia and primarily from Palestine, it would not be strange to get "Jewish" characteristics among their descendants, the Canadian Indians.

THE CRUCIFIXION OF CHRISTIANITY—I.

By the Rev. John Blacket (of Australia).

Author of "Not Left Without Witness, or Divine Truth in the Light of Reason and Revelation"; "The Manifestation of Antichrist"; "Social Diseases and Suggested Remedies"; "The History of South Australia," with an Introduction by the Right Hon. Sir Samuel Way, Bart., late Chief Justice and Lieut.-Governor of South Australia.

Introduction.

The title—"The Crucifixion of Christianity"—challenges attention, and may seem to be a fanciful one, but it exactly expresses the truth that I wish to make evident. The "Crucifixion of Christianity" is a reality.

There is a cryptic story in the Old Testament that often appeals to me. Over its interpretation there has been some difference of opinion, but that does not trouble me. The story is merely used by me to illustrate the position here taken up. In one of the most obscure yet suggestive of all the books of the Minor Prophets (Zechariah), we read of a man who affirmed that "he was not a prophet," but "a husbandman," and had been "taught to keep cattle from his youth." The question was then put to him: "What are these wounds in thine hands?" The reply was: "Those with which I was wounded in the house of my friends" (Zech. xiii, 4-6).

This "strangely veiled" story admirably serves my purpose. The truth that I want to make manifest, and to emphasize, is this: the Christian Faith, founded by Him "Whose hands were pierced for our salvation," has suffered—not so much from outside—as from internal causes; has suffered in the past, and is suffering to-day at the hands of some who should have stood by it, and supported and defended it.

We see this in mediæval times in connection with the Roman Catholic Church, and in these latter days more especially in connection with the Church of the Reformation. It is with the Reformed Church that I wish to deal, calling attention to a movement within it that calls for anxious thought and

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resolute but wisely-directed action. I am referring to what is universally known as "Modernism."

In connection with the Roman Catholic Church the "Crucifixion of Christianity" was a gradual process. To the primacy and autocracy of that Church there were many contributing causes. Rome was the capital of the world; all roads led to Rome; laws were formulated there. Paul had written one of the most important of his Epistles to the Roman Church, and had spoken of it in most commendary terms. Paul had suffered martyrdom. The Roman Bishop (Clement) intervened in the schism that had taken place in the Church at Corinth, acting as arbitrator. Irenæus and Cyprian gave special prominence to the Church. Its prestige and its power were a gradual growth. The conversion of Constantine the Great to the Christian Faith contributed largely to the domination of the Church of Rome, and soon to the crucifixion of the Christian Faith. Persecution (that had helped to keep the Church pure) ceased. There was a mass movement to Christianity of a secular character, and the Church, to a certain extent, became paganized. A modern historian says: "The field of the Church was now much larger, but with much good soil it included far more that was stony, barren, and overgrown with weeds. The line between Church and world, between regenerate and unregenerate—between those who were Christians in name and those who were Christians in heart—was more or less obliterated." The Church became proud, despotic, and corrupt. The Roman Bishop claimed to be Primate of the Church universal, and in a special and exclusive sense to be the Representative of Christ. Obedience to the Pope became necessary to salvation. Pope Leo the Great declared that resistance to his authority was impious pride, and the sure way to hell. In the 10th century, and in the early part of the 11th, the "Crucifixion of Christianity" was complete. The 10th century was one of the darkest periods of history. Describing the Church of that period Canon Robertson says: "The clergy in general sank into the grossest ignorance and disorder; the Papacy was disgraced by infamies of which there had been no example in former days." It may indeed be said that the Papacy "crucified our Lord afresh, and put Him to an open shame" (Heb. vi, 6).

There is a Personal Power in the universe that makes for evil, active not only in what we designate "the world," but also in "the Church." Our Lord's parable of the "Tares in the Field" is as true of the Church as it is of the world. A modern writer has well said: "The history of the Church presents, from the beginning, a twofold development of good and evil—an incessant antagonism of light and darkness." From Apostolic times we see a mysterious and subtle struggle going on in the Church as well as in the world between two antagonistic forces. It is this fact that lies at the basis of what I have termed "The Crucifixion of Christianity."

Fundamentalist and Modernist to-day are in open conflict. I want to deal first with "The *Rule of Faith* in the Apostolic Church," and "The Position taken up by Modernists in relation to it," and then "to show what the Effect of that Position is." In the course of the argument it is hoped that the reader will see how sure is the basis on which the Christian Faith stands.

MODERNISM AND THE RULE OF FAITH IN THE APOSTOLIC CHURCH.

History repeats itself. The "Crucifixion of Christianity" has not yet ceased. To-day the Christian Church—more especially the Reformed Church—is passing through a severe ordeal that may lead to serious disruption. As the Roman Church, in the sixteenth century, departing from New Testament teaching, was torn asunder, so a similar experience appears to await the Church of the Reformation. Already the cleavage has begun, especially in America. Fundamentalists and Modernists have set themselves in battle array. In a sermon in "The Christian World Pulpit," London, and in the *Christian World* newspaper for June 13th, 1929, Dr. R. F. Horton, one of the leaders of British Congregationalism, says: "It is heart-breaking to many of us that in the face of a steadily increasing Romanism our Protestantism (already divided into many Churches and sects) is threatened with a new cleavage which enters into every Protestant Church with more or less force." "That cleavage," the doctor says, "I have tried to describe by the title *Fundamentalism* and *Modernism*."

Modernism is a name given to a critical and speculative movement within the Church to-day—more especially the Reformed or Protestant Church.

In dealing with the subject the first principle that I wish to lay down is this: in the Apostolic Church there was a definite *Rule of Faith*, greatly valued, tenaciously held, and most carefully guarded, in the interests of which "a great multitude, whom no man could number" (Rev. vii, 9) laid down their lives. It was a *Rule of Faith* Divinely inspired. Our Lord promised that there should be such. "Howbeit," said He, "when He, the Spirit of Truth, is come, He shall guide you into all truth, for He shall not speak from Himself, but what things soever He shall hear, that shall He speak; and He shall declare unto you the things which are to come. He shall take of Mine, and shall declare it unto you" (John xvi, 13-14, R.V.) Again, "these things have I spoken unto you while yet abiding with you; but the Comforter, even the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you" (John xiv, 25). With this revelation, or *Rule of Faith*, the followers of our Lord were to go into the world, and make disciples of all nations.

As we shall see, various names were given to the Apostolic *Rule of Faith*. In St. Luke's history of the early Church it is called *The Apostles' Doctrine*. Of the converts on the Day of Pentecost Luke says: "They continued steadfastly in the *Apostles' Doctrine*" (Acts ii, 42). St. Paul makes a slight change in the form of the title. To the Romans he says, "but God be thanked that .... ye have obeyed from the heart that *Form of Doctrine* which was delivered unto you" (Rom. vi, 17). To the Church at Thessalonica he says: "Therefore, brethren, stand fast, and hold the *Traditions* which ye have been taught" (2 Thess. ii, 15). It is to this Apostolic *Rule of Faith* that the writer of the Epistle to the Hebrews refers when he speaks of the "great salvation" which "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him" (Heb. ii, 3).

We must note, further, the importance and value attached to

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the *Rule of Faith*. It was not attacks from the outside in relation to it that the Church so much feared in the Apostolic and sub-Apostolic Age. The attacks of Celsus and Lucian apparently did not, to any considerable extent, alarm the Church. It was disintegrating forces from within—" the wounding of Christ in the house of His friends "—that they feared. How keenly the Apostles and the Apostolic Fathers realized their responsibility to " hold fast," and " to carefully hand on," the *Rule of Faith*, once delivered unto the saints. They were afraid that it might be tampered with, falsely represented, or its value in some way impaired. How often the words " hold fast " were on the lips of the Apostle Paul. To Timothy he says: " *Hold fast* the *Form of Sound Words* which thou hast heard of me, in faith and love which is in Christ Jesus " (2 Tim. i, 13). Writing to Titus he says : " A bishop must be blameless, as the steward of God "—a man put in charge—" *holding fast* the *Faithful Word* as he hath been taught " (Titus i, 9). " O Timothy ! " he exclaims, in bringing his first Epistle to a close, " keep that which is committed to thy trust " (1 Tim. vi, 20).

It is of supreme importance, and essential to the whole of my argument, that the reader should keep in mind, from New Testament authority, that there was a *Rule of Faith*, traditional and written, committed to the Apostolic Church, carefully guarded, highly valued.

THE APOSTOLIC FATHERS.

The next point to be carefully noted is that the Apostolic Fathers take up precisely the same position as the New Testament writers. The *Rule of Faith* was in their charge, and carefully they kept it, jealously they guarded it. Clement, Bishop of Rome, contemporary with Peter and Paul (possibly the very Clement referred to by the Apostle Paul in his Epistle to the Philippians) (Phil. iv, 3), in his Epistle to the Corinthians says : " The Apostles have preached the Gospel to us from the Lord Jesus Christ ; Jesus Christ from God ; Christ, therefore, was sent forth by God, and the Apostles by Christ. Both these appointments were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the Word of God . . . They went forth proclaiming that the Kingdom of God was at hand ; and thus, preaching through countries and cities, they appointed the first fruits (having first proved them, by the Spirit) to be bishops and deacons of those who should afterwards believe." Having stated the provision made for the careful passing on of the *Rule of Faith*, Clement makes it the court of appeal, speaking of it as " the *Concord* " which the Apostles and their followers had " well and piously handed down."

Polycarp, Bishop of Smyrna, the disciple of St. John, bears the same testimony. In his Epistle to the Philippians he says : " Wherefore, forsaking the vanity of the many, and their false doctrine, let us return to the Word which has been *handed down from the beginning*."

From Polycarp, in Smyrna, we turn to Ignatius, Bishop of Antioch, the friend of Polycarp, and possibly a disciple of St. John. " Stop your ears," said Ignatius, " when anyone speaks to you at variance with Jesus Christ." . . . " Be on your guard, therefore, against such persons." . . . " Continue in intimate union with Christ Jesus, our God, and the Bishop, and the *Enactments of the Apostles*." In his Epistle to the Smyrnaens, Ignatius gives a fuller account of the *Rule of Faith* or *Enactments of the Apostles*. " Being fully persuaded," he says, " with respect to our Lord, that He was truly of the seed of David, according to the flesh, and the Son of God according to the will and power of God ; that he was truly born of a virgin, was baptized by John, in order that all righteousness might be fulfilled by Him, and was truly, under Pontius Pilate, and Herod the tetrarch, nailed to the Cross for us in His flesh . . . that He might set up a standard for all ages through His resurrection."

One of the most interesting and valuable of all the early documents that have come down to us from the Apostolic Age is " The Epistle to Diognetus." The writer of that Epistle speaks of Christianity as " recently entering the world." Speaking of the *Rule of Faith* he says : " This was no mere earthly invention which was delivered to them . . . which they judge it right to preserve so carefully." Concerning our Lord he says : " He, being despised by the people " (the Jews) " was, when preached by the Apostles, believed on by the Gentiles. This is He Who was from the beginning ; Who appeared as if new, and was found old ; Who is ever born afresh in the hearts of His saints ; Who, being from everlasting, is to-day called the Son ; through Whom the Church is enriched ; the fear of the Lord is chanted, and the grace of the prophets is known ; the faith of the Gospels is established, and the *Tradition of the Apostles is preserved*."

UNDERSTANDING INDIA.

BY BISHOP BRENTON THOBURN BADLEY (OF BOMBAY).

WE are indebted to the *Pasadena* (*U.S.A.*) *Star-News* of July 2nd for the following article, reprinted from *The Christian Advocate*, Methodist Episcopal journal of New York.

The article is prefaced by a brief note indicating the special qualification of Bishop Badley to form a just opinion of the situation in India.

[Dr. W. L. King of Pasadena, Methodist missionary in India for forty years, has submitted this article by Bishop Badley to *The Star-News*, thinking it would interest many of the readers of this paper. Dr. King adds that Bishop Badley was born and passed his youth in India and has spent his active life there, so has had abundant opportunity to know the people, and to have a clear idea as to conditions there. Dr. King, with his long residence in India, feels convinced of the correctness of the position taken by Bishop Badley and the fairness of his conclusions.—EDITOR.]

Several facts regarding the general situation must be known before one is in a position to understand and judge what appears in the newspapers of the United States. We need a sympathetic attitude, but none the less must have the background, in order to interpret correctly the news that reaches us from India.

NO REAL " NATIONAL " CONGRESS.

There is no " National " Congress in the sense of a body representing both Hindus and Mohammedans, and speaking

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for the various political groups of the land. The so-called "National" Congress that met at Lahore last December did not represent (with the exception of individual politicians) the following great groups: (1) the seventy million Mohammedans; (2) the ruling princes of the native States, with their seventy-five million people, who have their own "Chamber of Princes" and deal directly with the Government; (3) the Liberal party, or Right Wing, that stands for co-operation with the Government in the achievement of home rule; (4) the Revolutionary party, or extremists. This Congress represents really the Non-Co-operation party, and was itself split by the decision of the majority to stand for independence of Great Britain. This is Mahatma Gandhi's party, which since last December has stood for independence of the British Government, and has adopted the civil disobedience and non-payment of taxes as its means of paralysing the existing Government. The Mohammedans have voiced their opposition to the principles and methods of this party through spokesmen who have expressed the Moslem sentiment in recent statements issued by them on behalf of their constituencies. The ruling princes have no sympathy with Mahatma Gandhi's aims or spirit, and look to their own "Chamber of Princes" to voice their desires, while they acknowledge openly that the stability of their thrones is guaranteed only by Great Britain, under whose protection they and their ancestors have reigned for 100 years or more. It must not be supposed, therefore, that Mahatma Gandhi and his party can speak for the nation, or that their aspirations voice the desire of India's people as a whole.

If there were any great political body in India representative of the people of that land, and that body were now claiming independence of the British Government, the situation in India would be vastly different from what it is. The parallel that some draw between India to-day and the colonies of America just before the Revolution does not exist.

INDEPENDENCE NOT THE GOAL.

All political parties in India stand for home rule, under the form of dominion status. No party could have any existence that did not make home rule its avowed objective. It is not to be supposed that Mahatma Gandhi and his followers are trying to wrest home rule from an unwilling Government—they are now engaged in a serious attempt to defy the Government, make government impossible, and get for India complete independence of Great Britain. In this effort they do not represent either the larger or better informed of India's people, nor have they yet stated what form of government they would try to establish if Great Britain were to withdraw. For this reason the situation in India is not nearly so serious as is supposed by many in America, and as newspaper comments might lead one to believe. I have noted within the past few days several pictures of happenings in India which were stated to be connected with the political situation, whereas I know, by residence in the very cities where these pictures were taken, that they concerned purely industrial or economic matters, with no political bearing whatever. In one case it was a railway strike in Bombay in which the populace was said to be Mahatma Gandhi's followers, demonstrating because of the arrest of one of his lieutenants; and in the other it was a municipal strike owing to a new law that the Calcutta municipality had introduced with regard to the excessive loading of ox-carts. It seems to be the fashion to connect all the happenings in India with events related to Mahatma Gandhi's campaign of civil disobedience.

If the educated people of India, both Hindu and Mohammedan, were organized in one main political body, and were demanding independence of Great Britain, we should have something fundamentally different from what we know exists. Perhaps the outstanding Hindu editor of the political party that stands for Home Rule, himself a great admirer of Mahatma Gandhi, is Mr. K. Natarajan, editor of the "Indian Social Reformer," Bombay. Writing under the date of March 29th (while Mahatma Gandhi was on his march to the sea) he says, "We dissent from the independence goal and approve of working out our destiny within the Commonwealth of British nations." This position is held by a far greater part of India's thinking people than that of independence, which Mahatma Gandhi has so recently been led to announce as his goal. This departure on his part, it is claimed by those who are close to the situation, was against his best judgment, being due to a political situation which he felt he could not meet otherwise.

PURE DEMOCRACY NOT DESIRED.

India is not seeking to introduce a real democratic form of government. With a national illiteracy of about eighty-five per cent., voting by ballot is out of the question, even if Hindu-Moslem rivalries did not create a virtual prohibition. A true democracy is opposed there by the following great groups: (1) The Moslems, numbering 70,000,000, who, if the destinies of the land were to be determined by the ballot, would be outvoted by the Hindus nearly three to one. Up to the present, communal representation in the legislative bodies has made possible a restricted use of the ballot. (2) The Native States, under their independent rulers. These States include one-third of the geographical extent of the land, with a population of about 75,000,000 people. Their citizens are so divided between Hinduism and Islam as to make both sides unwilling to let the ballot determine political issues. They are not asking for democracy, and their rulers must naturally oppose that form of government under existing conditions. In some cases a Hindu ruler has a great majority of Moslem subjects, for instance, the Maharajah of Kashmir has 95 per cent. Moslem subjects; while in other cases a Mohammedan ruler has a vast majority of Hindu subjects, as is the case in the largest native State of India, Hyderabad. The religious bigotry and political rivalries of these two great races have made co-operation between them impossible, though the leaders of the small Christian communities are seeking to allay this spirit of opposition, and with some success. The hatred and fear between these two great sections of India's population have thus far made impossible the development of any true nationalism. No one can foretell how long it will be before a truly national type of man will appear in India, one who can sink religious, racial and linguistic differences in the interests of a common motherland. Very few, indeed, have yet risen to this height, either from among the Hindus or Mohammedans. The riots and bloodshed that have recently disgraced India's life have been due to this animosity, and, had they not been quelled,

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the peace of the entire land would have been threatened far more than it is menaced to-day by the occasional outbreaks of violence under revolutionary leaders such as those who enacted the recent tragedy at Chittagong, or the activities of the unruly tribes that made trouble at Peshawar. Unity is the greatest need of India to-day, and anyone who does not seek to advance it cannot possibly be considered India's friend. Yet nothing is gained either by ignoring or denying the lack unity. Fortunately, wise leaders of both communities re at work on this great problem.

INDIA NOT A COUNTRY.

India is more like a continent than a country, and lacks unity—racial, linguistic, religious, social or political. The Hindus around Madras, for example, are Dravidian by race and speak Tamil, they are of medium stature and dark in complexion, being as different from the Punjabis around Lahore as the Russian is different from the Britisher. The Punjabi has considerable Aryan blood, speaks Urdu or Punjabi, is tall and of a dark olive complexion. The eastern and western regions show equally great divergencies, and it is a truism in India that the country has more races than Europe, with as marked difference as Europe presents. As to language, there are ten languages, each with a distinct script, and each spoken by more than 10,000,000 people, and, in addition, vernaculars spoken by smaller numbers that would run the total to more than twice as many. Under these conditions, the English language alone makes possible any national gathering, whether it be political or any other type. All the leading newspapers of India are published in the English language, including Mahatma Gandhi's political organ, "Young India," although he has steadily maintained that the English language was largely responsible for destroying India's life and national institutions.

Nor should one forget that India is a land of great distances, with a country covering two-thirds the area of the United States, and stretching from Montana to Maine, and from northern Canada to the Great Gulf. It is not surprising that the 320,000,000 of people, under all these complex conditions, have failed thus far to create any national unity. The only hope of achieving this is through the centralized government of Britain which holds these peoples together, and by her influence and pressure is leading them gradually to a unity that would be utterly hopeless without her. If Great Britain were weakened, confusion and civil war would set in, while if that government were withdrawn, we could not expect anything but chaos, with national and, possibly, international complications that might affect all Asia, and even Europe. Without hesitation, I make the statement that India's wisest friends do not stand for her independence of Britain's leadership to-day.

What the distant future may hold, one can hardly prophesy at present, but what the immediate present demands is clear to those who know the situation in India. It is the acceptance on the part of her people of the pledge given by Great Britain to India's peoples at the earliest possible date, a date which must in the nature of things depend largely upon the limitations that Indian conditions entail and upon the attitude of India herself. The great body of Indian people, excluding the Revolutionary and the Non-Co-operation parties, have accepted this pledge in good faith and stand to-day for everything that will bring it about as soon as may be possible. With this assured, India's greatest days are immediately ahead.

WEEK BY WEEK.

By A. R. H.

THE history of most nations is the history of their official national leaders ; statesmen and kings.

But the history of England's rise to EMPIRE is a signal example of the manner in which "the will and spirit of a people can defeat the calculations of statesmanship."

The BRITISH EMPIRE is an empire "in spite of" its politicians. It is supremely the achievement of a PEOPLE—the handiwork of the rank and file of the nation.

This does not mean that BRITAIN has not had great statesmen. But time has proved the instinct of the common people to be a sounder guide than the vacillating policy of the politician.

And it is because of the fact that the common people have always been able to keep true to the light within them, in spite of every discouragement from officialdom, that the characteristic blindness of national leadership has not proved disastrous.

Fortunately it is only when the blind lead the blind that *both* fall into the ditch. And by the grace of GOD the blunders of myopic British governments have been compensated for by the foresight of Divinely-inspired individuals like STAMFORD RAFFLES and CECIL RHODES.

GOD Himself has shepherded HIS PEOPLE,* and the BRITISH NATION AND COMPANY OF NATIONS†

is the result.

If the BRITISH COMMONWEALTH is, in a special sense, the achievement (*under God*) of a PEOPLE, then, anything that helps us to understand the spirit of that PEOPLE will help us to understand the COMMONWEALTH.

* *

Herr Dibelius‡ has published a book on "England" which contains the most masterly analysis of English character ever written.

"The idea of writing this book came to me in the war," he says. "It forced itself on me from my overwhelming sense of a people giving its best in fighting an enemy which it did not know."

Dibelius' book is addressed to a German and not an English public. But this adds to rather than detracts from its value to the English reader. For the book is an unbiassed attempt to understand the character of the people the Germans had been fighting.

And if the ideal of co-operation is to be substituted for the outworn ideal of competition as the basis for the World-

* As it is written : "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." See Isaiah xlii, 16.

† Genesis xxxv, 11.

‡ Professor of English in the University of Berlin.

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Civilization of the future, then the nations must learn to love and understand each other. There can be no love without understanding.

A. D. Lindsay,§ in his Introduction, puts the matter graphically when he says: "One of the most enlightening things about other people is the way we strike them. 'To see ourselves as others see us,' helps us, no doubt, to understand ourselves.

"For the things about us that strike other people—and this is perhaps even truer of nations than of individuals—are mostly the things we ourselves so much take for granted that we are ourselves hardly conscious of them.

"All nations—but perhaps above all the English—are apt to take for granted that their own way of doing things and of looking at the world are the natural and inevitable ways, and that foreigners are just funny.

"We have got to learn to go on being proud of our own national culture and yet to appreciate the distinctive culture of others.[1] This is what Herr Dibelius is doing in this book, and to follow him trying to understand us will make us understand both ourselves and Germans better.

"The author declares that his book 'is not meant to be a compendium of facts but to help to make understood

THE SOUL OF A PEOPLE.'

"We are apt in this country to be a little shy of attempts to depict national 'souls.' It is as possible not to see the trees for the wood as not to see the wood for the trees: and when we are the trees of this wood which is being described we feel that our individual differences (which the broad brush of the national psychologist omits) are much more important than the sameness which it reproduces.

"But to the foreigner, as to the outsider seeing a family for the first time, the common resemblances peculiar to a nation are more striking than the differences within the nation. Only a foreigner can see the resemblances, and so only a foreigner can describe a nation's soul."

With most of this we are in agreement. But we would qualify the statement that "only" a foreigner can describe a nation's soul. The understanding of a foreigner is penetrating on account of its natural detachment; and it is a platitude that the onlooker sees *most* of the game.

But the onlooker does not see *all* of the game. And if he cannot see from within as well as from without his understanding is incomplete.

Detachment is not the monopoly of the onlooker. It can be cultivated by the object under observation itself. So that the ideal interpreter will be one who can combine a philosophical detachment with intimate personal experience.

ENGLAND has not yet produced the man who can combine these two qualities of vision—natural and spiritual—in high degree. So we must do our best with the material at our disposal.

Dibelius' analysis is uniquely penetrating. But as we shall see he always just fails to reach the mark for the very reason we have adumbrated. As an onlooker he can only look from without. He cannot see from within.

Dibelius is quite outspoken about the fact that English people believe themselves to be

THE CHOSEN PEOPLE

of GOD. He is always just on the verge of a great discovery. But the discovery eludes him. It is like a rock of offence; he stumbles over it.

His failure, in spite of valiant attempts to reach the mark, is evident from his closing pages, where his final conclusion can be best set forth in the challenging assertion: The English *think* they are the chosen people; but they are *not*.

How near he is to the truth of the matter may be judged from the following sample of his writing. Concluding chapter I, he writes: "During the war the Little England ideal of the Victorian era collapsed completely. That little BRITISH STATE which could make nothing of its COLONIES has become

A WORLD COMMONWEALTH

in which the MOTHERLAND and the COLONIES are partners with equal rights; while the hope of a permanent good understanding with the UNITED STATES holds out the prospect of a dawning era of ANGLO-SAXON dominance over the WORLD.

"This sense of the

MISSION OF THEIR RACE

now inspires practically the whole PEOPLE, including most of the workers. Differences turn not on fact *but on ethical interpretation.*

"For some, Anglo-Saxon Imperialism connotes only power, exploitation, profits. Before others there sways a dim but dazzling

VISION OF A MILLENNIUM

to be brought to the WORLD by the ANGLO-SAXONS. For the moment these last constitute a leaderless minority[2] . . . but the efforts towards founding

A WORLD COMMUNITY OF CHRISTIAN CHURCHES[3]

show a genuine enthusiasm behind this aspiration which can hardly be wholly ineffective."

(*To be continued.*)

* * *

The following are a few interesting sentences from chapter I of Herr Dibelius' book:—

Page 13. "The ISLAND of BRITAIN, in the far north-west, was known to the earliest geographers. The PHŒNICIANS dug tin in the mines of CORNWALL; the geographer Pytheas of Marseilles is said to have visited BRITAIN."

Page 18. "From the close of the Middle Ages ENGLAND, as a whole, feels itself a nation—a unified and proud nation, rejecting everything foreign with a sort of lofty scorn, which those same foreigners were quick enough to observe."

§ Master of Balliol College, Oxford.

[1] Other nations will not surrender anything of their own peculiar individuality or culture when they enter the coming universal Kingdom. They will each and all bring their own peculiar glory into it. The ideal of unity in diversity will be fully realized. We have a preliminary forecast of this type of political organization in the present constitution of the British Commonwealth of Free Nations.

[2] This so-called leaderless minority in the Nation are rapidly finding the British-Israel-World-Federation the ideal rallying-point for their scattered energies and activities.

[3] Compare this with the speech of the Archbishop of Canterbury reported in "Week by Week" for July 5th, 1930 (NATIONAL MESSAGE, page 426).

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Page 21. "The rule of the gentry is *the basic fact* in modern English life, and one which has exerted and exerts a profound influence not only on the Constitution but on national character and life."

Page 28. "The new middle class, while looking with even greater egotism after its own interests, had charity, progress, humanity, the brotherhood of nations, eternal peace, for ever on its lips. The men of 1832 are the lineal descendants of the old PURITANS; the old Calvinistic enthusiasm for making the earth into

THE KINGDOM OF GOD

persists through all the critical realism professed by the posterity of CROMWELL and Hampden in matters of religion."

Page 29. "A foreign policy of ideas centring round imperialistic tenets, has, since the Boer War, actually dominated English thought. *For them the Colonies represent not so much economic as ideal values, since in them lies the possibilities of a British world-power that might*

RULE THE WORLD[4]

and at the same time serve to spread Christian and ideal ends over the Universe."

N.B.—The italics and centre capitals are ours not the author's.

"THE VOICE OUT OF THE MIDST OF DARKNESS."

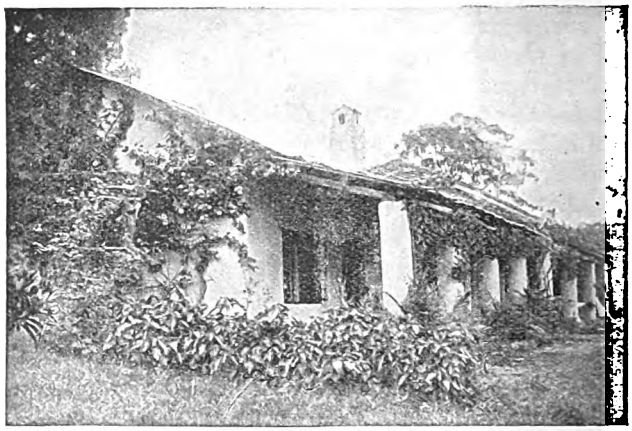
BY EVA STUART-WATT, F.R.G.S.,
Author of "Africa's Dome of Mystery."

IN a materialistic age like our own when faith is sometimes nearly wrecked in a sea of doubt, we look expectantly for a gleam of light from the shore, for a "voice out of the midst of darkness."

Out of the very heart of the Dark Continent that voice came to me. I had not left school long before I found myself in camp among a primitive Bantu race of Equatorial Africa. They were still practically untouched, these sons of the wilds, by the innovations of modern civilization, roaming their native hills often like Adam and Eve in the Garden of Eden.

Suddenly a scourge of tropical disease swept, like the black death, through the villages. Whole families were wiped out. Young men were dancing in the moonlight by night, but before sunrise were dead. My own brother succumbed after thirty-six hours' illness. During those terrible days what impressed me most was not the wailing and distress of a people in mourning—they bore their grief in stoical silence—but "Blood, blood everywhere!" No matter where one walked on the open highway, over the tiny footpaths, down by the streamlets, there were nothing but blood-drops all the way. Nor was that all. Here and there, where two ways met, stood an open half gourd of blood. It was as though a great red pencil had been tracing out the tracks of the countryside and marking with a big round dot all the cross-roads. This was not the tragedy of Livingstone's Africa bleeding to death. It was the voice of Africa crying to God that the angel of death might pass on. Here was re-enacted solemnly before my eyes in savagedom the biblical drama of Egypt—"When I see the blood I will pass over."

That was only the beginning of a series of discoveries by which the darkness of heathendom was used to confirm my faith in the Bible. Exploring, one morning, down one of the beautiful gorges that intersected the populated ridges of Ukamba, the native beside me pointed to a forest clump, where vines like twisted cables bound together its matted branches. "Yonder is the place of sacrifice," he said in an undertone.



Our Humble Home.

"You mean where your elders sacrifice? Oh, do take me in and show me the spot!"

"Never," he answered. "No strange eyes shall ever look thereon. I myself have never seen the place. The entrance is by some secret way known only to the old men. Young men, women and children are forbidden to enter."

"This then is the 'holy place,'" I thought to myself. "And how do they sacrifice?" I ventured to ask.

"They take with them into the secret place a ram of the first year—a good one without mark or deformity. There, I am told, they sit in a circle on the ground in a cleared patch, near to a very large tree. The master of ceremonies leads the lamb

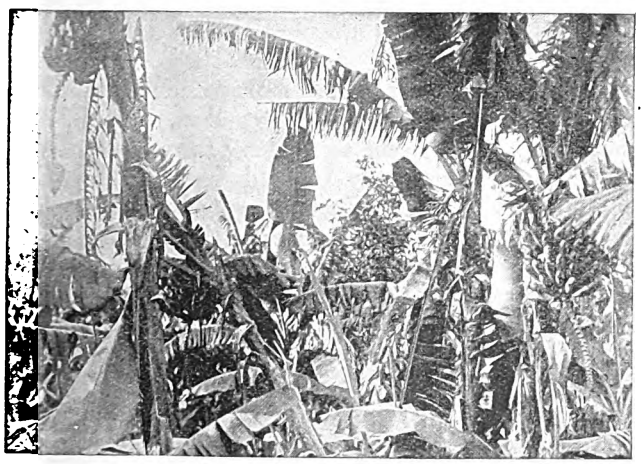


And the road leading to it.

[4] The significance of this ideal becomes apparent when we realize that it was to Abraham that the promise was made that he should be "heir of the world." See Romans iv, 13. And the British People in their National Church liturgy refer to Abraham as being their forefather.

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to the base of the tree and, as he cuts its throat, he spills the blood in silence before N'gai (God). A fire is then lit in the centre of the company and half the flesh roast thereon and eaten in perfect silence. The other half, uncooked, is laid by the officiating elder at the root of the tree with the words, 'This is God's portion : I call Heaven to witness the sacrifice and to forgive our sin.'" Who told these people to sacrifice in the "holy place"? Where were their fathers when "the Lord called unto Moses and spake unto him out of the tabernacle, saying : . . . if any man of you bring an offering unto the Lord, if his offering be of the sheep . . . he shall bring it a male without blemish . . . and the priests shall sprinkle



A Banana Grove.

his blood round about, upon the altar." An interesting phenomenon! Yes, but more than that, it is a "voice out of the midst of darkness" speaking to us in Christendom and saying, "for ever, oh God, thy word is settled in Heaven."

Were we half as much in earnest as some of those savages, we should no longer be in darkness as to the existence of God, His control of the nations, His miraculous interventions, the incarnation, the atonement, the resurrection and the final destiny of man. A war-worn Chagga veteran, with strong, determined face and white hair, welcomed my sister and me to the door of his tiny dilapidated booth on the slopes of



Naaman on the Forest Track.

Kilimanjaro. He spat on his hand and then took ours in warm reception. We talked of God : he pointed to the sky. "Do you ever speak to Him?" we asked.

"Speak!—He is the first One to whom I speak in the morning"—and he spat towards Heaven, once more, as at sunrise, his own form of inarticulate prayer.

"Do you still sacrifice to Him?"

"Mama" (mother), he replied, "my goats and sheep are finished now, and I have but one cow left. The last sacrificial vow I paid was in my younger fighting days. The Germans had hired us to fight against Arusha. We came back with a very great spoil, and I was given two goats as my portion of the plunder. These I sacrificed to God. You see, I had been surrounded by ten Waarusha warriors, who intended to kill me, and I escaped out of their hands, so I could not keep the spoil myself; I gave it to God as my thanks for His deliverance."

From our humble home on the slopes of Kilimanjaro, we often watched a Chagga native unwillingly dragging along the road towards the court-house a goat or sheep to be paid in lieu of a fine if found guilty. (See illustration.) But for many years the Chagga chiefs led their beasts, and led them willingly, through the soft twilight of tangled forests to the burial-place of their forefathers, endeavouring, by the medium of departed spirits, to propitiate for sin. I have walked along this forest track (where Naaman, our servant, is here seen leading the way), weird enough to-day—what must it have been then? haunted by leopards, abounding with elephant, the dark soil growing blacker and more viscid every yard of our slippery path, as down every leaf and spike and vine trickled drops of water that dripped on us unceasingly. I could imagine the earnest veterans as they neared the goal pushing their way under lichens that swung like matted hair from the branches. Here in a dark woodland, where yews clung with black roots to rocks that were older and greyer than the trees, the fathers of Chagga met to pay to God their yearly sacrifice. We stand in silent awe at their shrine and then blush with shame that ever we should doubt that "Christ by a greater and more perfect tabernacle, not made with hands . . . neither by the blood of goats, but by His own blood, entered in once into the holy place, having obtained eternal redemption for us."

That is God's new covenant with man. We speak of our international treaties as mere "scraps of paper"—and so very often they are : but the covenants of God are irrevocable. I wonder whether it is known to the reader that the young men of most of the tribes of Central Africa, before leaving their father's roof, bear on their bodies in circumcision rites the mark of the everlasting covenant God made with Abraham, the age in each clan differing, from eight to twenty years. The original "treaty" was made in the land of Canaan, and only two were present—Jehovah and His friend (for Abraham "was called the friend of God").

"And Abram fell on his face : and God talked with him, saying, As for me, my covenant is with thee, and thou shalt be a father of many nations . . . and I will make thee exceeding fruitful, and I will make nations of thee and kings shall come out of thee. . . . . And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession. . . . This is my covenant which ye shall keep. . . . . Every man child among you

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shall be circumcised . . . and it shall be a token of the covenant betwixt me and you." The enigma remains: From whom did these untutored savages learn the secrets of the Abrahamic covenant?

Who whispered to them, too, of a life beyond the tomb? We have philosophers to-day who try to rob the soul of its immortality. It would be hard to rob an African of his hope in the hereafter. When a Chagga infant dies the little body is plastered with cow dung, a young man or girl wrapped in banana leaves, and laid far out at the edge of the banana grove. Then at night the drawling sound of the jackal or the wild guffaw of the hyena warns the relatives that the body is being devoured by these mountain scavengers. "But what matter?" argues the barbarian, "our friend has gone. He is wandering across the dark desert that leads to another world and his earthly house, sooner or later, must return to clay." The father of a family, at death, is sewn up in an ox-skin and buried underneath his own hut. A year or so later the grave is opened, the bones carefully collected and buried among the banana plants. But the skull is taken to the ancestral grove and there hidden away among the sods with the face towards the snows of Kilimanjaro (to them, the majestic "dwelling-place of God")—a silent expression of a profound faith; "I believe in the Resurrection of the body, and the life everlasting."

Not long ago I sat in a drawing-room with a number of Europeans of various nationalities. During a discussion on the inspiration of the Old Testament Scriptures, a veteran Dutch minister with long white beard, laying his hand on my shoulder, said, "My dear Shild, it doz not matter zo much veder Shona vaz swallowed by de fish or not." It mattered volumes to me. Jonah! That was the one and only sign given by our Lord to an unbelieving nation. "No sign shall be given unto it," He said, "but the sign of the prophet Jonah, for as Jonah 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." The record of Jonah was but the prelude to the final oratorio—the resurrection. No wonder then that Satan has tried desperately to do away with the miraculous adventure of the prophet, that he might deny also the Resurrection and our hope of Eternal Life.

Thank God to-day for any "voice" that proves the infallibility of the Scriptures. The grass of Darwinism has grown up to wither: the flower of modernism has bloomed to fade; "but the word of our God shall stand for ever."

THE LOST TRIBES OF ISRAEL.

BY H. C. L.

WHILE we believe that the descendants of the Lost Tribes of Israel can be found amongst the Anglo-Saxon race, we proclaim this fact, not because we believe in the worthiness of the people to fulfil their great destiny, but because we have faith in God's Holy Word. (Ezek. xxxvi, 22.)

God made with Abraham, with Isaac, and with Jacob an everlasting covenant. A nation and a company of nations were to come from their seed. (Gen. xxxv, 11.) This was a material blessing, not a spiritual one.

After a time it became necessary to put the Twelve Tribes under very strict discipline. In Deuteronomy xxviii we are given details of the Mosaic Covenant, in which the Israelites were told quite plainly what would happen to them.

A. If they obeyed God's voice. (Verses 1-14.)

B. If they did not. (Verses 15-68.)

But the curses were not to be for ever. In Deuteronomy xxx we are told that if the Israelites turned again to God, then God would have compassion upon them. (Verses 1-3.)

While the Twelve Tribes were a united kingdom, being one nation established in Saul (a Benjamite) as king, and in David (a Judah-ite) as king, and in Solomon as king, they were yet recognized as two distinct communities. (Joshua xi, 21-23; 2 Sam. iii, 10; 1 Kings iv, 20.)

After the death of Solomon the two communities came to be recognized as two distinct nations (1 Kings xi, 11-13). The Northern ten-tribed nation established in Jeroboam as King; the Southern two-tribed nation established in Rehoboam as King (1 Kings xi, 31, 37-38 and xi, 36; xii, 21).

The characteristics of the two Houses were marked. Israel is called "Backsliding Israel," and Judah, "Treacherous Judah" (Jer. iii). And of Judah we read: "The shew of their countenance doth witness against them" (Isa. iii, 9).

In 2 Kings xvii we are told of the misdeeds of Judah and of Israel, and of how the House of Israel was removed from God's sight—for a small moment (Isa. liv, 7). They were divorced from God and His laws (Jer. iii, 8).

So the House of Israel became lost to sight. They were like unto a son who goes astray and is sent out of his parents' sight. Very often such a son returns, years later, reformed—a great deal depends on his early training. Bearing these things in mind, we must not lose sight of the fact that all Israel—all the tribes—received a very wonderful early training.

The Ten Tribes of Israel gone, the House of Judah continued to function as God's Kingdom on earth (2 Kings xvii, 18).

The first mention of the Jews, it is interesting to note, comes in 2 Kings xviii, 26.

Some time after the House of Israel had been taken prisoner by the Assyrians, the House of Judah was also taken captive. They were punished, but not divorced from God.

After seventy years of captivity, they were given another trial. The Jewish remnant under edict of Cyrus returned again to Jerusalem. The Tribes who responded are set out in Ezra i, 5; Ezra iv, 1; Nehemiah i, 2; iv, 16. And Ezra ii, 1 gives us a clear statement as to who returned.

It was the Southern Tribes of Israel—the House of Judah—to whom our Lord came. Certain of the Tribe of Benjamin were also with this House (1 Kings xi, 36; Romans xi, 1).

But "He came unto His own, and His own received Him not" (John i, 11). He was crucified with this accusation set up over His head: "This is Jesus the King of the Jews" (Matt. xxvii, 37).

But, because the House of Judah rejected our Lord, was the message of Christianity to die? No! Certainly not. There was the Tribe of Benjamin, of whom we read:

"And unto his son will I give *one* tribe (which tribe?) that David my servant may have a light alway before me in Jerusalem (was not St. Paul a light?), the city which I have chosen me to put my Name there" (1 Kings xi, 36).

While Christianity was something which individuals of all

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nations could accept, should they choose, to fulfil God's Word, it was necessary that some special people should accept it as a nation—in order that they might be a blessing, an example to other nations, and so that they would from time to time, as the need arose, be willing and able to offer a sanctuary to persecuted continental, and other, Christians.

But to whom were the Benjamites and the Christians to send their message? The Jews were unable to shake themselves clear of the Mosaic Covenant and accept the new covenant (Jer. xxxi, 31; Heb. viii, 8, 13; xii, 24), Christ having fulfilled the law (Matt. v, 17). The law was to the Jews as a stumbling-block (Acts xv, 5-12 and 1 Cor. i, 23).

Christ tells His disciples to whom to go (Matt. x, 6). St. James writes to the Twelve Tribes scattered abroad (James i, 1). The high priest, Caiaphas, speaks of the children of God who were (already) scattered abroad (John xi, 52; see also Hosea i, 10). And St. Peter addresses the strangers scattered (1 Peter i, 1).

A study of the Prophets gives us tremendous encouragement to seek for the Ten Lost Tribes. We learn from them that those Lost Tribes were to be scattered among the countries (Ezek. xi, 16). They were to be unknown in name (Isa. lxv, 15). They were to find an island home in the west (Isa. xlix, 1). And that they were to liberate prisoners (slaves) (Isa. xlix, 9).

The difficulty of finding those Tribes is, of course, due to their change of name and change of habits. It is hardly likely that such a backsliding people, divorced from the law, would continue the practice, during their scattered wanderings, of circumcision—a law difficult to keep (Acts xv, 10).

And perhaps it is just as well. Being freed for so long from the Mosaic Covenant, they would be more inclined to accept the new covenant (Jer. xxxi, 31). The old covenant would not be a stumbling-block to them, as it has been, and still is, to the Jews.

But why has Britain been a place of refuge for persecuted continental Christians? Why has she treated the Jews comparatively well? Why has the Bible been for centuries her national Book? Why has she been putting down slavery? Is it all a question of luck or chance?

To our way of thinking there seems only one reasonable answer to make. If there is a God, then the Anglo-Saxon people have been carrying out His purpose, blindly, but under His guidance, for His Holy Name's sake. The Anglo-Saxon people respond, unknowingly, to His desires. Their early training—their early upbringing is in their blood. Deep down in their hearts is rooted, though alas! often much covered with debris, a firm belief in God. That belief was fully aroused at the Reformation in the sixteenth century. The Puritan revival stirred the hearts of the people in the seventeenth century, so did the Wesleyan revival in the eighteenth century. In the nineteenth century Moody and Sankey aroused the people, so that men on the Stock Exchange went to hear the great Evangelist, Moody, day after day at his mid-day services. During the Great War the nation responded whole-heartedly to the call to prayer.

But what of to-day? Well, we are still a backsliding people! It is true that there are spasmodic signs of a revival, and that the people are slowly awaking to their great calling. But they must go a great deal further than just blindly trying to do the right thing. By themselves they can do little, by calling upon God they can do much.

That is the keynote of British-Israel teaching. It is a call to the people to turn to God, to ask Him to lead them out of their present perplexities and difficulties.

The Prophets tell us that there will come a time of stress for this country, when we shall be absolutely up against it (with the Communist H.Q.'s being shifted from Berlin to London, trouble in India, etc., the time seems not far distant). It seems a pity that we should wait until we are absolutely up against it before we call upon God "to do it for us" (Ezek. xxxvi, 37).

THE WHITE MAN'S BURDEN.

By George McGinnis.

The Press this week carried this statement regarding the speech of Dean Shailer Matthews, of the University of Chicago, before the Scottish Rite Masons.

"Dean Matthews pointed to the Jewish revolution against Roman rule in Palestine 1,900 years ago, and said that the rule of Imperial Rome had brought prosperity to a people that never had been prosperous when they tried to govern themselves.

"'Whenever a nation, unable to govern itself, falls into the receivership or control of some Imperialism that brings prosperity for the first time it immediately begins to feel abused,' said Dean Matthews. 'This was true of the Jews in the first century and it is true of India, Corea, the Philippines, and other peoples to-day who, after having made failures of self-government, have come under the control of stronger nations.'"

It is a fact that when Anglo-Saxons rule a backward people who are given a larger amount of liberty, justice, security, education and prosperity than they have ever known before, they begin to agitate for independence.

I entertained a Hindu in my home, Principal of the high school in Calcutta and head of an orphanage. He clamoured for the independence of India. I told him if Britain withdrew from India the Moslems would rise up and kill every Hindu. "Oh," said he, "we want the army to remain at British expense and preserve law and order, but let us run India." "Why," I replied, "should Britain spend her treasure and blood to preserve order and allow you to make a fizzle of government and run it into the ground?" The same can be said to the Filipino agitators to-day, for they have more education, sanitary laws, civilization and liberty under "Old Glory" than they ever had under the yellow banner of Spain.

God has chosen the Anglo-Saxon to rule the world for the world's good. Not that he loves him any more than the Red Indian or the coloured man, but because he is Israel and is better qualified for the organization and administration of government than any other race. If we have a defective watch we do not take it to the plumber or blacksmith for repairs, but to the man who can do the job, who has the tools and knowledge to fix it right—the watchmaker. Then let us leave to Almighty God the ruling of the world.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

PSYCHOLOGY is a very interesting subject, but one which few probably really understand. Sir William Hamilton in his book on Metaphysics, says :—" Psychology, or the Philosophy of the Human Mind, strictly so denominated, is the science conversant about the Phenomena, or modifications, or states of the Mind, or Conscious-subject, or Soul, or Spirit, or Self, or Ego." It is said to have originated with Pythagoras, and Aristotle is said to have greatly improved it, but its methods are still in dispute ; one method is described as " extensive observations upon persons having some mental peculiarity."

Well, after all, most of us have some sort of mental peculiarity, and it is not always easy to understand one another fully ; sometimes it seems impossible. For example, a minister in Scotland has written a lengthy article in a Scottish religious paper violently attacking B.-I. teaching, basing his strictures chiefly upon our Manifesto. Here are some of his choicest bits :—" It is dangerous because the whole superstructure is based on ignorance. Ignorance of what the Bible really is and ignorance of history. It rests on Fundamentalism of the most blatant character. . . . Because it rests on a more than imperfect knowledge of the ancient documents, and on a thorough-going misuse of them, it is dangerous, and to be resisted tooth and nail. . . . The cult is dangerous because it breeds a pride that is all the more nauseating because of its assumption of humility." At the end of the article, which contains no argument at all, nor makes anything clear, there is the following paragraph :—" Enough has been said to make clear the poisonous pride, the superstition, the credulity, and the crass ignorance of those who adopt the pose of this cult. It is an atavism, a resurrection of mediævalism at its worst. The Church, as a Church, can never be expected to take any notice of it, any more than scholars and scientists do. But individual members of the Church must scotch it whenever they get the chance. This arrogant, militant, Scripture-twisting, history-faking cult has got to be faced, not merely faced, it must be flayed and flailed. It is an insidious and deceitful lie, and must be openly labelled as such." You laugh, and when the laugh is over, and you become serious, what will you say ? Remember this comes from a minister and in the Land of the Covenanters, too ! !

We all know that to be flayed is to have the skin stripped off ; but do we all know what it is to be flailed in the Scotch way ?

Well, here is the description of it given by a Scotchman :—" This torture is a Scotch method of thrashing soundly with a thrasher composed of two heavy and well-seasoned sticks tied together, grasped firmly by both hands, twisted round the head after and before each lash until every ounce of life is no more."

Now, we suggest that here is a matter that might very well engage the attention of some of our psychologists, who might attempt an explanation of the mental peculiarity of the minister in question.

To our minds it is, to say the least, very strange that it should be a Scotch minister who has published the only vitriolic attack upon a Manifesto which has the approbation of millions of people, because of their regarding it as an earnest and honest attempt to show the way out of the dangers that beset us as a Nation.

As a counter to the Scotch minister, we give the opinion of a Scotch Peer regarding the Manifesto. He says :—" The facts are extraordinary, and certainly point to that which British-Israelites believe." Let us also read what Canon C. J. Hollis, M.A., says :—" I am but one of a great number who have thanked God for the remarkable and stirring Manifesto.

" It is remarkable in that it faces facts fearlessly, and drags out into the light the evil that has been unsuspected by the world and the Church. We know now the subtle, sinister and Satanic propaganda that has been doing its deadly work with such relentless energy.

" It is remarkable in that it sounds the clarion call of hope when many are desponding.

" It is remarkable in its earnest call to national prayer, and in its strong reliance on the Almighty power of the Lord God of Hosts, the God of Abraham, Isaac, and Jacob.

" It is remarkable in its appearance in all the great London daily papers, and many weeklies, and its circulation all over the Kingdom and the Empire. Thank God for it ! Let us pray for Divine guidance and grace that we may be in the line of God's will and purpose. Verily, with a new earnestness and faith, let us pray."

We suggest that our readers should again read and carefully examine the Manifesto, and then compare the wild ravings of the fanatical would-be flagelator with the opinions of the Scotch Peer and the English Canon.

* * *

Preliminary leaflets announcing the Congress are now ready and we shall be glad to supply same in any quantities. All will please remember the opening date is Monday, October 6th, at 2.45, in the large Central Hall, Westminster. Admission is free. Those who wish to reserve seats may do so at 2s. each meeting, or £1 for the whole series. Applications should be made to the Secretary-General, 6, Buckingham Gate, S.W.1.

* * *

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* * *

Anon. writes :—" Please accept enclosed donation for spreading the Gospel of the Kingdom. I have received more help from the knowledge of B.-I. Truth than anything else in my life. It is simply glorious."

* * *

On July 22nd Harrogate Branch had a splendid lecture given by the Rev. R. G. F. Waddington, M.A. His subject was "Predestination." The attendance was very good.

* * *

A correspondent writes:—"THE NATIONAL MESSAGE is getting more and more helpful and must surely convince people who read it with open minds that ours is a Covenant-keeping God."

* * *

ONTARIO NOTES.

Mr. R. O. Lucas writes from Toronto :—

Two features of the work of the Province give us great reason to be thankful, and because of which we can feel that the past year was truly one of great advance :

First.—Our Hamilton Branch has all the year been doing wonderful work in what is really virgin soil. This work has not been easy ; but the members in Hamilton have persisted and, in addition to regular weekly meetings, have held public meetings once a month, which have been addressed by Mr. Blackaller, Mr. Thos. Ransome, Mr. Fenton Fansher and Mr. Gladstone Brown.

Second.—Our Toronto Central Branch has taken a wonderful step forward in the purchasing of this beautiful central property to be the home of the Branch. Such a step is a sign of *wonderful* faith, enthusiasm and optimism. It is the finest advance ever made by us in Toronto and Ontario. Not only is this building, British-Israel House, serving as a home for the Branch ; but out of the generosity of their hearts they have offered it as Headquarters to both the Canadian Federation and also this Provincial Executive, and we have been using it as such since the beginning of this year. Words can hardly express the gratitude of every British-Israel member to the Toronto Central Branch, and to our President, Mr. Frame, who had such a great share in the undertaking, for what they have done for us in this respect. We have here a Headquarters in the heart of the city to which we may repair at any time to hold any meetings we may wish to convene. Our Branches in Peterborough and Scarborough are ever pressing forward, and the results of their labours are more perhaps than they realize. We wish them all success !

Within the past few weeks two events of real importance to our work have transpired, and we are now actually on the threshold of a Great Advance throughout Ontario. The first of these events is the entry into membership in the Federation of the Toronto East Branch. We are able to state that from Montreal on the East to Victoria on the West every British-Israel body is a part of our Federation. United we stand ! We are now in the fortunate position of being equipped with three Branches in Toronto—one East, one Central, and one West. *We must go forward !* If we will introduce into all that we attempt the true spirit of our Master, surely we *will* succeed

The second event is the Great Advance undertaken by Headquarters in London, England, through publicity and Study Circles.

Our work has been marked by a series of brilliant speakers who have visited our Branches. The Rev. Joseph Gay, A.T.S., of London, England, spent three wonderful weeks among us, and we owe him a deep debt of gratitude for the interest which he helped to stir up while here. Other speakers have been the Rev. F. C. Ward-Whate, of St. Alban's Cathedral, the Rev. J. D. Paterson, the Rev. F. W. Domina, and now, to cap it all, our beloved leader, the Rev. Wm. Pascoe Goard, from Headquarters. A wonderful array of speakers ! Let us resolve again more firmly than ever to see to it that more strangers to our Great Truth shall be present at our meetings to hear our best lecturers. Such addresses as those we have been privileged to hear lately cannot fail to impress any who are present.

We have, alas, lost two of our most devoted leaders since we met together last year, Mr. C. L. Bedson, who was the father of our St. Clair Branch, and who had been responsible for great numbers of our members first hearing British-Israel Truth, and Mrs. W. H. Farrell, the Honorary President of the Women's Auxiliary of the Toronto Central Branch, and for many years a clear thinker and ardent worker along British-Israel lines. The loss of such leaders is a heavy one ; but their places *can* and *must* be filled.

We have with us to-day Mr. Turiff, who probably should receive credit for the formation of the first British-Israel Association in Toronto—for it was in his mind that the idea was first conceived back in 1894, while Dr. Wild was preaching so forcibly here in Toronto. When he broached the suggestion to his Bible Class leader, he was advised to get in touch with Mr. Wm. Reeve, and they, with Mr. Eli Smart, the first President, and one or two others, started Toronto's first British-Israel Study Circle. Mr. Turiff, the first Secretary, still has the minutes of the meetings of 1895. Mrs. Wm. Reeve, Mr. C. L. Bedson, Mr. C. Rawes and Mr. Wm. Jackson, among others, joined the Association, and have never left it. How much we owe to these pioneers ! During the past two years four of these very early members have been called away, in the persons of Mr. Eli Smart, the first President, Mr. C. Rawes, Mr. Wm. Reeve and Mr. Bedson. To us they bore the torch which they have borne aloft through so many trying years. Be ours to hold it high. Let our motto be, "Work and Pray," that we may prove worthy of the tremendous responsibility which is ours !

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 22nd, at 8. Mr. C. W. McKelvey.
HULL, Church Institute, Albion Street, Tuesday, 19th, at 7.30. Mr. F. Lythe.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 19th, at 7.45. Rev. Hector Macturk.
NOTTINGHAM, Friar Lane School, Monday, 18th, at 7.30. Bible Study.
RHYMNEY, British-Israel Hall, Tuesday, 19th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 20th, at 7.30.

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CONTENTS

	PAGE
THE ILLUMINATED CHRISTIAN.—III. By the Rev. Dr. W. Pascoe Goard	529
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL." (Letter No. 7.) By Professor Edward Odlum, M.A., B.Sc.	531
THE CRUCIFIXION OF CHRISTIANITY.—II. By the Rev. John Blacket (of Australia) with Portrait	532
THE COMING REVIVAL AND ITS EXTENT. By G. A. Robison ...	534
QUESTIONS ANSWERED. By George R. Gair	535
WEEK BY WEEK. By A. R. H.	538
CORRESPONDENCE	540
GROUP OF A FEW MEMBERS OF THE DETROIT CONVENTION ...	541
THE SECRETARY-GENERAL'S NEWS AND NOTES...	542

EDITORIAL.

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

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

THE ILLUMINATED CHRISTIAN.—III.

BY THE REV. DR. W. PASCOE GOARD.

WE have seen the inward preparation the Lord makes to enable the neophyte to enter the realms of Divinely-given knowledge.

We have seen the teacher provided for the induction of the follower of Christ into Divine knowledge otherwise hidden from all eyes.

We have seen the scope of the knowledge provided, and that it is that most inner light known to the universe, including the knowledge of the Father, and of "all that the Father hath."

We have seen the presentation of the first group of Christian illuminati to the Father in the prayer of our Lord.

We now proceed to see how this promise began to be fulfilled, and how that fulfilment continued.

First, we have the narrative of the descent of the Holy Ghost promised, as we saw in the last article, and now arrived.

"And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

And how hear we every man in our own tongue, wherein we were born?

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, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, 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;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved."—Acts ii, 1-21.

It will be seen that these newly illuminated ones immediately began to speak out new knowledge which they had not hitherto understood. It will be recognized throughout the New Testament period that all who became thus illuminated forthwith began to give out hidden knowledge as things which,

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with their new powers of vision, they clearly saw and experimentally knew. It appeared to be miraculous to that generation. It is no less miraculous to this day. The illuminated ones possessed of the Holy Ghost in Pentecostal outpouring are inducted thus into a new world of experience of fact and of knowledge.

The continuation of the descent of the Holy Ghost on new converts to " the way " is illustrated by St. Paul's experience on his way to Damascus and thereafter. He was caught up into the third heaven, and heard things it was unlawful, and perhaps impossible, to utter. His whole ministry and the writings he left us is a manifestation of the continued miracle of illumination. Here is the narrative of the event.

" And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it *is* hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that he is the Son of God.

But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."—Acts ix, 1-22.

That the method of illumination continued to be the same we have a further illustration in St. Paul's experience at Ephesus. The narrative of the event is as follows:—

" And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard *this*, they were baptized in the name of the Lord Jesus.

And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve."—Acts xix, 1-7.

Thus was the promise of the Holy Ghost put in process of fulfilment, for let it be remembered that the promise is a continuous one, as vital for this generation as it was for the first generations of the Christian era.

Let us now look at the gifts which accompany the gift of the Holy Ghost. It will be found that two principles are involved. The gift of wisdom and knowledge, the Illuminating gift; and also the gift of power to do things ordinarily beyond the power of men.

" Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit."—1 Cor. xii, 1-13.

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Study carefully these gifts of the Spirit; mark them one by one. It will be found that knowledge, wisdom, and the intellectual gifts are fully provided for on a plane higher than that of ordinary life.

It will be found that the gift of faith is provided for. This is the gift which brings us into living vital relationship and fellowship with God. It will be found that gifts of power to aid and bless mankind are included. The illumined and empowered Christian should be the most potent, and the wisest, and the most Spiritual being on the earth.

Lastly, the fruits of the Spirit are made manifest, and they are all good, and to the good.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law."—Gal. v, 22-23.

Thus has the Lord provided for the illumination of His saints. Much other Scripture might be produced to further illustrate this; but the careful reader will delight to find the passages referring to the matter for himself. Let us be assured of this, that no Eastern cult, nor any other method or source of illumination, is in the same class or the same order of life even as the source of light, and the method of its imparting, provided by the Lord for the enlightenment and endowment with power of His people.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 7.)

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

LET us look in another direction. Take our west Canadian Indians, the Thingets, Quagutyls, Tsimpseans and Haidas of Queen Charlotte Isles. Whence came they?

Tradition, custom, physical characteristics and fairly good history with many words and place names say they came from Japan by the way of the Aleutian Isles and by the Kuro Siwa of Great Pacific Ocean current.

If they came from Japan, who by their own reliable history came from West Asia, then we should look thither for the origin of the above-mentioned west Canadian Indians.

That the Samurai Japanese and others came from Media, Armenia, Crimea and Palestine has been amply proved long since. Hence, Mr. Forbes, when telling us of the Canadian Indians, east and west, having Israel or Jewish characteristics, is telling us more of historic truth than he imagined.

In fact, his reference to the Canadians seems to be used to throw doubt on the British-Israel Truth, and make such teaching appear foolish by contrast.

But again we ask: If the east and west Canadian Indians have "Jewish peculiarities," what of it? Why drag it in? It is no part of the subject. If our Canadian Indians came from Israel by way of N. Europe, or from Japan by way of the Altai Mts. of N. China, or if they did not, then again what of it? Let Mr. Forbes stick to the matter in hand, viz., where did the Anglo-Saxons come from? Who are the British?

33RD: Quoting from Rev. Egerton Young, Mr. Forbes informs us, "We have seen many Indian faces that were very Jewish indeed." Sure! This can be said of "*faces*" in Japan, Corea, China, Persia, Armenia and every country in Europe and even in Canada, and what of it? What bearing can this have on the questions, "Who are the Anglo-Saxons? Where did the British come from?"

To find Jewish faces in all countries is to find a good proof that God kept His word, which says the people of Judah would be scattered among all the nations of the earth.

34TH: A further reference to Tacitus may be made here: Mr. Forbes quotes Tacitus to show us the Germans were a wonderfully civilized and humane people in their forests long ago.

Suppose these Germans were civilized and humane, what has that got to do with the British, the Angles, Saxons, Danes, Norse and Scandinavians? It has no relation to the argument, *if the Germans were not our ancestors.*

If they were our ancestors in common with the farther north European people, then this high civilization would be logically and most naturally found in and shared by the people of the British Isles. In such case, we could not well believe the rubbish of our historians who seriously tell us the British were naked, uncivilized, uncultured barbarians, painted and only partly dressed in savage animals' hides. We could not well believe in the high civilization of our German ancestors and the low civilization of the Britons, their children, or their brothers.

Suppose, however, that a highly civilized people spent centuries in crossing through the German forests, and that these migrants were called Germans, but were not, and that they passed on to the God-promised and God-given home in the Isles of the Sea. Suppose those people spoken of as Germans in general were Israelites under the names of Goths, Scyths, Getæ, Cherusci, Brythons, Angles, Saxons, &c. What then?

Suppose the Germans and these people were one and the same. Well, then, what of it?

It would mean that the people known as Germans in part passed to Britain and took their civilization and good traits with them; or that our ancestors simply passed through—during a long time—a civilized people, but were not a part of them.

35TH: Mr. Forbes refers to the Scyths in relation to "Their soothsayers, who foretold the future with wands, as did the Jews."

Suppose the Jews did this and suppose the Scyths did it too, then what? It argues nothing for or against the statement that our present-day British peoples are descendants of Abraham, Isaac and Jacob.

Put it this way: The Jews revealed the future by the use of rods or sticks, therefore they have ancestral relationship. People all over the earth have their fortune-tellers who use sticks, stones, birds or other objects to forecast the future. Could we say, therefore, these people have come from Shem, Nimrod or Togarmah? Not very well! Nor could we say therefore, the British did or did not come from the patriarch Israel.

As a matter of fact, Mr. Forbes must know these things count little or nothing for or against our great problem.

There are universal truths and customs common to all

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peoples, and are of little use in selecting one race from among another or from many peoples, all having the same or similar characteristics, such as fortune-telling by one or more means.

36TH: Mr. Forbes refers to the Scyths, who were said by Herodotus to have been a "superior people"—"the noblest and most just of all the people occupying the Thracian peninsular."

He seems to refuse belief in Herodotus for some reason not given. Having given the quotation, he then says: "Herodotus had not been in Scythia." This sounds strange. Mr. Forbes has not been in Scythia, therefore—what? Herodotus was not in Scythia, therefore—what?

Must I go to Scythia or Denmark to give "authentic history" concerning these countries? Must he? Must all historians? It would seem that Mr. Forbes tries to throw doubt on the veracity of Herodotus, who deals with the Scyths, our ancestors, to their and our historic advantage. And this while he objects to the assertion that we have come from the Scyths.

Just smite the Scyths, hip and thigh, if any good be said of them! Smite the "Father of History," Herodotus, if he should dare say a word favourable to the Scyths who are claimed to be the ancestors of the British Island Israelites!

Smite any and all writers who would dare trace our forefathers from their forefathers, and especially if there be any praise given them by said writers.

But do not smite Tacitus, who tells us that the Germans were civilized, moral, chaste, highly cultured angels in their forest wilds. Bless the Germans of ancient days and smite the Scyths, Goths, Britons, Angles, Saxons, Danes, &c.

Bless the enemy and curse our kith and kin! Tacitus *may have* seen high-class early cultured Germans. The world war revealed the true culture of the Germans of modern times. It seems very plain that the British Islanders of to-day are not the *children of the Hunnic Germans of to-day*. And true history says the Germans never were the ancestors of the British Islanders. However, many, named Germans, *who were not the ancestors of the modern Germans*, did come from the German forests to the British Isles and were our ancestors in part.

It is historic and also logical that the peoples of the great forests of Central Europe, including Germany, intermingled, even if of differing races. In all probability these tribal peoples were greatly mixed in passing from west and north-west Asia into and across Europe. Good scholars, including some of the Germans, say the Philistines, Phœnicians, Moabites, Ammonites, Edomites, Assyrians, Syrians and Israelites, including a goodly portion of the Jews, passed from Asia into Europe. This came from the terrific pressure of Asiatic wars, including those of Chaldea, Assyria, Syria, Persia and Greece in the time of Alexander. The Parthians, a powerful kingdom of 500 years' duration, the Romans, Goths and Scyths intensified these tribal and national movements into Europe.

In the midst of all these migrations and confusing cross-currents of tribal and national strife there emerged many results, of which we have a very limited knowledge in some cases and a fuller knowledge in others.

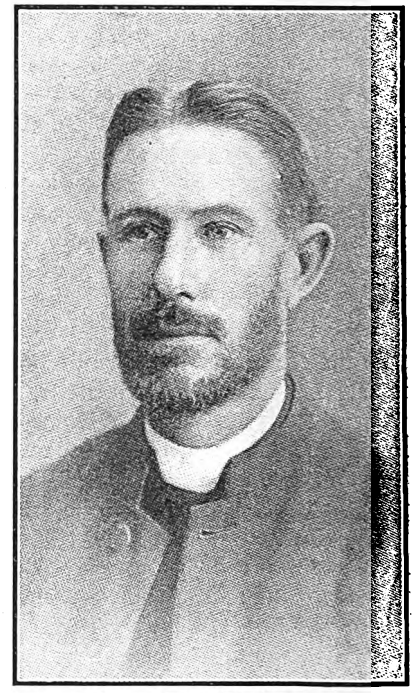
This statement applies to all our writers, of course more fully to some than to others. All true historians readily acknowledge their limits, and inability to get and give the countless details of tribes, sub-tribes, groups and important leaders who had much to do in upbuilding or downtearing nations, and making *true history*, much of which never was written at the time and therefore only guessed at by future writers.

THE CRUCIFIXION OF CHRISTIANITY—II.

By the Rev. John Blacket (of Australia).

Author of "Not Left Without Witness, or Divine Truth in the Light of Reason and Revelation"; "The Manifestation of Antichrist"; "Social Diseases and Suggested Remedies"; "The History of South Australia," with an Introduction by the Right Hon. Sir Samuel Way, Bart., late Chief Justice and Lieut.-Governor of South Australia.

MODERNISM AND THE RULE OF FAITH IN THE APOSTOLIC CHURCH.



Rev. John Blacket.

In tracing the continuity of the *Form of Sound Words*, of which St. Paul speaks, or the *Rule of Faith*, in defence of which Paul laid down his life, we come to Irenæus, Bishop of Lyons. His connection with the Apostolic Age is beyond all question. Irenæus was the disciple of Polycarp, and Polycarp was the disciple of St. John, and was associated with others who had seen and known the Apostles. He was also the successor of the aged Bishop Pothinus, of Lyons, who suffered martyrdom. In his work "Against Heresies," Irenæus likens the Apostles to a rich man, depositing his money in a bank, "copiously committing to the Church the Oracles of God," so that "every man could have access to the Water of Life" . . . "We have learned," Irenæus says, "from none other the plan of our salvation than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our Faith."

We must further specially note that the witness to the *Rule of Faith*, or *The Enactments of the Apostles*, as Ignatius terms them, was universal. Irenæus says: "The Church, having received the preaching, and the faith, although scattered throughout the whole world, yet, as if occupying but one house,

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carefully preserves it, just as if she had one soul, and one and the same heart. . . She proclaimed and taught the truth, and handed it down, with perfect harmony, as if she possessed only one mouth." Irenæus goes on to affirm that "although the languages of the world differed, the *Rule of Faith* was one and the same."

THE ASPIRATION OF MODERNISM.

For a moment we will review the position. We have seen that there was a "Sacred Deposit," carefully guarded and treasured by the Church in the Apostolic and sub-Apostolic Age—universally so—a deposit so transcending the creative genius of man, so marvellously adapted to innate spiritual needs, so illuminating to the mind, and inspiring to the soul that in its interests men were (as St. Paul says) willing to be "doomed to death" (1 Cor. iv, 9). "Even unto this present hour," he says, "we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place. We are made as the filth of the world—the off-scouring of all things" (1 Cor. iv, 11-13), all for "the excellency of the knowledge of Jesus Christ" (Phil. iii, 8).

Under the plea that "the Christian Faith needs reconstruction" it is "*the Sacred Deposit*," to which we have given so much consideration, that Modernists would transform, or even set aside. What the Apostles and the Apostolic Fathers so much feared in relation to the treasure which they so carefully guarded was that it might suffer at the hands of some who should have faithfully guarded and upheld it. That fear, in my judgment, is being realized to-day. Our Lord "is being wounded in the house of His friends." This is no mere assumption, as we shall proceed to note, but a well-authenticated fact.

There seems to be a subtle, cryptic influence at work within the Christian Church to-day (shall I say the transformation of the Power that makes for darkness into an angel of light) (2 Cor. xi, 14), the tendency of which is to undermine the foundations of the Christian Faith. In the publications and addresses of some of the prominent teachers and preachers of the Christian Church to-day there is a gradual and sometimes almost imperceptible whittling away of the Deity of our Lord. The Rev. R. J. Campbell, M.A., D.D., has called attention to this. In one of his sermons in "The Christian World Pulpit" he says: "Another marked tendency of our time is the tendency to distinguish sharply between Christ and God . . . It is a curious—almost a paradoxical development—that alongside of an intensified interest in the earthly Personality of Jesus there goes a certain unwillingness to credit Him with any superhuman attributes . . . The humanity of Christ is being emphasized as never before . . . Jesus is being studied and presented as a supremely great man—a man of shining spiritual genius—but still a man and nothing more."

To me it is a matter of great regret that a good and gifted man as Dr. W. B. Selbie is should unnecessarily detract from the supreme Divinity of our Lord. In *The Christian World* (London) for January 23rd, 1930, the doctor has an article on "The Modern View of the Person of Christ." The article is prompted by a question put to him by a correspondent. The request of the correspondent is that the doctor "will explain the modern position with regard to the Person of Jesus Christ." "If we discard" (the correspondent says) "some of the old terminology, and some of the beliefs which were once regarded as fundamental, what have we to put in their place?" The doctor's reply is: "I would say that we do well to rest our belief in the uniqueness of Jesus on moral and spiritual grounds rather than on the metaphysical and supernatural considerations which influenced the thought of the ancient world. . . It is better, I think, to conceive the relationship of Jesus Christ with God in this way—through His own experience—than to regard it as derived from oneness of essence with God. . . The supremacy of the manhood of Jesus Christ is seen in His moral and spiritual qualities and attitude. . . On the spiritual side we find in Jesus Christ a depth of religious insight—an assurance and illumination of faith—which are altogether *sui generis*, and justify us in ascribing to Him a unique position among the religious leaders of mankind." I pause for a moment to ask: Is this all that we can say for our Lord that "He has a unique position among the religious teachers of mankind?" In contrast to this let me quote Professor James Denney. In that very fine work of his, "Jesus and the Gospel," on page 29, he says:

"It is not putting it too strongly to say that He (Jesus) had for Paul the religious value of God. To suppose that Paul could have classed Him, and put Him in a series along with other great men who have contributed to the spiritual elevation of the race is to deride his (Paul's) sincerity and passion. In the religion of the Apostle, Jesus held a place which no human being could share. He is the Alpha and Omega, the beginning and the end, the first and the last."

Two or three weeks before giving the above deliverance in replying to another correspondent who questioned the Virgin Birth and the Physical Resurrection of our Lord, Dr. Selbie said: "I do not think that Christianity depends upon belief in either the Virgin Birth or the Physical Resurrection and Ascension of Jesus Christ. These represent very natural attempts to explain to contemporaries the mystery of the Person of Jesus, but they do not speak in the same terms to us to-day, and may be discarded without any real loss to our faith in Jesus Christ as Teacher, Redeemer and Lord." Is this really so? In another communication to *The Christian World* (London), Dr. Selbie says: "He regarded the doctrine of the Virgin Birth as a degradation to the whole conception of the Incarnation." It is teaching of this kind, in my judgment, that is undermining the very foundations of the Christian Faith, and lies at the basis of the unrest, uncertainty and spiritual indifference and abandonment of the age in which we live.

From Dr. Selbie I pass on to Dr. C. J. Cadoux, one of the Professors of the Yorkshire United Independent College for the training of students for the Congregational Ministry. In his "Guidance of Jesus for To-day" the doctor sits in judgment upon the Creeds. He lays down the principle "that the men who drew them up had no more ability to frame infallible doctrinal statements than any other set of sincere and intelligent followers of Jesus of those times" (page 46). Is this absolutely so? Is Dr. Cadoux really in a position to speak in this *ex cathedra* way? "Who hath known the mind of the

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Lord? or who hath been His counsellor?" (Rom. xi, 34). How does Dr. Cadoux know that his statement is true? Has some special revelation been made to him of the operations of the eternal God Whose "judgments are unsearchable, and Whose ways are past finding out"? We cannot lay down the lines along which the Spirit of God will operate as the doctor apparently has done. Why should not the Church be specially, yea, infallibly guided in times of special and extraordinary need? The doctor calls into question the dual nature of our Lord as expressed in the Creeds; but the dual nature of our Lord was an article of faith long before the formulation of the historic Creeds. With what a "momentous" passage the Epistle to the Romans opens: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He promised afore by His prophets in the Holy Scriptures, concerning His Son, Who was born of the seed of David according to the flesh; Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. i, 1-4, R.V.). The Pauline testimony to the Person of our Lord was the testimony of the Church in the Apostolic Age. In Polycarp's Epistle the dual nature of our Lord is clearly asserted, and of him Irenæus has said: That "he was instructed by Apostles," and "had conversed with many who had seen Christ." In his Epistle Polycarp says: "Whosoever does not confess that Jesus Christ has come in the flesh is antichrist." Then, turning from the humanity of our Lord to His divinity further on in his Epistle, he exclaims: "But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, Who is the Son of God, and our everlasting High Priest, build you up in faith and truth." Ignatius, closely associated with the Apostolic Age, in the most unmistakable terms speaks of Jesus Christ as God—"*God existing in flesh.*" Speaking of our Lord the author of the Epistle to Diognetus (a relic of the Apostolic Age) says: "Truly God Himself . . . has sent from Heaven, and placed among men the truth, and the Holy and Incomprehensible Word, and has firmly established Him in their hearts. He did not . . . send to men any servant, or angel, or ruler . . . or one of those to whom the government of things in the heavens has been entrusted, but the very Creator and Fashioner of all things, by Whom He made the heavens . . . As a king sends his son . . . so sent He Him." The dual nature of our Lord (shrouded in mystery though it is and must be) was an article of faith in the Apostolic Church before the formulation of the historic Creeds.

In his "tendency" to eliminate the supernatural in the Person of our Lord, Dr. Cadoux calls into question His absolute sinlessness. Let me quote his exact words. He says: "Apologists for the Creeds confidently assert that Jesus was sinless in the most absolute sense despite that we know too little of His life, or of the psychology of sin, to be able to insist dogmatically on sweeping conclusions in regard to such a point, and to build doctrines upon them."—"The Guidance of Jesus for To-day," p. 47.

The elimination of the supernatural in the life of our Lord by some Modernists within the pale of the Church may well lead those who still believe that He was "God manifest in the flesh" to exclaim: "They have taken away the Lord, and we know not where they have laid Him" (John xx, 2). "We know not where they have laid Him!" That is the tragic aspect of the position.

Turning from the two eminent authorities with whom we have been dealing we come to the Chairman of the "Congregational Union of England and Wales," the Rev. T. Rhondda Williams. In his published address in 1929, as Chairman of the Union, Mr. Williams said:

"I have maintained, for at least thirty-five years, that the framework of the old theology has gone to pieces, and I feel quite sure that whatever the religion of the future will be it will not be traditional Christianity, that is, as a system of doctrine, though many valuable things in the tradition will of course be preserved. Indeed, traditional Christianity has already ceased to be the religion of a good many of our Churches, and of a larger number of our ministers."

The "giving up of Traditional Christianity," or "Doctrinal Christianity," which Mr. Williams favours, and which he says "has ceased to be the religion of a good many Congregational Churches and ministers," is the giving up of that *Rule of Faith* to a very large extent that we have so fully considered in the opening paragraphs of this chapter. With this "momentous" renunciation we shall in the next chapter deal. It is indeed the "Crucifixion of Christianity"—the disintegration and dissipation of the Christian Faith.

THE COMING REVIVAL AND ITS EXTENT.

By G. A. Robison.

"ALL ISRAEL SHALL BE SAVED."

"*Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.*"—Rom. 11, 25-26.

In these words, "All Israel shall be saved," we have the extent and certainty of the coming Revival.

Let us glance first at the extent.

"All Israel shall be saved." Had the words been "Israel shall be saved," the two great peoples, Ephraim and Manasseh, would have been specially designated, as the name ISRAEL was willed exclusively to Joseph's two sons by Jacob in his inspired blessing. "The Angel which redeemed me from all evil, bless the lads; and let *my name* be named on *them*" (Gen. xlviii, 16). And so it was that, after the division of the Twelve Tribes into two kingdoms, those of the Ten Tribes were named Israel, after the name put on Joseph's two sons of whom Jacob said, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" (Gen. xlviii, 20). They were collectively termed "The House of Israel," "Children of Israel," "Kingdom of Israel," so long as they dwelt in the land.

But when through their idolatry they were divorced from the Covenant, sent into captivity, and afterwards made to wander to their settled home, they are addressed by the Holy Spirit through Isaiah the prophet as "Jacob and Israel." They are now in isles or coast lands of the North and West, and although addressed in almost similar terms, there is always a higher position of privilege for "Israel," as: "Fear not, thou *worm* Jacob, and ye *men* of Israel" (Isa. xli, 14). "The

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Lord sent a word into Jacob, and it hath lighted upon Israel" (Isa. ix, 8). In all, over seventy times in the Scriptures, beginning with the prophecies of Balaam, this distinction is made, clearly pointing to peoples of similar origin, yet of distinct destiny, together forming one servant people for God to use in the latter days.

In Isa. xlix, 6, the fact that the term "Jacob" is used to cover the tribes other than "Israel"—the Birthright Brothers—is made quite clear: addressing the Messiah, "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: I will also give Thee for a light to the Gentiles (or nations), that Thou mayest be My Salvation unto the end of the earth."

Here the term "Jacob" covers "tribes," and is contrasted with the "preserved of Israel." What a beautiful term to denote the manifold deliverance Israel has received from her God! The Spanish Armada and Napoleon's frustrated efforts spring to our minds. Therefore the promise "Israel shall be saved" would have meant the Revival of these two great nations, the British Empire and U.S.A. But the word is "ALL Israel shall be saved," and recalls the fact that after the separation in Jeroboam's day, "ALL Israel" did this, and "ALL Israel" did that (as see 1 Kings xii, 18-20, and many other places), the term is definitely employed to cover the whole Ten Tribes—in these days, Ten Nations. Our Lord is to be King of kings and Lord of lords (ten kings or ten lords at least), and He said to His disciples they were at His Coming "to sit on twelve Thrones judging the Twelve Tribes of Israel"—clearly telling us thus that each Tribe will have developed into a Nation by the time of His appearing, as only a nation can have a throne for a "king" or a "lord" (president).

So the Revival that is coming will include all these Twelve nations and their dependencies and colonies—truly "world-wide"! When addressing the Jews, who were about to be separated from the family Olive Tree—our Lord's parables mentioned the ten servants who were to reckon with Him at His return in respect of pounds, talents, and oil in lamps, etc. These ten servants are obviously the rest of the family—individual nations which possess "thrones." To them a pound was entrusted—each to trade with, till his Lord's return. Christianity was the "pound." This parable has had a first fulfilment in our own day. In the reckoning after the Great War, the servant that gained ten pounds has been revealed as Grea Britain, with her ten great possessions in the earth. The U.S.A. follows with five extra portions. While Germany, in whose land the Reformation began, through Higher (?) Criticism, buried his pound in the earth. His pound—all his possessions—have been mandated to Great Britain, and all we hear of the other seven servants is the chorus "But Lord, he hath ten pounds."

Through the parable of the Ten Virgins the spiritual state of these ten nations in Europe is revealed. The Reformation was the midnight cry that woke all Europe from its "dark ages," and brought the first grey dawn of recovered truth, in justification by faith, to the whole ten. Five of these preserve the oil of the Holy Spirit, and five allow the recovered truth to be consumed; consequently these five will be shut out of the marriage feast—though apparently not for ever, for they do afterwards seek and obtain the oil; and the words, "I know you not," is not the dread "I never knew you—Depart."

Western Europe was the place into which the great host of Israel poured, and never retreated. God's promise to His people, "Every place that the sole of your foot shall tread shall be yours," holds good for this, as for every other land. In Hos. ii, Ezek. xxxiv, Rev. xii, it is called "the Wilderness"; by Isaiah "the Isles," or "Coastlands," of "North" and "West."

Ephraim passed over by many lands into his special inheritance, and became "the preserved of Israel," while the rest was occupied by his less favoured brethren, "the Tribes of Jacob."

But the Lord hath redeemed His people, the Tribes of Jacob and Joseph (Ps. lxxvii, 15), hence all the gracious promises of Revival, after their long term of punishment was over.

The terms of the new Covenant include a new heart, new Spirit, and the putting of His Spirit within—and of these blessings, besides many others, He says, "I will yet for this be enquired of by the House of Israel, to do it for them" (Ezek. xxxvi, 37). Here is a distinct prophecy—that the nations of the House of Israel will ask God with all their hearts and He will do it for them. He promises, "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). "I will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look unto Me whom they have pierced" (Zech. xii, 10, R.V.). "Neither will I hide My face any more from them, for I have poured out My Spirit upon the House of Israel, saith the Lord God" (Ezek. xxxix, 29).

Therefore the Revival that is coming is to be the work of God upon His people, and will come about through the marvels that He is about to do for His people in the coming time of trouble. These Salvations will open the eyes of the peoples and they shall *know* their God at least (see the 39th chapter of Ezek.), and they shall all be saved.

"All Israel shall be saved,"—for "There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob; for this is My Covenant unto them, when I shall take away their sins" (Rom. 11, 26-27).

QUESTIONS ANSWERED.

By GEORGE R. GAIR.

1. Could you explain why the Swedes and North-Western Germans have long-heads as the British people?

2. How is it that the Dutch, whilst not being in the "Isles of the West," and not under the same monarchy as the British, whom you consider to be Israel, have a cephalic index different from the Belgians, the Northern and Southern Germans on the one hand, and yet approximates fairly closely to the British on the other?

3. Can you explain how it is that the skulls of the Danes of the 11th and 12th centuries A.D. are not, as the Anglo Saxons and Modern Scots, viz., long-headed, but are definitely

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"round-headed"? We know the Danes and Saxons were of the same race originally, at least according to all orthodox history. Yet from anthropology it is a fixed law that there is no definite relationship between races of different head-type. This is a point obviously upon which we require some little revision of our position.

4. British-Israel writers and speakers often disclaim against relationship with the Germans. Could you advance a scientific explanation of your position in view of the similarity in craniological type to be noted in parts of Germany to British?

5. It is evident to any history student that Iberian and Nordic elements are contending in Wales to-day. The same might be said, perhaps even in a less degree, of Southern Ireland. Can these elements be explained with regard to their descent from either Stone, Bronze or Iron Age peoples?

The following is the reply:—

"The questions involved are of a very difficult scientific nature.

"Owing to the fact that the answers contained herein are for the reading of the general public, and having full regard for the patience of the reader, the length of the insertion allowed in the journal, and also the limited time at my own disposal, I have made my replies as brief as I possibly could. For the same reason I have eliminated all demonstrations as far as possible and all technicalities. Should proofs of any particular phases be required at any time, I shall be only too pleased to supply them, and to enter into further details which space will not permit here at the present time.

"1. Prehistoric Europe was peopled, in the South, by the dolichocephalous (long-headed) 'Mediterranean,' or 'Eurafrican,' types. (Somewhat similar to the modern Maltese, and akin to some of your writers' 'Canaanites.') Central Europe was occupied by a later race of a purely brachycephalic (round-headed) type; whilst the Northern parts of the Continent were settled by Neolithic (Late Stone Age) dolichocephalous races. These three types are still to be found in Europe to-day. The so-called Latin Nations are very largely 'Mediterraneans,' the Slavonic peoples, the Central Germans and French are of a Brachycephalic type, whilst the other Germans and Scandinavians are of a Neolithic or long-headed variety.

"The present Teutonic peoples contain a large inception of the original Neolithic-dolichocephalous blood, and this is especially true of the Swedes and North-Western Germans, who are recognized, by practically all modern authorities, as the direct descendants of the prehistoric inhabitants of Northern Europe. These peoples fall into the purely dolichocephalic group. The British on the other hand are in the sub-dolichocephalic section, and are indeed on the borders of this verging upon the mesaticephalic division (and are even placed in this by some). This immediately makes it clear that there is a great gulf between the Continental and British 'Nordics.' That the British head-type has been fairly constant for the last two to three thousand years seems more than evident upon an examination of skulls of Late Bronze and all the Iron Ages. (This could be demonstrated, if necessary, but space will not permit such here.) This makes it evident that from prehistoric times onwards no relationship has existed between North-Western German and Swedish peoples and the British.

"Very briefly we have examined the negative evidence in regard to the difference in the skulls of the respective races which shows the lack of real relationship between the peoples dealt with. Now we can go forward and explain the reason why certain characteristics in head-type are comparatively similar.

"The Caucasic (white) race at a very early period began to split into tribal divisions which in time resulted in the evolution of head-types into the various sections in which they exist to-day, and which divisions present racial features constituting 'types.' Two outstanding classes were the long-heads and the broad-heads. From the former came the so-called Nordic, Aryan, Indo-European or 'Indo-German' variety. This latter is a very large section of humanity, comprising races from the British Isles to India. The relationship existing within this Indo-European group is only of a very loose character, and each division only claims descent from one common long-head ancestral type. This descent from a common ancestor, however, no more justifies speaking of all the Indo-European races as one, any more than speaking of the black, yellow and white stocks as one because they did originally descend from a common type, at a very remote period.

"The outstanding characteristics of the Indo-Europeans exist in an underlying common linguistic structure, inclination towards fairness in complexion, and more or less long-headedness in crania. The British and Scandinavians are thus in the same general group, both having long-heads, although of different varieties. The relationship existing is only in having a common ancestry more than 4,000 years ago, and no relationship has yet been proved within the historic period. (Surely after more than four thousand years of separation you cannot speak of races as being related; especially is this so when we find some are even beginning to quibble about our relationship to the Americans, and that separation only took place 150 years ago.)

"These brief statements make it clear that sufficient variation exists between Nordics in Britain and on the Continent to prove comparative relativity does not exist within the historic era, and the reason for a slight similarity in type is due to the fact that thousands of years ago the British race was nearer related to the North-Western than to the Southern Europeans. This justifies us in putting them into the same general 'world' category, but certainly does not permit us putting them together as 'one race,' which is often done in ignorance of the real ethnological position.

"2. The Dutch are largely Teutonic. We have already seen that very little relationship exists between the Teutonics and British, the one being Neolithic and the other Hallstatt peoples. It must be borne in mind that certain mixtures of races will produce certain ethnic characteristics, and these may be either 'mixtures,' or 'blends.' The worst that can be said for the British is that they are a 'blended' race. That is, that they might have foreign blood, but if so, it has been absorbed and has not materially subverted the type. This cannot be said for most of the European peoples. In this respect we must place the Dutch under the 'mixed' classifica-

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tion. That is easily seen when we remember that the Dutch people are compounded from Alpines (round-headed Batavians), Iberians (long-headed so-called 'Celts'), and Continental Nordics (long-headed Teutons). Therefore it is reasonable to expect the possibility of such mixed races as the Dutch and Belgians producing in time types fairly similar to other fixed existing types which have been produced by thousands of years of particular blendings, creation and evolution. This is more and more emphasized when we make an approximate calculation in cephalic indices (*i.e.*, head shape measurements tabulated by a certain index for the classification of crania in craniological statistics). The Alpine and Iberian populations were about the earliest inhabitants of Holland. We know that the index of the former was about 84 and that of the latter 72. If we allow for a mingling together and assimilation of these races into one mixed stock an index somewhere about 78 would be produced in course of time. On top of these stocks came the Teutons, who had roughly an index of 73. The mean of these would have produced a modern Dutch race of approximately 75.5 cephalic index, which figure is arrived at by purely scientific calculation built upon known data. Now modern examination shows that the Dutch average actually works out at 75.3. An error (and remember we are dealing with calculations concerning intermarriage ranging over at least three thousand years) of only .2. Therefore the evidence is complete. The British have a blended type which has been constant for many years more or less, whereas the Dutch compounded from opposite types have by the very fact of their wide mixing produced almost within historic times a type comparatively similar to the British, yet as an examination of the indices show they are of a distinct origin. This accounts for their not being in the 'Isles of the West.'

"3. The Danes of about the 12th century A.D. were the direct ancestors of the present Danes. These latter are still largely brachycephalous (round-headed), and so were their ancestors. That relationship cannot exist between British Nordics and the Danes on this score alone is evident. On the other hand, the early Danes were directly related to the Great Gothic stock which at one time inhabited Zeeland, Jutland, Scania, Southern Norway, and part of Schleswig and Holstein. This stock found its way under various denominations of Saxon, Angle, Jute, Norse and Dane into this country. The nations to-day descended from these peoples are sub-dolichocephalic with a tendency towards the mesaticephalic type (this may be due to cultural reasons). Therefore the ancient Danes must have been of a somewhat similar type. Hence the later and modern Danes from about the 12th century onwards are of a different stock which must have gradually expelled and supplanted the original Danish Vikings. This viewpoint can bear examination upon archæological and historical grounds as well as ethnological.

"4. From the standpoint of ethnology one is justified in denying relationship between the Germans and British. The reason for some similarities in head shape between certain groups of Germans and the British can be easily accounted for in a similar manner as already done in the case of the Dutch. A craniological chart of Europe would clearly explain this question. From Central Europe there runs a broad strip of Alpines (round-heads) across Europe into France. The tendency is for the Alpine population to increase quickly and for the Teutonic and British to increase less quickly and in some cases to decrease. (This is particularly true of the real Teutons, who are gradually disappearing.) An Alpinization of Germany has been in operation for the last three hundred years. This has led to the forming of decidedly mixed racial types and many blurred boundaries of races. An intermediate type has been set up in process of time—the mesocephalic—with an index from 78 to 80. Further, where the mesocephalics (or mixed Alpines and Teutons) have mixed with the more or less pure Teutons, a modification of the Teuton type has resulted. This has formed a mixed or blended Teutonic type which is, as a consequence, of a cephalic index anywhere from 75 to 80. (Examples of the difference of type are realized when we remember the Hanoverians are 76 to 77, Hessians 79 to 80, and the Thüringenians are 77, and the Bavarians and Swabians about 80, cephalic index, etc.) Thus the fact that *certain* German groups neither possess pure Alpine cranial characteristics nor pure Teutonic ones, but rather approximate to the British, does not prove any connection between these communities and the people of these islands, but is simply a result of a mixing of Teuton and Alpine in certain proportions to breed this particular type.

"5. Speaking generally, it might be said with emphasis that the British is a pure race. However, it is undoubtedly and unfortunately true that there are foreign elements in parts of the British Islands which pass under the British name. These are to some extent along the western coasts. Thus we find that there are large Mediterranean elements in Ireland, also a strong inception of a similar Iberian type in many parts of Wales, in Southern Lancashire and along the Clyde where these peoples have settled after immigrating from Ireland or Wales. These people are undoubtedly nearer related to the modern 'Semitic' type (not necessarily Shemitic or Ancient Israelitish) than to the Scots and English and the Nordic elements in Wales and Ireland. (The Nordic Welsh and Irish are to be found in the upper rather than in the lower classes: however, this is only a very general rule.) The Non-Nordics are the descendants of Neolithic Races of Britain. The Nordics or Aryans of Britain are Iron Age Peoples. The Bronze Age Peoples were round-headed in the main, and are not to be found here to-day, which shows that they were exterminated by the invading Nordics about 1000 B.C. or else were absorbed into the Iberian populations when expelled from the eastern and central mainlands and islands of Britain.

"Thus, in conclusion, the dark swarthy low-statured people of the West tend towards the Neolithic or Stone Age type, whilst the taller non-swarthy types are pure Nordics and Iberians."

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WEEK BY WEEK.

By A. R. H.

SOME people think that because GOD reigns, there is no need for individual effort and activity. "GOD is in His heaven; all is well with the world," say they; and they remain content to fold their arms in philosophical complacency.

But this attitude is profoundly delusive. True, the MOST HIGH GOD ruleth in the kingdom of men. And in the knowledge of His overruling we may gain content of mind.

But Man is the mechanism through which the LORD of all the earth effects His purposes. The individual is the agent through whom the MOST HIGH GOD makes felt His power.

It is not (as some imagine) that GOD *needs* man for His work in the world, which, *without* man's aid He could *not* accomplish. This conception is as seriously erroneous as its opposite.

GOD is *not* dependent upon the human factor in the least. Without our aid He did us make and *without* our aid He can continue His work. But He has declared that He *will* use man *as the instrument of* His redemptive activity in creation.*

There is a distinction with a difference here. And the distinction emphasizes the fact that the effort and activity of man are of supreme importance.

This becomes more apparent still when we study the special function of the ISRAEL PEOPLE as revealed within the pages of the BIBLE. Here the PEOPLE of ISRAEL-BRITAIN are called upon to become "A SELECT RACE, A Royal Priesthood, A HOLY NATION, A PEOPLE FOR ACTION."†

If we are GOD'S chosen people it is not because *we* have made the choice to serve GOD. GOD has chosen *us* to serve Him.‡ GOD is using us, as a NATION, in spite of ourselves. By virtue of *the national redemption*§ He inspires our national activities. So it is true to say that in studying the achievements of GOD'S BRITH-ISH PEOPLE we are studying the acts of GOD. For the finger of GOD in modern British history is as clearly evident as ever it was in the history of ancient ISRAEL.

Men of action who never make mistakes never make anything. The British people have done their best in their rôle as an active people. Through blunders, mistakes, rebellions and discouragements they have plodded blindly on their way. Under the good hand of GOD they have been led, in spite of their imperfections, steadily on toward the destined goal.

This is the dilemma in which the foreign observer finds himself when studying the history of our national progress. Always he finds a mixture in the motives animating our people in all their greatest movements and developments. He finds the BRITISH NATION little less guilty of all the sins and failings of other nations. And yet behind all, a great light shines. Moreover, in the ultimate result there always seems to emerge some great fact or event of spiritual value and significance.

It is illuminating to watch Dibelius[1] trying to grope his way amidst the maze of motives and mixture of influences which he finds inspiring England's rise to power.

Dibelius begins on solid ground. "England's rise to world-dominion, viewed externally, proceeded along two different lines," he says. According to the author these two lines were (1) The Balance of Power, and (2) "An extremely clever manipulation of idealistic feelings" which has proved to be "nearly as successful as the use of force."

The first line of action, "foreshadowed by HENRY VIII and ELIZABETH, set as its object the Balance of Power. This assumes such a grouping among the powers of EUROPE that ENGLAND, remaining outside both groups, is always in a position to give a casting vote. The main assets of English policy are, first, the existence of a certain sympathy for ENGLAND at least in some circles in every European capital; second, England's wealth, through which it can invariably purchase and subsidize allies; third, its fleet, *based on a practically unassailable geographical position.*"

These points are interesting and worth looking into further. First as to English influence in other countries. "Whence does England derive the influence that enables it to maintain an English party in practically every country?" asks Dibelius. "Of course there is the Almighty Pound Sterling, and the more Oriental the country the more effective is its influence. *But it is least of all the powers which make influence. England has always possessed a skill superior to that of any other country to direct economic and intellectual forces. Influence may mean decisive power in great historical moments.*"

This is a striking testimony from a GERMAN. And as we shall see later, *England's influence in foreign countries depends upon the moral and spiritual appeal which her ideals make to the serious-minded minority which is to be found in every nation.*

Let us deal with the second point at issue; England's wealth. There are many religious-minded people who shy at the very idea of material prosperity having a spiritual value. But wealth is an essential instrument in the establishment and maintenance of the KINGDOM. Our national wealth is GOD-given, as it is written: "Remember the LORD thy GOD; *for it is He that giveth thee power to get wealth, that He may* ESTABLISH HIS COVENANT[2] which He sware unto thy fathers . . . . ."

Without our wealth how could we have built a NAVY? The NAVY has been the Kingdom's sure defence and shield. Dibelius pays the NAVY a glowing tribute: "It was under CROMWELL that it first appears as an instrument of world power. It played a great part in the overthrow of NAPOLEON, by cutting FRANCE off from the sea. Finally, in the WORLD WAR—again, as at the time of the ARMADA, at the most modest cost—*it decided everything.*"[3]

That GOD'S PEOPLE, dwelling in the ISLES of the SEA,[3] were to develop economic as well as spiritual interests is evident from the Scriptures. ISAIAH speaks of ISRAEL-BRITAIN "establishing the earth and inheriting desolate heritages." Colonization and Empire-building costs money.

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* Gen. iii, 15 and Gen. xii, 2-3.

† 1 Peter ii, 9. Ferrar Fenton.

‡ Cf. Deut. vii, 6 with John xv, 16.

§ See article entitled "National Redemption" in the NATIONAL MESSAGE, issues dated May 17th and 24th, 1930.

[1] Herr Dibelius, Professor of English in the University of Berlin, has written a book on England. We commenced our review of this book in last week's "Week by Week" article.

[2] Cf. Isa. xlix, 8.

[3] Israel-Britain's sea power is referred to in Psalm lxxxix, 25:—"I will set his hand also in the Sea and his right hand in the rivers."

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EZEKIEL refers to the PEOPLE of ISRAEL-BRITAIN as

THE MERCHANTS OF TARSHISH,[4]

a designation strangely similar to Napoleon's epithet: "a nation of shopkeepers."

ISRAEL-BRITAIN has had to establish her own independence in competiton with other nations. At first, Dibelius is inclined to see only a Machiavellian cunning behind the fact that England's economic position has been won *without* resort to open warfare.

"England's rise to world-dominion cost her *relatively few wars*," he writes. England's "legendary pacific character is based solely upon the fact that *it never went in for arming to the teeth* like PRUSSIA or RUSSIA, but always contrived to keep almost *the whole of its population peacefully at work*. This made the world forget that practically every war between 1700 and 1918 ended with

A VICTORY FOR BRITAIN,

which in most cases was *not* the power which had done most of the fighting. This policy of setting others to work is one of the old secrets of Cabinet policy. It is a method recommended by so rare a humanist as Sir Thomas More in his *Utopia*."

It is not for us to say what the correct judgment should be regarding these matters. The judgment of nations is reserved for a greater tribunal. And we can rest assured the JUDGE of all the earth will judge aright. It would be presumptuous for mere man to attempt a detailed forecast of such judgment.

But there is something about Dibelius' testimony regarding Britain's victories which inevitably reminds us of Moses' prophecy[5]:—

"Blest ISRAEL! Who is like you?
A VICTOR RACE for JEHOVAH—
Your shield, your help, and your sword!
You shall grow and subdue your foes,
And advance on their hills like a road."

If we keep in mind the testimony of the Scriptures, to the fact that ISRAEL-BRITAIN is a victor race to JEHOVAH, whilst we continue our study, Dibelius' criticism becomes all the more illuminating. For after doing his best to paint Britain's actions in as malevolent a colour as possible, he finally has to admit "the fact remains that BRITAIN is

THE SOLITARY GREAT POWER

which has never injured the vital interest of another European People by annexation: and it is a fact of immeasurable moral effect in a period dominated by the principle of nationality."

And now, taking up the second of the lines along which England's rise to world-dominion has proceeded, Dibelius writes: "But even more important than all economic influence has been England's rôle as

CHAMPION OF SPIRITUAL MOVEMENTS

in the world. Under the purely humane inspiration of Wilberforce and Clarkson it eradicated slavery everywhere.[6] *Throughout the world, England is the political ally of every great religious force.*

"The world's Holy Places are almost all under British protection: JERUSALEM, CONSTANTINOPLE, the GANGES, MECCA and MEDINA, Kerbela and Nedschef. BRITAIN is not only one of the greatest Protestant Powers, it is at the same time the

GREATEST OF ISLAMIC POWERS.

"When the movement for International peace was launched by the Czar's invitation to the first Hague Conference, in 1899, BRITAIN, *alone among the European Powers*, recognized the realist significance of a movement that, Utopian as it might appear at the moment, nevertheless corresponded to the actual necessities of the time, and speedily took the lead into its own hands.

"Wherever any International question arises, whether inside the PROTESTANT CHURCHES (the Evangelical Alliance was founded by England in 1846), the Labour movement, the Women's question, the War on Alcohol, the Youth movement or the Mission Field—ENGLAND will be behind it, sympathetic, disinterested, but, all the time, carefully and skilfully gathering up any political by-products that it may yield.

"The whole of this

INTERNATIONAL SPIRITUAL PROPAGANDA

is apt to be completely misunderstood on the CONTINENT: Non-English nations are apt to see in it nothing but Machiavellian cunning harnessing the world's idealism to England's triumphal car. Such a judgment overlooks the fact that purely idealistic movements, rare in the world we live in, are only too constantly forced to make terms, and very unexhilarating terms at that, with the world's political, economic and egotistic forces. *No great idealistic, ethical, national or religious movement can remain long in complete isolation from the economic and political struggle of humanity.*

"*Great idealists who had no cunning side motives generally initiated England's humanitarian campaigns, whether for the emancipation of the slave or the assistance of this or that persecuted race or people.* But the forces they released were very often employed by British statesmen to serve British political ends. *English policy has never been infected by that myth of*

A MATERIALISTIC AGE

which sees political events as mere struggles for food and shelter. *On the contrary, it has shown quite incomparable intelligence in appreciating the mighty force of the movement of ideas and using them for political purposes.*"

Well, if the KINGDOM, through its individuals, pours out its wealth and energies in initiating great spiritual movements which benefit other nations, there is no reason why the STATE should not benefit from the acquisition of *such* "political by-products" as may accrue. By such acquisitions the KINGDOM is strengthened to meet the greater demands that are inevitably made upon it in the future.

Dibelius continues: "The British Government creates no movements of ideas, but it has always known how to give or withhold from them the gigantic weight of its support, according as they were or were not in the line of its political purposes. Wherever possible, English statesmanship would take a hand, finding in the humanitarian excitement created throughout the world,

A STRIKING FORCE

that could never have been achieved through purely diplomatic pressure. The notorious 'profit and loss' business of this

[4] Cf. Ezekiel xxxviii, 13.
[5] Deut. xxxiii, 29. Ferrar Fenton.
[6] Thus fulfilling Isa. lii, 6.

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'nation of shopkeepers' has always had the keenest sense of the potency of spiritual values."

Dibelius' peroration to this chapter reads almost like a British-Israel lecture. But we doubt if any Englishman—even one of British-Israel conviction—would have dared to speak in quite such unrestrained terms regarding his native country.

The Professor writes: "ENGLAND is *the single country* in the world, that, in looking after its own interest with meticulous care, *has at the same time something to give to others; the single country* where patriotism does *not* represent a threat or challenge to *the rest of the world; the single country* that invariably summons the most progressive, idealistic and efficient forces *in other nations* to co-operate with it.

"BRITAIN is *the solitary Great Power*, with

A NATIONAL PROGRAMME,[7]

which, while egotistic through and through, at the same time promises to *the world as a whole* something the world passionately desires—order, progress and eternal peace. All other nations, in so far as they have not been tied blindly to England's chariot-wheels, have, hitherto, merely resisted it, because they felt in England's growing power an encirclement that threatened to deprive them of freedom and the breath of life.

"But none of them has yet succeeded in setting up, against

THE BRITISH IDEAL,[8]

an ideal of their own, national and international at the same time, as the British. Only the Russians, recently, have found out this secret,[9] and the result has shown how immense is the driving force which a *national* aspiration can acquire, once it has an *international* idea behind it."

(*To be continued.*)

CORRESPONDENCE.

The Editor.

SIR,—The following correspondence (regarding *Week by Week* article for THE NATIONAL MESSAGE, dated 26th July, 1930), between the Advertising Manager of the *European Finance* and myself, may interest your readers:—

25th July, 1930.

To A. R. Heaver, Esq.

DEAR SIR,—I enclose a copy of *European Finance*, published to-day, on page 56 of which you will observe that I have marked a portion of the editorial entitled "High Protectionism."

Yesterday evening, while I was at Odhams Press looking to the advertisement section of my paper, the gentleman in charge of the composing room which handles both *European Finance* and THE NATIONAL MESSAGE handed me a copy of your this week's issue in which, on page 471, you quoted our paper.

I have from time to time had opportunities of reading THE NATIONAL MESSAGE and it has always interested me, *but it is unknown to the editorial staff of my paper.*

During supper I read through your article and was amazed at the coincidence, not only that your article and our editorial treated the same subject from practically the same standpoint, but that the identical phrase—*reculer pour mieux sauter*—is used in both to enunciate the principle upon which British economic policy is being, or should be, based to day. I am sure that this coincidence will not only be of interest to you but to your readers.

Yours faithfully,

E. BRASIER CREAGH,

Advertisement and Circulation Manager.

* * *

27th July, 1930.

To E. Brasier Creagh, Esq.

DEAR SIR,—I was much interested in your letter dated 25th July. The matter was indeed a coincidence as you say.

My own article was actually written on the 10th July. On the 14th I entered hospital for an operation and was out of touch with normal life again until my discharge on the 19th and convalescence at home up to the present date. There was little opportunity then for any unconscious suggestion along normal channels of influence.

Again, although I quoted your paper in my article, I had never actually seen your paper before receiving the copy you so kindly forwarded with your letter. I came across the quotation in question through the "Literary Digest," an American periodical.

In my article I was dealing with the matter purely from the point of view of Scriptural prophecy. The words of Isaiah, "a little moment," confirmed my own view regarding the matter of Free Trade within the Empire being "a temporary expedient," and led me to the natural conclusion that we must regard this apparently retrograde step as being a case of *reculer pour mieux sauter*. I could think of no better way of expressing the idea or describing the situation.

Naturally it is a matter of great interest to me now to receive confirmation of the soundness of this judgment from a paper of such well-established authority as the *European Finance*.

Thanking you for bringing the matter to my attention,

Yours faithfully,

A. R. HEAVER.

A member of the B.-I.-W.F., lately returned to London after six months' absence abroad, is concerned about some of the devoted and hard-working staff of the Federation at Headquarters, suffering from overstrain. There is much work to be done before the October Congress. We know the powers of evil are rampant and active to-day. Our leaders and workers at Headquarters and indeed throughout the world need protection and strength that their work for God be not impeded. May I suggest to all readers of THE NATIONAL MESSAGE throughout the world (and by this means it will be continuous) that at a special time each evening, say, between 10 and 11, all who believe in the mighty power of prayer will commend the bodies and souls of all B.-I. leaders, teachers and workers, and especially those at Headquarters, to our Almighty Father for His protection, health, power and strength to surround and uphold them?

M. E. K.

[7] Britain's national programme will be cleansed as a result of the proclamation of the national message of the Bible.

[8] The Brith-ish or Covenant Man ideal is the Kingdom ideal.

[9] Readers who wish to study the relation of the Russian international programme to the British programme, in the light of British-Israel, are invited to consult "Week by Week" article (NATIONAL MESSAGE) dated March 3rd, 1928.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE ask for the earnest effort of all our supporters to fill the large Central Hall, Westminster, for all the meetings of the coming Congress, which opens (D.V.) on October 6th next, at 2.45 p.m. Will those who can display posters and circulate leaflets kindly advise us, and will those who can offer accommodation for delegates and visitors please let us know terms, etc.?

* * *

Our readers will, we feel sure, agree that the exceedingly difficult times in which we are living, and the chaotic condition of affairs throughout the world :—

THE NIGHTMARE OF RUSSIA
THE MENACE OF COMMUNISM IN OUR OWN MIDST
THE APPALLING AMOUNT OF UNEMPLOYMENT
THE MENACE OF MODERNISM AND NEGATION
THE CONTENDING FACTIONS IN CHURCH AND STATE
THE DISTURBING ELEMENTS IN INDIA, EGYPT, PALESTINE AND ELSEWHERE

call for the serious consideration of religious and patriotic people generally. For B.-I. believers especially they combine to call for earnest prayer and vigorous action ; therefore we may well regard the coming CONGRESS as likely to be of *very great importance*.

We desire that a high spiritual tone shall prevail, and we urge that prayer may be offered particularly for the starting of a great NATIONAL REVIVAL OF RELIGION as a direct outcome of the Congress, and (if it be the Lord's will at this time) a GREAT AWAKENING of the whole Nation to its Heritage, Mission and Responsibility as the Israel of God.

* * *

At our request the Rev. J. Anderson Watt, M.A., wrote an excellent reply to the attack on our Manifesto made by a minister in a Scotch paper, mentioned in these columns last week, but the Editor has refused to publish it. So much for British fairplay and Christian standards in that quarter.

* * *

Sir Charles Marston writes :—" I have read your Manifesto with much interest. I have been acquainted with the British-Israel belief for many years, and as a student of the Bible I feel bound to confess that it appears to fully satisfy the prophecies and promises contained in Holy Scripture. To the best of my knowledge this can hardly be said of any other form of Christian faith."

* * *

C. V. B. writes :—" I have read your Manifesto with great pleasure. It is arresting not only in the theme, but in its remarkable clarity, emphasis and appeal. Will you kindly send me anything which will inform me generally about the all-important Movement ? "

* * *

Colonel Frederick Horniblow writes :—" The Federation has my heartiest congratulations on the production of the Manifesto in the Press, and in the purport of the Manifesto itself. I am convinced that it will be the means of bringing much comfort to many thousands of souls in these distressful times. What a harvest it has already gathered, and what a comparison with the many recent attempts at tinkering with Holy Writ by those who should know better ! "

* * *

The Summer B.-I. Convention at Swanwick, Derbyshire, proved a great success. The attendance was more than double that of any previous Convention. Among the speakers were the Revs. Maxwell Carnson, E. A. Couldrey, Kenneth Dodds, Sparshott Johnson, Commander Roberts, R. G. F. Waddington, Messrs. Herbert Garrison, Secretary-General, John Leech, S. E. Steele, and Wm. Whitton. A high spiritual tone marked the whole proceedings.

* * *

Mr. R. O. Lucas writes from Toronto :—" Rev. E. J. Springett, President of the Winnipeg Branch and a Vice-President of the Canadian Federation, motored with his daughter from Winnipeg to Toronto, and, although on vacation, was kind and enthusiastic enough to favour our Toronto Branches with five addresses. He spoke twice before Toronto Central, twice before Toronto East, and once before Toronto West. Despite the heat and the fact that many folk are out of the city on vacation, the meetings were well attended.

" Mr. Springett created a splendid impression upon all who heard him, and we are eagerly looking forward to his next visit, which he has promised will be soon.

" Through the generosity of one of our members, a full-page reprint of the Rev. Dr. Pascoe Goard's Manifesto appeared lately in the Toronto *Globe*. It has caused widespread interest, and we note that people everywhere here are becoming more and more conversant with our teaching and more and more interested in it. May this interest continue to grow."

* * *

Sir Algernon F. Firth writes in the *Morning Post* :—" For one person who dies of a thunderbolt a thousand perish of debility. Similarly, while few citizens lose any sleep from fear of the ' World Revolution '—the avowed aim of the Communists—the security of the Empire is being secretly sapped by poison gas, and it is only our easy-going complacency that blinds us to the fact . . . The subtle poisons of pestilential agitators are weakening the national morale. It is amazing that our leaders do not perceive it. By sowing envy, discontent, class hatred, disbelief in everything that makes a people great ; by doping the masses with mischievous illusions ; by lowering the tone of the body politic, Soviet propaganda—unperceived even by its own dupes—is steadily plotting Britain's downfall by methods that are as real as they are insidious."

* * *

The Rev. Maxwell Carnson, F.R.G.S., F.R.S.A., will give addresses at Headquarters on Wednesday, September 10th, at 3 p.m., and on Thursday, September 11th, at 7.30 p.m. All are cordially invited.

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E.E.B. writes :—" I cannot express my gratitude to the editors and writers. Many of the articles are invaluable. I read them over and over again." A reader writes from Toronto :—" I have been taking it since the first number, and it becomes more precious as the years go by." E. W. writes from Australia :—" We are extremely interested and profited ; we are getting to understand our Bible. May the editors and writers long be spared to carry on their great work, and may God open all blind eyes to this wonderful B.-I. Truth."

* * *

BRITISH-ISRAEL ASSOCIATION.

Port Elizabeth, South Africa.

The Annual Meeting of the Port Elizabeth and District British-Israel Association was held recently, the President, Mr. G. T. Hart, presiding.

After Mr. W. Matthews had opened the meeting with prayer, the Chairman, in his Presidential address, reviewed the past year's work. The position of the Society was a strong one. The Association monthly meetings had always been bright and helpful, and seed had been sown that must eventually bear fruit. It was found that regular attendance always increased interest and strengthened faith. The local Association had fallen into line with the Great Advance Movement inaugurated by the British-Israel-World Federation Headquarters in Britain, the propaganda of which was now attaining enormous dimensions.

Mr. H. F. Morley (Hon. Treasurer) presented the financial statement. The position was most satisfactory. Membership fees, and donations from interested friends, had exceeded working expenses, and the balance in hand would be devoted to the contingencies of the Association's activities.

The Honorary Secretary (Mr. Jas. T. Weston), in submitting his report, stated that the monthly meetings had been held regularly. Interesting and informative papers had been contributed by Messrs. Morley (3), Matthews (3), Bishop (1), Geo. Locke, Queenstown (1). One evening had been spent in discussing the Great Advance Movement, and the new plan of campaign.

The Rev. A. Levy, Jewish Rabbi, gave an extremely comprehensive address on " Britain and the Jew " to a large attendance of members and interested visitors. These had all been of immense help, and members were heartily encouraged by the views presented. The position and the success of the Association was due to the earnest support and interest of the President, Mr. Hart, and the Hon. Treasurer, Mr. Morley, to whom, with the financial assistance of other sympathetic friends, the thanks of the members was tendered.

Mr. H. J. Bishop (Hon. Librarian) tendered his report of the literature taken out during the year. Members had eagerly availed themselves of the opportunities for study offered by the excellent Library, which through the generosity of friends was constantly being added to.

Helpful discussions followed each report, and the practical constructive ideas submitted by the Executive were carried out.

The motto for the year is, Prayer for increased faith, and greater concentration on the realization of the Anglo-Saxon Identity and its purpose.

The retiring Officers and Executive Committee were re-elected. A hearty vote of thanks to the Editor of the *Eastern Province Herald* and the *Port Elizabeth Advertiser*, and to all others who had contributed to the welfare of the Association, was carried unanimously. Mr. Weston, the Secretary, was specially thanked for his work.

The Benediction brought to a close a highly profitable meeting.

* * *

To the Editor of THE CHRISTIAN WORLD (and published).

SIR,—With regard to Dr. Selbie's attempt at a reply to an enquirer *re* the " British-Israel Propaganda," it seems strange that a principal of a college, and that a theological one, should have so limited a knowledge of his subject as is clearly indicated in his article. I admit that, by his own confession, he has had no acquaintance with " any scholar of real repute " who understands the " British-Israelite " theories—which he must feel to be a real handicap—whereas I, with a necessarily much more limited intercourse with the learned than he, have been brought into close contact with scholars of world-fame, who, despite that fact, were convinced believers in the question under discussion, though in no way limiting salvation to a belief in the same. On an academic question such as this Dr. Selbie, and such as he, has as much right to his disbelief as we have to our belief ; but is it justifiable to imply that " a certain type of mentality " is inferior to our own if the mind behind that mentality differs from ours ? I am not offering this letter as an apologia for the subject under discussion ; the encouraging fact that such a paper as yours in a recent issue opened its pages to a forceful and lengthy advertisement of the same should be no mean tribute to its value. I only wish to suggest that in these days of " Modernity," when the Bible is regarded by so many as " out of date," it is somewhat of a disaster that such a leader of thought as Dr. Selbie should seek to throw cold water on any truth that may bring renewed interest in and fuller understanding of its contents. May I say, in conclusion, that if Dr. Selbie would like to know more of this subject than he at present does, I shall be pleased to introduce him to some of the students who know the subject from the beginning to the end, or, if he willed it so, I myself would supply him with literature well worth studying, the propaganda of which, to quote his own words, cannot " do any very serious harm to Christianity at home or abroad."—Yours,

(Miss) JESSIE DONISTHORPE.

Salisbury Road, Leicester.

SOME ENGAGEMENTS FOR NEXT WEEK.

BLACKHEATH, Y.M.C.A. Hall, Montpelier Row, Thursday, 28th, at 8. Rev. Joseph Gay, A.T.S.

HULL, Church Institute, Albion Street, Tuesday, 26th, at 7.30. Mr. J. Foster Beaver.

LIVERPOOL, Common Hall, Hackins Hey, Thursday, 28th, at 7.45. Mr. C. H. Corrin.

MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 26th, at 7.45. Mr. Kay.

RHYMNEY, British-Israel Hall, Tuesday, 26th, at 7.

SHEFFIELD, Victoria Hall, Wednesday, 27th, at 7.30.

STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 25th, at 8. Miss B. M. Beck.

WATFORD and DISTRICT, New Public Library, Monday, 25th, at 7.45. Questions.

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LARGE CENTRAL HALL, WESTMINSTER

Wednesday Evening, October 8th, at 7.30.

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

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CONTENTS.

	PAGE
VESTED INTERESTS IN THE BIBLE.—I. By the Rev. Dr. W. Pascoe Goard	545
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL." (Letter No. 8.) By Professor Edward Odlum, M.A., B.Sc.	548
THE CRUCIFIXION OF CHRISTIANITY.—III. By the Rev. John Blacket (of Australia)	549
WEEK BY WEEK. By A. R. H.	552
SOLOMON'S GARDENS.—II. By Eleanour Sinclair Rohde	553
CORRESPONDENCE	556
REVIEW	557
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	557
THE SECRETARY-GENERAL'S NEWS AND NOTES	558

EDITORIAL.

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

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

VESTED INTERESTS IN THE BIBLE.—I.

BY THE REV. DR. W. PASCOE GOARD.

THE world has vested interest in the Bible as it stands, which is of value beyond estimation.

THE BIBLE AS IT STANDS.

What the Old Testament is now, that it was long before the time of Christ. The Bible has been translated and re-translated many times in ancient and modern days. The earliest translation of the Bible of which we have knowledge was made long before the Christ of the Bible was born. That is to say, the Old Testament which constituted the Bible of those early days was so translated. Nothing has been added to the Old Testament since that day. That translation was done very shortly after the last of the books of the Old Testament was written. The particular translation of which we thus speak is called the "Septuagint"—named for "The Seventy" who made the translation.

The work of translation had gone on from ages before that, but this is the first of which we have detailed knowledge of time, place and translators.

Approximately what the Bible is now, that it was when "The Seventy" made their translation of the Old Testament from the Hebrew, etc., into the Greek tongue. Such was the Bible found in the Temple at Jerusalem and in the Jewish synagogues throughout the world in the time of Christ.

Let that be borne in mind in this day of fierce assault on the Bible by men who have only first-hand information in the Bible itself, and in the proceeds of archæological research, which have invariably supported the historicity of the Bible. What the Old Testament is now, it was before the New Testament began to be written.

The Old Testament was subjected to the most minute scrutiny by the Hebrew scholars of the B.C. days. They were in very deed Hebrew scholars. That is to say, Hebrews by race, trained in Hebrew scholarship. Let this be borne in mind. They were not a generation of scholars who had first to regain the dead Hebrew language before they could begin to study the Bible in Hebrew. The mother tongue of the Hebrew scholars was the Hebrew tongue. We ring the refrain on the word Hebrew wittingly. They were Hebrews of the Hebrews, speaking their own tongue, handling their own books, written in their own language.

These books they scrutinized, counting every letter, every syllable, every word, every sentence, every page, and every book, and examining the whole canon of the books. What they did in this regard is shown in their marginal notes as to these matters, called the Massorah.

They were Hebrew scholars dealing with Hebrew books, written in the Hebrew language.

They were Hebrew scholars dealing with Hebrew history. That is to say, they were dealing with their own nation's history. None of that Hebrew history could be called ancient history in their day. Moses was not earlier than 1500 B.C. David was not earlier than 1100 B.C. Isaiah was not earlier than 750 B.C. Jeremiah, Ezekiel, Daniel were not earlier than 600 B.C. "The Seventy" made their translation into Greek about 285-246 B.C.

The history of which they wrote was continuous and paralleled the history of other nations. The libraries of the East, that is to say, of Babylon, Persia and so on, were intact during most of the period of the Old Testament literature. The

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history not only of Israel and Judah, but also of all the nations of the East, was well known, and found place in the records of the various nations and peoples. It was the easiest thing in the world to test the writings of the Bible with the current literature and history of the day. This was all done with meticulous care.

* * *

The Old Testament as we have it was accepted by *the scholars of our Lord's day*, notwithstanding they were bitterly opposed to Him and to His teaching. Accepting the Old Testament as it then was, our Lord was never challenged as to the *correctness*, nor as to *the historicity of the Old Testament*, which He so copiously quoted, and to which He appealed as to *the accepted and final authority*.

Not only did the scholars of our Lord's day accept the Old Testament as it then was, and is now, *our Lord Himself ratified* the Law and the Prophets as to every jot and tittle, as it then stood and was then accepted, and as it still is to-day.

The early Church accepted the Old Testament as genuine and historic; and upon it was founded the Christian faith and the Christian Church.

The New Testament was written by Apostles and Apostolic men known to the early Church. For unlike the Old Testament, the New Testament was written in one generation. Many contributed to it, but all were contemporaries. Thus it was a brief matter to assemble the writings of the New Testament and group them into the Canon of the New Testament.

At first, of course, certain documents which entered into the New Testament were the property of certain Churches and of certain persons. But the origin and sacred character of such documents were well known and generally recognized.

So we have the Old Testament and the New Testament.

Now the weight of presumptive evidence is all in favour of the fact that a Book so carefully winnowed, sifted, and tested by scholars, reinforced as it was by the experience of the people of the early days, should be found *genuine*, *historic*, and *inspired*.

Among the National and individual values possessed through the Bible are :—

1. *The Bible itself*.—Taken as a library of sacred literature, the Bible is the chief value in the literary world. There is nothing in all the realm of literature to enter into competition with it. It is a Book which gives an intimate and " close up " manifestation of God. It does not discuss the abstract idea of God to any great extent. There are no arguments to prove that there is a God. The Bible begins by introducing God to the reader, and continues to keep the reader in close contact with the living Personality of God right through the course of Divine revelation. As the Book says, " The world by wisdom knew not God." We know that no other system of literature has given us such a revelation of God. Therefore, without the Book called the Bible, the world would be without clear revelation and knowledge of God.

The Bible furnishes the world with the basis of its knowledge of first things. No matter to what degree men are indebted to scientific research for knowledge of first things; no matter how much men are indebted to other systems of sacred literature for knowledge of first things, the word which lies at the basis of all the world's knowledge, whether recognized or not, is the first sentence of the Bible, " In the beginning God . . . " " In the beginning God created . . . " " In the beginning God created the heaven and the earth."

The Bible furnishes the first clear account of world history and the earliest basis of the various branches of science.

The Bible is the first in the field of codified law, as far as we know the history of law in our day.

The Bible is the first in the field of law administration, as we understand the science and practice of it.

The Bible is supreme in the history of the coming, the life and ministry, the death and resurrection life of our Lord.

The Bible is the basis of the Gospel and all that it implies.

The Bible furnishes us with the model of national organization, and of ecclesiastical organization.

The Bible is supreme in the field of morals and ethics.

The Bible reveals the past right back to " the beginning; and the future to the end of time and on into eternity," and defines our relationship to both.

In the Bible as a system of literature the nation has its chief asset, and this is also true of all the world.

The copyright of the King James' Version of the Bible is amongst the most precious of the assets of the Crown.

2. *The morale of the people*.—The production and translation of the Bible by our own race : that is to say, the Israel race of the past, which is the Celto-Saxon race of the present, in conjunction with that other branch of Israel stock which was separated from Israel three thousand years ago, namely, Judah, the production and translation of that Book by our race, during some three thousand five hundred years, from Moses to the present activity of the British and Foreign Bible Society, accounts for the morale of the people under the stress and strain of Anglo-Saxon life. Needless to say that Anglo-Saxon life is of a different order from that of any other race or nation, because of the peculiar responsibilities which have been imposed upon the people. The morale of the people under the varied strain, such as has broken down many a nation in the past, is due to the fact that their character has been formed by, and is being sustained by, the Bible.

* * *

3. The religious character of the people, which is an asset of the most inestimable worth, is the product of the Bible.

The Decalogue, the ultimate authority as expounded in the Sermon on the Mount, forms the basic law of the Bible. The teachings of the Bible are an extension of the principles therein contained. The character and ideals of the Anglo-Saxon nations are the exemplification of such teachings, and they are slowly progressing towards realization thereof—being uplifted by the content of the text of the Bible.

4. *The Spiritual life* of the Anglo-Saxon people is the result of the teachings of the Bible, for its revelation and teachings lead directly to Christ. How much this means to our race and the nations into which that race has been divided, who may estimate.

These and many more considerations constitute *the moral and spiritual side of the vested rights of the nation, and of the people*

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which comprise the nations of the Anglo-Saxon world; and these vested rights are dependent on the Bible

AS IT STANDS.

5. The Bible, and the Bible alone in all the earth, has a clear and certain message *concerning the life which is to come.* Through that message we get the implanting of future life in our hearts at this stage of the journey, and so are prepared to enter into the life which is to come when we are called to pass beyond the veil.

We are not prepared to say that God will accept those only who know truth through the Bible. Neither are we prepared to say that He will reject all those who do not know the truth contained in the Bible, nor the Eternal Godhead therein revealed. This is a matter beyond our own personal knowledge. If others believe they have such knowledge, and are prepared to make such judgments, we shall not dispute with them. We only say we have not such knowledge. We do not know how God will proceed in the case of men of other great faiths.

We do say, however, that *if one would know the joys of assured acceptance with God*, and know that his sins are forgiven, he must do so through the agency of the Bible.

The first step to the knowledge of God is the exercise of faith in *the very promises contained in the text of the Bible.*

What we have now to say is known by practical experience by generations of Christians.

There is a possibility of KNOWING *that we are accepted of God, and of knowing that our sins are forgiven.* This is *the hope* of many. It is *the belief* of some. But it is a matter *of knowledge* to the few. The great thing is that *it is a matter of knowledge* possessed by a few—but possible for all.

How shall this comfortable knowledge be obtained?

The process is simple. Conditions are laid down in the Bible, compliance with which will lead to this higher knowledge.

What are the conditions? Repentance towards God and Faith in our Lord Jesus Christ. This is a basis in all cases. But this general repentance, and general faith, does not necessarily lead to the KNOWLEDGE we desire.

The next step is BELIEF IN THE PROMISES WRITTEN IN THE BIBLE.

Here is one:—

"Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." (Isaiah lv, 7.)

Here is another:—

"If we say we have no sin we deceive ourselves and the truth is not in us. But if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John i, 8-9.)

Here is still another:—

"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." (Rom. x, 9.)

Again: "All that the Father giveth Me shall come unto Me, and he that cometh to Me I will in no wise cast out." (St. John vi, 37.)

Again: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts xvi, 31.)

Many another promise the seeker after this ground of hope will find.

That the text of these promises *mean anything in particular to God*, or that they in any wise control His actions, is a question in the minds of all too many. That the text of these promises may be appropriated by us when we are truly penitent is also a matter of question.

The fact has been demonstrated to every generation of seeking Christians that *God holds Himself rigidly bound by His Word thus written in the Bible.* This is a most important statement of fact, supported by ages of personal experience multiplied into countless thousands of individual cases, and testified to without ceasing.

That these promises may be taken as they stand and presented at the Bank of God, as though they were cheques signed by His Name, by every penitent child of God, and that they are always honoured by Him, is also a matter of multiplied experience. None ever carried through this experiment, having sincerity and patience to see it through, who did not find, as John Wesley did, "his heart strangely warmed," and the conviction flowing into the inner recesses of his nature that the Voice of the Saviour is saying, "Man, 'or Woman,' thy sins are forgiven thee."

When that moment comes, then, *the text of the Book is reinforced by an inner Voice* whereby the Spirit Himself bears witness with our spirits that we are the Children of God: "Heirs of God, and joint heirs with Jesus Christ."

This process opens to the believer the whole range of personal experiences of God our Saviour, and this comes to us through faith in the text of the written Word. It is thus that God Who "is a Spirit" reaches a hand out of the glory which hides His Presence, and offers to us His Word, written as Jeremiah says, with "ink and a pen" in plain words so that all may know and understand. When we accept this Word and step out on it as on a sure foundation, He grants us inner and spiritual assurance of salvation.

How can we estimate this asset, possessed and glorified in by many, and available for use by all?

6. The Christian Ministry has been furnished with "the sword of the Spirit which is the Word of God," and is ordained to preach *the Word so written in the Bible.*

Other matters do not avail. Of what avail is it that men carry through beautiful forms of public and of private worship, if the worshipper fail to make direct and conscious contact with God?

Of what avail is it that a penitent confesses his sins and failures to a fellow sinner if there be not conscious knowledge of sins forgiven?

Of what avail are penances and self-mortification, seeing they cannot bring to us direct connection with the great Sacrifice of the "Lamb of God which taketh away the sin of the world." The great Sacrifice alone can make atonement for sin. Of what avail therefore are our penances and self-mortifications if added thereto?

The written Word of God leads to contact with the Living God, and to the consciousness of sins forgiven.

The written Word is also "the sword of the Spirit" by which He gains His victories in the world.

Let us now review what has been said.

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Beyond question the Bible has been and is all that we have stated it to be, and very much more.

What wickedness then must be laid to the charge of those who have been for more than a generation labouring might and main to destroy these values, and the faith of the people and nations in them. How are these labouring to impoverish the nations and the individual?

Being what it is, and doing what it does, for and in the life of individuals and nations, *the Bible should be defended and preserved for the effect it is producing, and the tangible results it is showing.* The man, or the class of men, who would knowingly interrupt such an active agent for good would be worse than foolish. He and they would be criminal, of the most dangerous type. The Bible should be esteemed most highly "for its work's sake." But when it is made manifest in the world of facts and reason that the Bible is the product of more than human knowledge and reason, and when it is seen in the world of practical experience to produce results never produced, nor to be produced by man, nor by the works of man, thus manifesting that it is indeed the Word of God, what strange infatuation must possess those who strive day and night to reduce that marvellous production of the Mind of God, the Bible, to the level of human agency!

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 8.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

Re the Language Question.

37*th.*—Mr. Forbes says: "As to German, it requires only a smattering of that language to see how similar English and German are."

This is true, and of real importance. From it we may conclude that these two people lived a long time in close relations.

We do know from good history that they did live together in the northern centre of Europe, and could easily use largely the same or similar language.

However, as these two great languages stand to-day, some basic differences appear, apart from the fact that many words are common to both peoples. The construction, or the order of words in a sentence or compound clauses in the German differs from the English as much as or more than the Japanese differs from the English. There must be a cause for this fact.

Again, the order of expression of the English is very similar to the Hebrew, whereas the German construction is far from that of the Hebrew. The Hebrew and English are short, simple and direct, while the German is roundabout, heavy and cumbersome.

A primary reason must exist for this as surely as for the difference between the German Prussian head and that of the Englishman, or Anglo-Saxon and Celt.

Let Dr. Grimm, a great German philologist of last century, and a world authority in ethnology and philology, say a few words here for our benefit.

"There is no language so well suited for a world language as the English."

"In truth the English language . . . like the English people, appears destined hereafter to prevail with a sway more extensive even than its present over all portions of the globe."

"For in wealth, good sense and closeness of structure, no other of the languages at the present day spoken, deserves to be compared with it. Not even *our German language* which is torn even as we are torn, and must first rid itself of many defects before it can enter boldly into the lists as a competitor with the English."

From the above, we see that the great Dr. Grimm of Germany, who was the most outstanding philologist of last century, *places Britain at the head of the world* in its English language. We wonder if Mr. Forbes would call him "intoxicated."

Dr. Grimm places the English language ahead of all other existing languages.

Mr. Forbes puts Britain at the top of the nations in spirituality and all good works.

Then why blame British-Israel teachers and writers who agree with these two above authorities?

I say Amen to Dr. Grimm and Mr. Forbes while telling the truth.

Dr. Schwaner, a noted German philologist, tells us that the British people are in all probability Israelites, and that the Germans are Assyrians and Philistines. Perhaps he really means the standard German Prussians!

Now for a word or two on the Assyrian-Chaldean Hebrew languages.

It is well known by philologists that the former two are sister languages, and very similar, even with some basic differences in word construction into sentences. Their roots show a common origin, and their style of writing the same or practically so, viz., the cuneiform characters, including syllable and word signs or symbols.

Again, the old Chaldean language was the mother of the Hebrew and the two are as similar in word meanings as are the English and the German, the English and the Danish or Norse.

This goes far. Suppose the German Prussians to be of Assyrian origin and the English of Hebrew origin, they would therefore, from the above, be furnished with very similar vocabularies, even if the sentence building differs. Suppose our Israel ancestors did live among the Prussian Germans who were of Assyria, then from their ancestry and also from living together in Europe they would have hosts of similar words, while their basic word construction or sentence building would differ, as they did in Asia in the time of the Assyrian and Hebrew kingdoms or monarchies.

The Assyrians were primarily Hamitic, as are the Prussians, while the Hebrews were Shemitic or Semitic, as are the British peoples generally.

38*th.*—Mr. Forbes asks: "May not the Hindus of India be the lost tribes?"

I wonder if he really thinks they are, or is he just trying to have a little harmless joke? He asks, "May they not be the lost tribes?" My answer is, they may *not.* If so, they would have the characteristics of Israel. *And they have not.*

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(*a*) The official national Israel of promise was to be a kingdom. India has not been and is not a kingdom, only so far as it is under Britain and King George.

(*b*) The "Blessings of the Deep" in the latter days are to be possessed by Joseph at the head of Israel. Joseph the Bull, the land of the Bull, has and has had the blessing of the deep as no nation in the history of the world has had. Certainly not India!

(*c*) Israel was to loan to the nations, the goyim, and not borrow from them. Britain has loaned to nearly all nations and India has not. Even during the awful War against the "*cultured Huns*," Britain financed her own costs, and helped the Allies to the extent of several billions of dollars which she secured to them by going on a note to her own daughter, the United States. India did not back that *billion dollar note*. Britain did.

(*d*) Israel was to be the servant of light and liberty to the nations. She, in Britain, has been, as Mr. Forbes himself has shown. India has not, and is not to-day, a light-carrier to the world.

We need go no further, but say, India in her "Hindoos" is not, may not be, and never can be the "lost tribes of Israel." She has none of the Israel marks. However, there are scattered Jews and Israelites in India, which country is peopled largely perhaps by the sons of Abraham through Keturah.

39*th*.—Mr. Forbes, like many others, refers to Sir William Hunter, who "tells us that the Hindoo race belonged to the splendid Aryan, or Indo-Germanic stock."

It is easy to run after men who use pet words and names which do not stand for fact, as in this case. It is time for Mr. Forbes and many others to learn that there is not and never was an "*Aryan race*." The so-called Aryans are and were from the first Semitic or Shemitic.

Let Mr. Forbes take a careful survey and make close comparison. Let him throw to the dogs much of the superficial modern sham history, and he will admit to his own soul that there is no "Aryan race" beyond what modern ignorance has created.

The other term, "Indo-Germanic," is just as senseless and incorrect. There is not an Indo-Germanic race. To get such a term one would find himself faced with a Hamo-Japhetic-Shemitic race, and then he would shorten down to the simple historic term, a Noachic or human race.

The terms "Aryan, Indo-Germanic, Indo-Japhetic, and Nordic" races are ordinary everyday sham names without foundation in fact.

In olden times Israel went into captivity in the lands of Media, Persia, Assyria, Sogdiana, Bactria, Dahia, Armenia, and the region known as Aria or Aryana. In these and adjoining lands, these exiled Israelites grew into multitudes, states and great power. They captured and destroyed the mighty Nineveh and moved westward in vast numbers into Europe from Aria or Aryana and were written about as Arians. They were Shemites, like their brothers the Jews.

One opponent of the B.-I. teaching is so clever as to cut out or dig out the whole foundation of our teaching by saying the Jews are Semitic, while the British are Aryan, and therefore cannot be Israelite brothers of these Jews. Let him take the facts, cut out the false, misleading term Aryan, put in the correct term, Shemitic, and then he will be sanely ready to see that the Jews and British are brothers from a common ancestry.

40*th*.—Let us look at Mr. Forbes' quotation from Sir William Hunter, one of our well-trained historic writers. The Hindoo race "belonged to the *splendid Aryan or Indo-Germanic stock*, from which the Brahmin, the Rajput and the Englishman alike descend. Its earliest home seems to have been in Western Asia. From that common camping ground certain tribes of the race started for the east, others for the further west . . . . . powerful bands found their way through the passes of the Himalayas into India."

Several comments are desirable here!

(*a*) Cut out the word "Aryan" and use the word Shemitic.

(*b*) Cut out the term Indo-Germanic as an alternative for Shemitic ("Aryan" as per author).

(*c*) For "Western Asia" put in the word Canaan or Palestine, the first home of the sons of Abraham, viz., Ishmael, Isaac and the six sons of Keturah.

(*d*) If my former suggestion that perhaps the high-class Indians came from the Keturah sons of Abraham be true, then these Indians are also Shemitic.

This would bring us to a great Shemitic race found in India through Keturah's sons; also in Arabia through Hagar's son, Ishmael; also in Edom from Rebecca and Isaac; in the British Isles, North Europe, and elsewhere from Abraham through Sarah, Isaac, Jacob and his sons; and in Judah the people from the man Judah, the son of Jacob-Israel. All the above are of the great Shemitic race as were the Syrians and many others whom we might mention. Thus instead of talking about a non-existent race of Aryans, we use the one great summation term Shemitic or Semitic, which includes Scands, Jutes, Danes, Norse, Angles, Saxons, Celts, etc., etc.

THE CRUCIFIXION OF CHRISTIANITY—III

BY THE REV. JOHN BLACKET (OF AUSTRALIA).

FUNDAMENTALISM AND MODERNISM.

APPALLED, as it were, by the threatened breach in the Reformed Church, Dr. R. F. Horton has intervened between the Fundamentalists and Modernists. In his published sermon of June 13th, 1929, and contribution to *The Christian World*, he comes forward as "the repairer of the breach, and restorer of paths to dwell in." (Isa. lviii, 12.) "Can anything be done," he asks, "to bring these two sides (Fundamentalists and Modernists) together, to prevent the cleavage from widening?" In his attempt to arbitrate between the two parties Dr. Horton represents himself as both Fundamentalist and Modernist. He draws attention to the points at issue between the two parties. "Fundamentalism," he says, "is Traditional Christianity carried unchanged into the modern world, which modern world has undergone, and is undergoing, constant changes."

"Traditional Christianity" (or "Doctrinal Christianity") as the Rev. T. Rhondda Williams describes it, as I have already intimated, is the Apostolic *Rule of Faith*. Dr. Horton says: "The Modernist is very much alive to the fact that science has advanced with very great rapidity, and that it has

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established a great many truths which were not known when the Creeds of Christendom were formulated. The Modernist is also aware that the application of the ordinary methods of scholarship to the sacred Scriptures alters very considerably the traditional view of them."

The issue is now clearly before us. In passing, may I affirm that I am not aware of any truth "established" by science (as Dr. Horton says) that in any way sets aside the *Rule of Faith* as held by the Apostles and the Apostolic Fathers. I presume the doctor is referring to the Theory of Evolution, but that cannot yet be said to be an "established" truth of science as it is still "a Theory." Among the points of difference between Fundamentalists and Modernists Dr. Horton mentions the Virgin Birth, the Vicarious Atonement, the Supernatural Character of the Miracles of Christ, and His Physical Resurrection. Dr. Horton might have enlarged his list, as he does not cover all the ground. Let me name the points of difference between the contending parties in the order that I wish to deal with them: the Fall of Man and Original Sin, the Scheme of Human Redemption, the Virgin Birth, the Deity of our Lord, His Miracles and Physical Resurrection. All of these are embodied in the *Rule of Faith*, or *Enactments of the Apostles*.

THE CREATION OF MAN IN GOD'S IMAGE AND LIKENESS AND HIS SUBSEQUENT FALL.

The Modernist objection to the Historic Fall is based upon the Theory of Evolution. In his address, as Chairman of the Congregational Union, England, the Rev. T. Rhondda Williams says that, in spite of the doctrine of Evolution, "the Church still continues to use forms of thought and language which were coined before the Theory came to be recognized, and therefore its bearing on old theological doctrines is not brought out but ignored." But is the doctrine of Evolution an "established scientific truth"? Is not the Theory still in a hypothetical stage? Has the time really come for turning down any doctrine of the Apostolic *Rule of Faith* because it is assumed to be out of harmony with the Theory of Evolution? One of the foremost scientific authorities of the day (J. Arthur Thomson, M.A., Regius Professor of Natural History in the University of Aberdeen) in his "Bible of Nature" says: "We all know that the plants and animals now around us are the result of natural processes working throughout the ages . . . It has been suggested that man is the 'great exception'—that while other creatures have had a natural evolution, man was specially created. If this answer thoroughly satisfies anyone, and is really useful to him, he should stick to it; it is not for science to say that it is impossible."

No; the *method* of the mystery of creation is not yet solved. Le Bon, in his "Evolution of Matter," says: "Science can only give faint gleams projected into the deep darkness which envelopes our past, and veils our future. It has not yet any glimpse of the time when it may discover the true first cause of things, nor even arrive at the real causes of a single phenomenon." But, waiving all this, I hold that the whole universe is a manifestation of mind—the appeal that a Creative Mind makes to a perceptive one. Wisdom and power lie at the basis of things, and in an evolutionary process, under the control of an Infinite Intelligence, there is ample room for the Biblical doctrine of "man created in the image and likeness of God," and a subsequent Fall, which the Chairman of the Congregational Union apparently would have us throw overboard as outgrown forms of "Traditional" or "Doctrinal Christianity."

Modernists do not believe in the Bible record of man being created in "God's image, after His likeness," but I think that (at least along *mental* lines) the truth is demonstrable. Mentally there are striking and unquestionable points of contact between God and man. The "veiled" Power, that lies at the basis of things (and incontestably there is such) is a Creative Power. This is self-evident. We now take a step further, and affirm that the Power "of Whom are all things, and through Whom are all things" (1 Cor. viii, 6) is an Intelligent Power. The whole universe is demonstrably a manifestation of mind. The late Duke of Argyle (a most thoughtful writer) uttered a profound truth when he said "we may be sure that we are right when our reason recognizes another Reason in the world of nature." Sir Oliver Lodge has well said: "Everything in the universe is amenable to law and order. Everything points to a rational plan of which we know neither the beginning nor the end."

It is so. The more deeply science probes the constitution of nature the more astounding and convincing becomes the evidence that the universe is a work of thought—that the Creator and Controller of all things is indeed a Thinker, Creator, and Controller. Now that is just what man is. The points of contact between the human and Divine are most suggestive and impressive. It is just here that man is unique in the scheme of things. He differs from all other created entities. He, too, like the mysterious Power that lies at the basis of things, is a thinker, creator, and controller. Not only can he mentally form ideals, and out of the matter of which the universe is composed give to them substantiality, and make them fulfil his purposes, and do his bidding, but (like the mysterious Power on Whom the whole universe depends) he can, in the intellectual realm, *create* in an absolute sense. In the world of thought he can call into existence a new creation. He can cause that to be which previously had no existence. For example: Was not Milton's "Paradise Lost," or Kant's "Critique of Pure Reason," a new creation? How is it that man not only exists but is a thinker, creator, and controller as no other form of life is? How is it that he can not only give substantiality to mental creations, harness the forces of nature, and make these mental creations do his bidding, but can also create in an absolute sense? What is the ultimate explanation of a work like Milton's or like Kant's?

The answer is to be found in the sublime declaration of the Book of Genesis (and nowhere else), discredited though it may be by the Modernists, that "God created man in His own image; after His own likeness" (Gen. i, 26). Man is a thinker, creator, and controller because the Power that lies at the basis of things (from the testimony of nature) is also a Thinker, Creator, and Controller. The striking and incontrovertible points of contact that we have noted between the human and the Divine, along the lines of thought, creation, and control, demonstrate the truth of the Biblical account of man's creation. In every message that is broadcasted, in every electric car rushing through our streets, in the air-

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ships flying through space, the truth that man was mentally created—not in the image and likeness of the beast—but in the image and likeness of God—is demonstrated.

Now if man has been created in the *mental* image and likeness of God, why not in the *moral*? and why not a primeval Fall of Man such as the *Apostolic Rule of Faith*, as well as the Old Testament, affirms?

The spiritual history of man bears witness to such a Fall. In the spiritual nature of man there are instincts as real and as assertive as the instincts of the body. It is noteworthy that as far back as we can trace the history of man in the night of time he has been conscious of a sense of condemnation, that he has been out of harmony with some established order of things. An explanation of the fact cannot be found in anything that has come to the soul through the medium of the senses. There has ever been an effort on the part of man apparently to regain something that he has lost. Shall I say his likeness to and harmony with the Divine? A modern writer has well said: "However the origin of religion is to be explained . . . propitiatory sacrifice has been the unfailing mark and memorial of religious belief." He adds: "It is unnecessary to produce evidence of a statement so redundantly supported."

We may note the sacrificial system of the Hebrews, the penitential psalms and sacrifices of the Babylonians, and the prayers for pardon and re-admission to the Divine favour in the primeval records—the "Rig-Veda"—of the Sanskritic Indians. From an ancient Hindu prayer, uttered thousands of years ago, and translated by Max Müller, we take the following: "How can I get near unto Varuna? Will he accept my offering? . . . When shall I, with a quiet mind, see him propitiated? . . . Absolve us from the sins of our fathers, and from those which we committed with our own bodies." Varuna was the Heaven God of the Sanskritic Indians—the ancient Hindus. Dr. Edkins, dealing with the religions of China, says: "The consciousness of sin, and the felt need of redemption"—that man is out of harmony with some established course of things—"undoubtedly belong to men who have no knowledge of religion except that which is derived from the light of nature."

Turn from ancient civilizations to present-day savages. The Rev. A. W. Murray, after spending forty years in New Guinea and Polynesia, says: "I have never found, in all my wanderings among savage tribes, any who had not some idea of beings superior to themselves to whom they owed some homage, and sought in some way to propitiate." In all past time, and in all places, man seems to have been conscious of a Fall, that he was out of harmony with some established spiritual order, and that propitiatory sacrifice was necessary.

If man (not only materially but spiritually) had been made "in the image and likeness of the brute"—especially along the lines laid down by the late Dr. Haeckel in his "Riddle of the Universe"—he would not have had any conception of being out of harmony with some established order of things—he would have had no consciousness of sin, or the need of atonement. What, in the nature of things, would have led him to form such supersensuous conceptions? In passing, let me say of these occult inferences of the soul, to which attention has been drawn, that they have their bases in truth is evident from the fact that our Lord came to meet them—to minister to them. The words "ransom," "redemption," "renewal," "reconciliation," used in relation to the work of our Lord, all prove that there has been a breach in a spiritual order—a Fall—and that man was under condemnation.

In another way the spiritual history of the race bears witness to a Fall. With the effluxion of time—in ages gone by—we do not see men gradually rising higher in a spiritual scale, but falling from a higher position to a lower. This is indeed suggestive. Max Müller says: "From a comparative study of religions we learn that religions in their most ancient form, or in the minds of their authors, are generally free from many of the blemishes that attach to them in later times." In his "Lectures on the Science of Religion" he quotes the most ancient of civilizations—the Egyptian. "The religion of the Egyptians," he says, "was not from the first a mere worship of brutes . . . The Egyptians from the very first spoke of the one Power by whom the whole physical and moral government of the universe was directed." In his "Hibbert Lectures" the eminent Egyptologist (Sir Peter Le Page Renouf) gives the same testimony.

In the case of the Greeks and the Romans a process of degeneration set in. Sir George W. Cox, in his very full and able work on "The Mythology of the Aryan Nations," says: "The genuine belief in an Almighty Being, who is at once our Father, our Teacher, and our Judge had its first home in the Ancient Aryan Land." He is referring to the time before the Aryan race was broken up and separated. Speaking of after developments among the Greeks, in relation to the supersensuous, Sir George says: "The epic poems tell us of gods who delight in sensual enjoyments . . . Of gods who own no check to their passions, and recognize no law against impurity and lust."

Take another old civilization—the Chinese. Our authority is Professor R. K. Douglas (Professor of Chinese at King's College, London). In his book on "Confucianism," speaking of the Chinese deity "Shang-te," he says: "In all probability there was a time when the worship of Shang-te was the expression of the pure monotheistic faith of the Chinese; by degrees, however, corruptions set in."

Concerning the Sanskritic Indians (Hindus) Max Müller asks: "Is it not something worth knowing, after the lapse of four or five thousand years, that before the separation of the Aryan race—before the existence of Sanskrit, Greek, or Latin—one supreme Deity . . . had been named by a name which has never been excelled?" Professor Max Müller is referring to the name "Dyaus-pitar" (Heaven Father). (Lectures on Science of Religion, p. 107.) But there was a gradual declension. As time went on "Dyaus-pitar" gave place to "Varuna," and "Varuna" to "Indra." A tide of corruption set in. Describing it Dr. J. Murray Mitchell, M.A., says: "Hinduism resembles the Ganges, which, when it breaks forth from its mountain cradle at Hardwar, is comparatively pellucid, but, as it rolls on, becomes more and more muddy and unclean."—(Hinduism, Present Day Tracts, No. VI.)

If spiritual concepts, such as God, the soul, and a future state, were simply the products of Evolution (along purely humanistic lines) then, as the different branches of the human

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family grew older, and their experience widened, and deepened, and their intellectual life matured, their concepts in relation to the supersensuous ought to have been of a purer and more satisfactory character; but the reverse is true.

The spiritual history of the race—the primeval conceptions of man that he was out of harmony with some established course of things, and that propitiatory sacrifice was necessary—and the downward tendency in all ancient forms of religion—bear witness *not to a gradual spiritual advance, along evolutionary lines*, but to a Fall.

WEEK BY WEEK.

By A. R. H.

As we have seen from previous articles of this series, God's Brith-ish Peoples are called upon to become a People for Action. They are a Victor Race for Jehovah.

It is possible to be a military people without being warlike. It is possible to be peaceful loving without being pacifist. It is possible to be strong without being ungentle.

And the main lines of Kingdom-expansion have followed the path of peaceful development. Violent assaults on the Kingdom have been met by physical force. This was essential in the interests of preservation.

But the normal, active striking force of the Kingdom consists in the impellent energy of moral and spiritual ideas. That is what Jesus meant when He said: "I came, not to bring Peace but a Sword."

The sword of the Lord is the word of God. And the word of God is the human expression of divine ideals.

The warfare of the Kingdom is not a warfare of physical, but of mental, forces. The Kingdom wages a warfare of ideas far more penetrating and permanent in their result than the conquests of oppression.

The word of God is sharper than any two-edged sword. The ideals of God divide asunder the heart and soul of man. The conquest of the Kingdom is a conquest of the mind and spirit

* * *

Foreign observers are puzzled by the combination of idealistic and economic motives which accompanied England's rise to political and economic power.

Thus Dibelius admits that "*England's rise to power has cost her relatively few wars*," and in the next breath complains that when England *has* gone to war she has always invested her warlike action with "*the religious sanctions of a crusade.*" This, he thinks, is entirely hypocritical. But if BRITAIN is the KINGDOM the fact is in harmony with the truth.

"When in 1914, it drew the sword to treat GERMANY to the same fate it had prepared for its earlier rivals, FRANCE, SPAIN and HOLLAND, it felt that it was embarked on

A MISSIONARY ENTERPRISE

on behalf of world civilization. That note echoes through al the speeches of British statesmen at the time."

Dibelius feels that this habit of giving a religious consecration to, what he calls, "the elementary instinct for power," is a grave danger to other nations.

So it would be if it were simply the religious consecration of an elementary instinct. But it is something more than that. It is the natural, spontaneous, outward recognition of the inward consciousness that ISRAEL-BRITAIN is GOD'S BATTLE AXE and WEAPONS of WAR.*

We cannot expect foreign observers to recognize this since we ourselves are a nation blind to our own identity and only dimly recognize the truth ourselves.

Nevertheless, Dibelius nearly stumbles on the great discovery when, tracing this peculiar habit back to the influence of MILTON, he writes: "Foreigners began to be painfully aware of their arrogant sense of superiority in the fifteenth century, and, from the seventeenth on, this instinctive bent received its religious consecration; in the Puritan camp MILTON taught his countrymen that they were

THE CHOSEN PEOPLE,

selected to serve as model to the less enlightened nations of the earth—in other words to rule over them.

"When the Puritan middle classes gradually penetrated into the gentry, they brought this idea with them, though it became good form not to brag about it. The eighteenth century completed the process by developing

A CONCEPTION OF THE STATE

and of CIVILIZATION which the Englishman of to-day considers as the only one possible."

Here the truth is presented in its crudest form. The British People are selected to serve. They are called to become the servant nation to all other nations. It is a dangerous half-truth to say that they are selected to serve as model to the other nations. Such a clumsy statement is bound to arouse antagonism. How different is the spirit and attitude of the Scriptures†: "The LORD thy GOD hath chosen thee to be

A SPECIAL PEOPLE

unto Himself, above all people that are upon the face of the earth. The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; *for ye were the fewest of all people.* But because the LORD loved you, and because He would keep the oath which He had sworn to unto your fathers. . . . ."

What was that oath? Specifically the oath referred to was the one sworn at the time of the offering of ISAAC. In this great sacramental act, the whole of Isaac's seed (in all their generations), *i.e.*,

THE WHOLE ANGLO-SAXON RACE

were mystically offered up to GOD, a living sacrifice, and dedicated to His service.

This is the specific reference.‡ But note the emphasis on the words: "And in thy seed shall

ALL THE NATIONS

of the earth be blessed." The consecration of the ANGLO-SAXON RACE is a vital thing. But the well-being of the *other* nations and races of the earth is the *all important* thing.

Everywhere this fact is reiterated and confirmed in the strongest language possible.§ To ignore or overlook this essential ideal of service to *all other nations* is to rob the covenants of all their significance and all their value.

* Jer. li, 20. † Deut. vii, 6–8. ‡ Genesis xxii, 16–18. Especially verse 18.
§ Cf. Genesis xii, 3; xxvi, 4; xxviii, 14, etc.

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Concluding his review of the wars which accompanied Britain's rise to power, Dibelius writes: "In these wars, the driving force was indubitably the struggle for political power and economic influence. At the same time, a certain idealistic point of view was present too, to lend a sort of consecration to the strife for power. For the nation, the hundred years' fight against FRANCE wore the aspect of a mighty duel between two principles, with ENGLAND as the

CHAMPION OF FREEDOM

against Continental despotism.

"Contemporary history can admit this unmeasured claim only within narrow limits; we know, to-day, that freedom, in eighteenth-century ENGLAND, was the privilege only of the landed gentry, that they alone were in the full sense, citizens.

"Nevertheless, ENGLAND had discovered a slogan in which every Englishman honestly believed. *Like any other Gospel, it worked, not only with humanity as a whole, but even with its believers, to remove the dross that still hindered its efficacy.*

"The question whether the idea of English liberty in the eighteenth century was truth or a legend is *not* essential to its history in the world. What is essential is, ENGLAND had

A WATCHWORD FOR HUMANITY

at a time when the rest of the Powers of the World only played the game of huckstering villages, souls and alliances. ENGLAND knew how to play that game with consummate mastery; *but beside it, England alone knew how to arouse something like an ethical feeling all over the world.*

"And for the people of EUROPE who saw, about 1800, that English freedom, *unlike the freedom of the French Revolution, kept order at home and allowed other nations to live their own lives in all essentials: for them, the slogan seemed a veritable Gospel.*

"The end of the eighteenth century saw ENGLAND

A WORLD POWER.

It rules over a good part of the world's surface and—which is part of the story—*gives the world over which it rules a principle of life such as it needed at the time and one whose force is not yet worked out.*

"Whether it is, in fact,

THE TRUE, ULTIMATE PRINCIPLE OF LIFE

in the world, is a fundamental question irrelevant to the history of the period from 1750 to 1918, since no Power throughout that epoch has had anything better to offer the world."

The only comment we feel disposed to make upon this remarkable conclusion is this: If BRITAIN is the nucleus of the KINGDOM of GOD upon earth, then the BRITISH IDEAL *is* the true and ultimate principle of life in the world. If BRITAIN is *not* the national basis of the KINGDOM, then some other EMPIRE will arise with some new and better principle and doctrine.

But the BRITISH EMPIRE is the successor to the ROMAN EMPIRE and is thus identified with the KINGDOM of Daniel ii, 44. As such she is a WORLD EMPIRE which can never be destroyed but shall stand for ever. As such she is destined to grow until her influence fills the whole earth. In short, BRITISH-ISRAEL alone can answer the remarkable question which Dibelius raises in his review of British history.

And if this is so, it behoves us to internationalize our vision of the Kingdom-message. We must not allow our Gospel to become a stumbling-block to other nations.

True, the Gospel of the Kingdom, as distinct from the Gospel of Salvation, is a *national* message for ISRAEL-BRITAIN only.[1] It is to be proclaimed throughout the whole EMPIRE.[2]

But it is a national message with an international application. Being a Kingdom-message—i.e., a Gospel regarding the coming universal Kingdom—*it has all the force of an international idea behind it.*

British-Israel advocates must make it clear that the Kingdom-Gospel does not present a menace to the liberties of other nations. The national message is not a message of national egotism. The Kingdom-Gospel is not preached to inflame international jealousies and national pride. The Kingdom-evangel condemns every suggestion of arrogance or exhibition of superiority.

The Empire-Gospel of the KINGDOM is definitely a call to national consecration and service.

It is to a spiritual type of greatness, supremacy and pre-eminence that GREAT BRITAIN is called. ISRAEL-BRITAIN is called to dominion not domination. Love, humility and service are the marks of greatness.

The KINGDOM will be great—because, like the King of kings—she has learnt to become the servant of all.[3]

(To be continued.)

SOLOMON'S GARDENS.—II.

BY ELEANOUR SINCLAIR ROHDE.

ABOVE all, Solomon's gardens were scented gardens, and the "mountains of spices" mentioned in Canticles viii, 14, probably refer to the king's gardens of spices on the hillsides round Jerusalem. In the days of his descendant Hezekiah, "spices" were reckoned amongst the royal treasures, and as such stored in a special house. "And Hezekiah had exceeding much riches and honour and he made himself treasuries for silver and for gold . . . and for spices and for shields and for all manner of pleasant jewels." (2 Chron. xxxii, 27; and see also 2 Kings xx, 13.)

It is difficult for Western minds to grasp the importance attached to sweet-scented plants and perfumes in the ancient East. Perfumes in Solomon's day appear to have been made from vegetable substances only, for no mention is made of ambergris or musk, or indeed of any scent of animal extraction with the sole exception of "onycha" (the operculum of a variety of mussel found in the Red Sea). The art of distilling was apparently unknown, but Job refers to the method of making perfumes by boiling vegetable substances in fat. Isaiah mentions the "sweet balls" (marginal reading) attached to long chains suspended either from the neck or at their girdles which the Hebrew women wore. (Isa. iii, 19.) "Awake, O north wind, and come thou south; blow upon my garden that the spices thereof may flow out." (Cant. iv, 16.) Throughout the Bible the value of fragrance is emphasized, and "the

[1] Cf. Matt. x, 5-6, with Matt. xv, 24. [2] Cf. Matt. xxiv, 14. Ferrar Fenton. [3] Mark x, 44.

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Song of Songs which is Solomon's " is full of the sweetness of scented plants, and it is noteworthy that Solomon, like Bacon, comments on the exquisite scent of newly-opened vine-blossoms (Cant. ii, 13), one of the most delicious of all scents. Solomon's herb garden was a typical Eastern herb garden, that is, a garden consisting chiefly of sweet scented shrubs—" camphire with spikenard, spikenard and saffron ; calamus and cinnamon, with all trees of frankincense ; myrrh and aloes with all the chief spices." Camphire is nowhere else mentioned in the Old Testament, but the name is of Hebrew origin. The shrub which is more commonly known as henna has been cultivated from the earliest times in the East, chiefly on account of the dye it yields, also as a hedge-plant. Spikenard (*nardostachys jatamansi*), a perennial herb closely allied to valerian, is a native of the Himalayas, and as it grows at a great height it has always been very costly. It was an ingredient in precious ointments and the only other time it is mentioned in the Bible is as an ointment. " There came a woman having an alabaster box of ointment of spikenard, very precious." (St. Mark xiv, 3.) In the earliest known version of St. John's Gospel in Coptic (now in the Library of the Bible Society) this ointment is described as " genuine " as well as " very precious." Alabaster boxes were commonly used for ointments because the perfume exhales through them. They were commonly used in ancient Egypt, and many have been found with traces of the ointment they once contained. The English name Saffron is derived direct from the Arab form *zà farân*. The saffron of the Canticles is generally supposed to be the familiar Crocus sativus, of which the orange-coloured styles and stigmas are still used when dried, for their pleasant aromatic flavouring, and to give a yellow colour to boiled rice. Calamus, probably *andropogon schœnanthus*, an aromatic reed, is very often mentioned in the Bible, either as calamus, sweet cane or reed. For instance, in Jeremiah vi, 20 : " To what purpose cometh there to me incense from Sheba and the sweet cane from a far country ? " Calamus was one of the ingredients in the holy oil. " Take thou also unto thee principal spices . . . and of sweet calamus two hundred and fifty shekels . . . and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary : it shall be an holy anointing oil." (Exod. xxx, 23-25.) Cinnamon was used in the holy anointing oil and for personal use. Cinnamon is one of the laurel family, and is a native of China, Ceylon and the East India Islands. The cinnamon of commerce is obtained from the inner bark dried in the sun. In Revelation xviii, 13, cinnamon is enumerated among the merchandise of Great Babylon. Frankincense, one of the gifts presented by the Magi, is a fragrant gum obtained from several species of *Boswellia*. It was one of the ingredients in the holy perfume which was forbidden for ordinary use. " Take unto thee sweet spices, stacte and onycha and galbanum ; these sweet spices with pure frankincense ; of each there shall be a like weight. . . And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof : it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." (Exod. xxx, 34-38.) Myrrh, like cinnamon, was one of the chief ingredients in the holy oil, and was also in common use as a perfume. " I have perfumed my bed with myrrh, aloes and cinnamon " (Prov. vii, 17), and again in Psalm xlv : " All thy garments smell of myrrh, aloes and cassia." Myrrh was so named on account of its bitterness. It is mentioned more often in the Canticles than any other perfume. The first mention of myrrh in the Bible is in Genesis xxxvii, 25 : " And they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt." Aloes are mentioned four times in the Old Testament and once in the New Testament. The aloes of commerce are obtained from several species of the Aquilariaceal order, the best known being *A. Agallocha*, a native of Northern India. The official aloes, however, is of the order Liliaceæ and is not mentioned in the Bible. Aloe trees are not grown now in Palestine, but Solomon evidently grew them and they were apparently familiar by name if not by sight to Balaam, for he compared the chosen people to " gardens by the river's side, as the trees of lign aloes which the Lord hath planted." (Num. xxiv, 6.)

" An orchard of pomegranates with pleasant fruits." What did Solomon grow in his orchard ? The phrase is suggestive of vast pleasure grounds, and it is more than likely that Solomon's orchard resembled those stately enclosures of fruit trees with the trees planted in formal avenues, depicted in the Egyptian tomb paintings. Pomegranates are amongst the most ancient of cultivated fruits and the Israelites in the wilderness thought longingly of them (Num. xx, 5), and later we find that Moses described the Promised Land as " a land of wheat and barley and vines and fig trees and pomegranates ; a land of oil olive and honey." (Deut. viii, 8.) The Spies who returned from Eshcol brought pomegranates as well as grapes and figs. (Num. xiii, 23.) How commonly the shrub which resembles a myrtle might have been grown is attested by the frequency with which Rimmon (the Hebrew for pomegranate) occurs in proper names. Gath-rimmon, for instance, was one of the cities set apart for the Levites. Aaron's ephod was embroidered with pomegranates, and in Solomon's Temple the chapiters of molten brass were covered with pomegranates " and the pomegranates were two hundred in rows." Wine was commonly made from the fruit, and in the Canticles we find a reference to " spiced wine of the juice of my pomegranate." (Cant. viii, 2.) Twice in the same poem there is the simile, " Thy temples are like a piece of a pomegranate within thy locks." Whether apples were grown in the royal orchard is more than doubtful, for the fruit does not flourish in Palestine. Even as far north as Damascus Joel speaks of apples as though they were commonly grown. " The vine is dried up and the fig tree languisheth ; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered." The " apple " is mentioned once in Proverbs and four times in the Canticles, and the description of its golden fruit, its pleasant shade, its delicious perfume and its network of " silver " flowers certainly points to the orange as being the apple of the Bible. " Apples of gold in a network of silver " (Proverbs xxv, 11) exquisitely describes the golden fruit amidst its silvery-white flowers. The orange is a native of the lower slopes of the Himalayas and was probably known to the ancient Egyptians. Even if unknown in Palestine before Solomon's days, which is unlikely,

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the King who tells us that he planted "trees of all kinds of fruits" doubtless gave orders to the captains of his fleet which traded with India to bring back any varieties for the royal garden. Figs would certainly have been grown in the royal orchard, for both wild and cultivated figs abound throughout the land of Palestine. The fig is the first named tree in the Bible and it is four times the subject of a parable, three of these parables being uttered by our Lord Himself. Further, it was the subject of a unique miracle—the cursing of the barren fig tree—His only miracle of judgment. Smitten fig trees are frequently used as a simile of judgment in the Old Testament (Ps. cv, 33; Jer. viii, 13; Hos. ii, 12; Joel i, 7-12; Amos iv, 9; Hag. ii, 19.) Disease amongst fig trees is apparently not a modern development, for Jeremiah refers to figs which were so diseased that they were not fit for food. The fig tree puts out its first fruits in February before the leaves which appear in April or May. These early figs drop as soon as they are ripe. Hence "they fall into the mouth of the eater being shaken." Early figs are particularly esteemed for their fine flavour. Apricots and mulberries were probably grown by Solomon. The former, which is a native of China, was brought west in very early times. Of mulberries we read in the Apocrypha, "They showed the elephants the blood of grapes and mulberries that they might prepare them for the battle." (1 Maccab. vi, 34.) It is very unlikely that Solomon grew date-palms. With the exception of a few trees in well-sheltered gardens date-palms do not grow in the Holy City, for these trees cannot endure the prolonged cold of the winters on the heights of Judea. The palms which the people strawed before our Lord on His triumphal entry into Jerusalem were probably brought by camel-load from Jericho, "the City of Palms," as they are to this day for the feast which coincides with the season for trimming the palm trees, when the lower leaves are cut off. St. Matthew and St. Mark state that the multitude cast their garments and "branches of trees" on the road. St. John alone mentions palm leaves, but he does not state that they cut them down from trees by the wayside.

Solomon speaks of his nut-garden (Cant. vi, 11), a type of garden not mentioned elsewhere in the Bible, nor so far as I have been able to discover in any other Eastern literature. A nut-garden must have been a garden of remarkable beauty, and was probably laid out in formal Egyptian fashion with avenues of almonds, chestnuts, etc. Almonds Solomon grew without doubt, for even in Jacob's time almonds were grown in Palestine and nuts and almonds were included in his present of the "best fruits of the land" which he enjoined his sons to take to Egypt. (Gen. xliii, 11.) Almonds are frequently mentioned in the Old Testament. Aaron's rod was made from an almond tree and the bowls of the sacred golden candlestick in the ancient Tabernacle were modelled from almonds. (Ex. xxv, 34.) Almond blossoms appear before its leaves, and the Hebrew name *shaked* means "hasten." Hence the play on the words in Jeremiah i, 11-12: "And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it." The King probably also grew pistachio nuts. It is agreed by most modern authorities that the "nuts" mentioned besides almonds amongst "the best fruits of the land" were pistachio nuts. In patriarchal times the pistachio tree was unknown in Egypt and therefore Jacob's gift was a luxury. Walnuts were well known amongst the Eastern nations in very early times. Hazels and chestnuts may or may not have found a place in Solomon's nut-garden. In Pliny's time eight varieties of chestnuts were known to the Romans and it seems probable that the King grew them. The hazel since the earliest times has been used in magic and divination. The only time, however, that the "hazel" occurs in the Bible is in Genesis xxx, 37, 38, and the exact meaning of the word is doubtful.

"Our vines have tender grapes." (Cant. ii, 15.) Solomon's vineyard, like the vineyards of ancient Egypt, was probably a pleasure garden, and possibly the vines, as in Egypt, were grown along pergolas, thus forming delightful walks. In Egypt the poles for the support of the vines varied from simple posts to painted pillars, and the vineyard in one tomb painting (the tomb of a general of Amenophis III, *circa* 1500 B.C., at Thebes) is shown as the central feature of a large pleasure garden. The vineyard in this instance consists of seven alleys bordered by vines trailed over pergolas to form shady walks. The vine is the oldest symbol of the royal House of Judah (Gen xlix, 11-12), and it is the most sacred of Christian symbols, being hallowed by our Lord's words, "I am the true Vine." (St. John xv, 1.) In the vineyards of Engedi, of which the terraces still remain, Solomon probably grew the red grapes which were then a greater luxury than the white. White grapes are never watered in Palestine, but red grapes need continual watering, and at Engedi there are still the remains of cisterns. Isaiah describes the chosen people as a vineyard of red wine. "In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." (Isaiah xxvii, 2, 3.) No one has yet estimated the age to which the vine can live, but various authorities give three centuries at least for a vine to be in full bearing. The vitality of the plant is amazing and hence the force of the passage in Isaiah: "There shall come forth a rod out of the stem of Jesse and a branch shall come out of his roots." The prophet has just been speaking of the cutting down of the cedars of Lebanon, thereby symbolizing the total destruction of the power of Assyria, for when cut down none of the conifera send out shoots again, whereas the severe pruning of the vine increases its vigour.

The writer of the Book of Chronicles tells us that Solomon's Temple "was exceeding magnifical of fame and of glory throughout all countries" (1 Chron. xxii, 5), and modern authorities have emphasized that though comparatively small it was a miracle of beauty and costly splendour. But there is one feature of Solomon's Temple which is of greater value and significance to flower lovers than all its dazzling splendour, a feature moreover which made this building unique amongst the temples of the ancient world. For unlike the temples of the heathen nations Solomon's Temple was full of the beauty of flower-symbolism, all the emblems being taken from flowers and trees with the sole exception of the cherubim; at once suggestive of the cherubim guarding the Tree of Life. "He carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers within and without." (1 Kings vi, 29.) The brim of the molten sea was wrought with "flowers of lilies" (1 Kings vii, 26), the

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pillars in the porch of the Temple were crowned with "lily work," and in the description of the pillars made by Hiram we read: "And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars." Further we are expressly told that no stonework was permitted to be seen within the Temple, "all was cedar, there was no stone seen" (1 Kings vi, 18), and the cherubim were made of olive wood overlaid with gold. Flower-symbolism was also predominant in the ancient Tabernacle, and even the High Priests' vestments were embroidered with flowers. (Exod. xxxix, 24, 25, 26.) The millennial temple foretold in Ezekiel's remarkable vision will be similar and as in Solomon's Temple no stonework will be visible, for it will be "ceiled with wood round about and from the ground up to the windows." (Ezek. xli, 16.)

"I am come into my garden, my sister, my spouse." (Cant. v, 1.) Possibly the writer had in mind the special royal garden described elsewhere in the Old Testament as "the King's garden." It was by way of this garden that Zedekiah and his men fled by night when Nebuchadnezzar besieged Jerusalem. (2 Kings xxv, 4, and Jer. xxxix, 4.) The garden was watered by two famous springs, the fountains of En-rogel and "the waters of Shiloah that go softly" (Isaiah viii, 6), described by Nehemiah as "the pool of Siloah by the King's garden." (Neh. iii, 15.) This pool was the scene of the miracle wrought by our Lord on the man blind from his birth. (St. John ix, 7.) "The King's garden" as it is described in the Old Testament was in the immediate vicinity of the brook Cedron, and it is profoundly interesting to realize that the Garden of Gethsemane was probably chief of the royal gardens made by Solomon. If so, how much this adds to the prophetic meaning of the verse in the Canticles, "I am come into my garden, my sister, my spouse, I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk; eat, O friends; drink, yea drink abundantly, O beloved." (Cant. v, 1.) That our Lord frequently went to the Garden of Gethsemane we are told by St. John: "Jesus oftimes resorted thither with His disciples." (St. John xviii, 2.) Only one of His lessons concerning flowers has been preserved for us, but what must He have taught His disciples concerning flowers in the Garden of Gethsemane, at least so far as human intelligence could grasp concerning their marvels? The humblest questioner was surely never turned away unsatisfied, for only those who even in the presence of Supreme Wisdom were wise in their own conceit were ever rebuked. One's thoughts return inevitably to that older garden scene "eastward in Eden" when no human eye beheld Him "without Whom was not anything made that was made."

CORRESPONDENCE.

Mr. BASIL STEWART writes:—"In view of recent statements in the Press, and of events during this summer, may I draw the attention of your readers to the following forecast of what the Great Pyramid's Second Low Passage signified, given at page 221 of the *second* edition of my *Witness of the Great Pyramid*, published May 14th, 1928. Evidence reaches me that very few of those who studied the first edition have troubled to read the more recent one, thinking, apparently, there was little difference between them. Had more done so, it would have helped to expose the anti-Pyramid campaign of the Press in 1928.

"'All these remarkable occurrences (on the warning dates defined in the Ante-Chamber) would seem to justify the conclusions arrived at respecting the character of the events foreshadowed by the Pyramid's final low passages; namely, *political and financial upheavals* . . . in the different countries of the world, and the *stirring up of unrest amongst the disaffected elements of the East and Near East*.* Concurrently with this political turmoil we have abnormal disturbances in nature of unusual frequency and violence . . .'

"There is nothing in the foregoing to suggest anything sensational or spectacular would happen on May 29th, 1928, or that we would then enter upon an eight years' war. Abnormal natural phenomena have been plainly in evidence since that date, while regarding war at the *end* of the period, I would draw attention to the article headed '1934' in the *Daily Mail* of July 18th last, and the gigantic war preparations being made by the Soviet therein disclosed. To condense, it states:—'War preparations on a gigantic scale are being made . . . to enable the Red Dictator to make a bid for the conquest of the world. *The actual outbreak is timed for* 1934, when the Kremlin chiefs are satisfied that the necessary arrangements will have been completed.' The nature of these arrangements is disclosed in the *Mail* of July 23rd:—'There are in Russia to-day 20 million men and women who have satisfactorily passed every test . . . for active service. It has been decided to *treble this number within the next four years.*' The words of Ezekiel xxxix, 9-14, are already being visualized in their literal fulfilment. And while the Soviet makes no secret whatever of its devilish plans, our own politicians are busily engaged in throwing away what little defence we have left. Did we not know that it is the Lord Who will fight for Israel 'in that day,' we might well write 'Finis'! to the Empire and civilization.

"Further information has just reached me which, if anything, is even more significant.

"It is contained in a letter from a correspondent quoted in the *Advent Evangel* of British Columbia and reprinted in *The Dawn* of July 15th last. It reads:—'An order has just been given by the Soviet Government at Moscow saying that all who do not receive a mark in their right hands before the fall (autumn) of 1930 will be put to death; and that no one can buy or sell without this mark!' (See Rev. xiii, 16-17.)

"The Soviet, as the last of the Babylonian succession of Empires, is thus adopting to itself one of the unmistakable signs of the Antichrist of St. John prefigured as Babylon. And note how significant is the token St. John fastens upon Babylon—666—the trinity of the number of imperfection, of man as destitute of God, the perfection of *im*perfection.

"Now the number six in Greek—the language of Revelation—is denoted by ϛ, a terminal variant of the letter s (σ) (or *sigma*), called *stigma*, a word meaning a 'mark,' *but particularly a mark such as is branded upon cattle, and formerly upon slaves and soldiers* by their owners or masters.

* Note at the present time (and we are only a quarter way through the Passage) the prolonged civil war in China, turmoil in Afghanistan, India and Egypt, political and economic chaos at home and in other countries. India, Egypt and China are three countries I said should be particularly watched after May, 1928.

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"Thus is the Soviet verily the 'perfection of imperfection,' to 'cause that as many as would not worship . . . should be killed . . . and all . . . to receive a mark (that is, be stigmatized) in their right hand . . . that no man might buy or sell save that he had the mark.' I should not be at all surprised if this mark turns out to be the Russian equivalent of 666!" * * *

THE STONE OF DESTINY.

The Rev. F. S. Ralph, M.A., writes:—"The famous Liafail or Stone of Destiny is more remarkable when we figure out its dimensions. These are 21.97 ins. × 13 ins. × 11 ins., as near as very careful measure can give them. Now, this Stone is certainly God-given, and as the name Elohim is Hebrew for God, we find that the cubic content of the Liafail is Elohim in Hebrew numerical-alphabetical letters, for 21.97 × 13 × 11 is 3141.6 cubic inches; and El in Hebrew is 31. The Hebrew letter "He" is 4 and 1 (or a total of five), while the "Yod" is the decimal point (or ten), and the final letter "Mem" is 600, so that Elohim is really 3141.6 or God. Another remarkable fact works out in the superficial area of the famous Stone, as the total area comes out to 1341.6, which is the 3141.6 with the initial 31 reversed to read 13; a pointer, if one may say so, to the troublous times the Stone would pass through ere the tribes of Jacob, or Israel, and British-Israel, came into their own."

REVIEW.

(BY THE REV. L. G. A. ROBERTS, COM. R.N.)

A TALK ON THE GREAT PYRAMID OF GIZEH, AND ITS MESSAGE TO THE ANGLO-SAXON RACE.* BY M. BLOXAM.

THIS is really a very comprehensive little effort to further explain that mysterious Witness we have in Egypt, and will repay anyone who has a doubt as to the object of its miraculous construction. Of the many little pamphlets which have hitherto appeared, this certainly bears the palm. Besides being concise, it is clearly put, and there is no ambiguity. Following Divine Revelation, as in our Bible which gives events, the author makes the other Witness, the *Bible in Stone*, give us the dates.

To our mind, which has been more impressed by the testimony of the TWO WITNESSES in Rev. xi, than by any other, as to the 1,260 days of prophesying, than even the 2,520, or seven times, as pertaining to a nearer historical incident from whence to reckon (our difficulty having been as to whether lunar, prophetical or Solar reckoning of years was intended). Our mind was set at rest by the significant entrance into the last low passage, where on the South Wall of the Ante-Chamber are four grooves, the depth of which, 2.861 inches, are gradually tapered, prefiguring the gradual withdrawal of the Spiritual forces of restraint over the *Truce in Chaos*, and signifying that Israel alone, God's Elect 153, the numerics formed by the added length of both low passages; that to him alone is committed the task, under Christ, yet under the Law of Moses, of the reconstruction of the Kingdom of God. This number 2.861 is the one-hundredth part of the displacement factor, explained by Mr. D. Davidson, etc. And may we hope this straitening of the factor from 286.1 to 2.861 signifies that Israel, now brought into much tribulation, and gradually returning to the Laws of Moses, given by God (Mal. iv), will enable *Israel in Christ* now to bear the burden of the reconstruction of the Kingdom of God, in such a way that all nations shall say "Let us go up to the Mountain of the Lord."

Perhaps our readers do not know that 29th to 30th May, 1928–24th August, 2.861 × 30, within 86 days of the entrance to the low passage, our enemies have all lifted up their heads and taken secret counsel against God's Hidden Ones. (Ps. lxxxiii.) It is our hope that about 11th of November, 1931, the outpouring of God's Holy Spirit, the return of the Shekinah, will be in answer to Israel's pleading with God.

* To be obtained from the Book Room, 6, Buckingham Gate, S.W.1. Price 3d. By Post 4d.

QUESTIONS AND ANSWERS.

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

QUESTION.—As a regular reader of your paper, I shall be glad if you will kindly give me a full explanation of Matt. x, 23, and xvi, 28? The former seems to mean that the preaching of the *Gospel of the Kingdom* must of necessity be incomplete before our Lord's return, so much looked forward to by us, especially if the "Commonwealth of Nations" is to contain the "cities of Israel."—C. M. T.

ANSWER.—(1) "For verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come." Our Lord is bearing in mind here the vision of Dan. vii, 13 with regard to the fulfilment of prophecy. Daniel's vision sees the setting up of an "everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This corresponds with the Stone Kingdom of Dan. ii, 44, 45, which must be a literal kingdom, as it has to break in pieces and succeed the previous kingdoms of gold, silver, brass and joint iron and clay. To this Stone Kingdom there is attached, however, this difference that it continues as a kingdom after the end of the world, the further phase of it being spiritual (Gen. xlix, 10).

Our Lord is here speaking to the 12 disciples—the future Apostles—missionaries to and representative of redeemed Israel. With the scattering of Israel all over the world, inclusive of our far-flung Empire and "Commonwealth of Nations," it means that the missionary work of the Israel Church of God shall not be completed until the Second Coming of Christ, speaking generally. This may be compared with the world-wide preaching of the Gospel of the Kingdom "for a witness unto all nations; and then shall the end come" (Matt. xxiv, 14).

(2) This does not refer to the Transfiguration, as that could hardly be called "the coming of the Son of man in His kingdom." It must therefore refer to the foundation of the Christian era, of which the Apostles (some of whom were standing by at that moment) were witnesses, and whose duty it was to preach the Gospel of the Kingdom, and to hasten the consciousness of Israel's redemption, since they were the pioneers and founders with the prophets, "Jesus Christ Himself being the chief corner-stone" (Eph. ii, 20).

No man can state when the return of our Lord will take place. All that we can say, work for, and pray for, is that *Christ will come some day: Christ may come any day.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE earnestly appeal for donations for the expenses of the coming Congress, and we feel sure that our generous supporters will gladly respond as usual. Some of the speakers are announced on another page.

We are looking forward to record gatherings and to a time of great refreshing and uplift. We expect large numbers of old friends and hundreds of new ones as the result of our Manifesto.

The Central Hall is a large one to fill, but it ought to be filled at every meeting in view of the strong platform and the very great importance of the subjects to be dealt with. We ask for the active support and co-operation of all our readers. Posters and circulars should be used in great numbers, and here is where we need special help. Circulars announcing the meetings can be supplied in any quantities, and our friends can render a real service by getting these widely distributed in their respective districts. All communications may be addressed to the Secretary-General, at Headquarters, 6, Buckingham Gate, S.W.1.

* * *

SPECIAL NOTICE.

The attention of direct members and associates of the British-Israel-World Federation is called to Rule 14 of the new Rules and Regulations now in force, which provides that nominations of individual members for election to the General Council shall be signed by two other persons who shall be individual members of the Federation, and shall be transmitted to the Secretary-General so as to be received not less than one calendar month before the General Meeting, which is fixed for October 2nd, at 6 p.m., at Headquarters.

* * *

It should be noted that the adjourned Annual Meeting of members will be held as usual during Congress week, and the date for same is Thursday, October 9th, at 5.30, at Headquarters.

* * *

The autumn public meetings at Headquarters will be resumed on September 10th and 11th, when the Rev. Maxwell Carnson will speak at 3 on Wednesday afternoon, and at 7.30 on Thursday evening. We hope to see full audiences. Mr. Carnson has special messages to give.

* * *

We are glad to report that the Editor of the *Scots Observer* has decided to open his columns to a discussion of British-Israel, following the attack to which we made reference in two previous issues of THE NATIONAL MESSAGE. Three letters have appeared, and now we have a copy with a most excellent article by Mr. Roderick Campbell, on which we congratulate him. We hope the Editor will yet see his way to print the splendid reply by the Rev. J. Anderson Watt, M.A. Ministers and others in Scotland are already writing to us for particulars of our teaching and copies of our publications, so, after all, the results are likely to be quite other than those the attacker had hoped and intended.

A Minister of the Church of Scotland writes :—

"May I venture to express the hope that you will not too seriously regard the article in the *Scots Observer* to which you made reference in your "News and Notes" of August 16th. Its writer is well-known to his brethren of the Ministry as one who is taken seriously only by himself. He has lately been instructing (!) the plain men of Scotland (as though we had any plain men in a country like this !) in the columns of the same paper on the 'true' attitude to the Bible, but we all know that he is prone to feel that, because he fills his own doorway, he fills the whole horizon !

"The chief matter for regret is that an article so venomous, so unfair, and so un-Scottish, should have appeared in our one religious weekly—but this is the 'silly season,' and strange things can wander into the pages of even the most respectable journals.

"Occasionally an arrogant ignoramus may be a Christian minister, but I do hope you will not judge the entire Ministry in Scotland by this bright specimen. . . . I have the privilege of knowing many devoted British-Israelites in Scotland, and I have also had the privilege of addressing several of their meetings in Glasgow ; and my testimony is that they are of the most devout and earnest Christian people, and that that which they believe is at once inspiring to man and honouring to God. With all good wishes, etc."

* * *

A Vicar writes :—"I want to say how much and how deeply I appreciate the tone, power and sincere purpose of the Manifesto so recently and so widely circulated."

* * *

F. W. D. writes :—"British-Israel was unknown to me until I read your inspired Manifesto. Following a visit of investigation to 6, Buckingham Gate, and weighing up B.-I. literature, I am now 'all in.' This is the key, something to go for and work on. Please put my name down as a member."

* * *

Mr. Rupert J. Finch writes :—"Referring to Irvine Potter's article in THE NATIONAL MESSAGE of August 2nd, entitled 'Israel's Territorial Inheritance,' his remarks concerning our gradual occupation of the various territories given to us, and the gradual pushing back and wiping out of the aboriginal inhabitants, show exact fulfilment of God's promise to Israel in Exodus xxiii, 29, 30 : "I will not drive them out from before thee in one year ; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them from before thee, until thou be increased, and inherit the land."

Further, the few cases wherein our people have intermarried and so contracted or made alliance with native races bear out our orders as given in Exodus xxiii, 32, 33: "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against Me : for if thou serve their gods, it will surely be a snare unto thee."

* * *

Please note that the South London Branch resumes its regular meetings at 193, Lavender Hill, opposite Battersea

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Town Hall, on September 2nd, at 8 o'clock. They will also hold a big meeting in the Town Hall on the 8th, at 8 o'clock, Mr. J. J. Morey to be the speaker.

* * *

The Soviet Government has ordered all people to hand over Bibles and Prayer Books.

They are to be converted into paper for journals and newspapers, owing to the crisis in the paper industry. People who retain Bibles will be punished for anti-revolutionary activity, according to the *Deutsche Zeitung*.—EXCHANGE.

* * *

Mr. A. W. Godfrey, Hon. Secretary, Watford Branch, reports that:—"During July and August, in spite of these being holiday months, the interest is being maintained and our meetings much appreciated. Most interesting papers have been given by Mr. J. Hesketh Jones, dealing with 'British-Israel in the New Testament,' and by Mr. Clark Eddington, on 'Tabernacle and Temple Shadows,' the latter spread over two meetings. Exquisitely-made models of the Tabernacle and Temple were used by Mr. Eddington, which added greatly to the interest and instruction of these two evenings."

* * *

We have received a postal order for 21s. enclosed with a slip of paper marked "Membership No. 4184." This does not tally with the Financial Secretary's records. The envelope bears the post-mark "Ilford, 20th August." Will the writer kindly send us his, or her, name and address?

* * *

A Vicar writes:—"We had a very happy meeting at the Leicester Branch last night, and I was able to show that a country parson can teach with acceptance B.-I. Truth to various country congregations. Three Rectors have recently come into our Deanery who are, more or less, British-Israelites, one of whom has invited me to preach on the subject next Sunday evening."

* * *

Mr. H. Percy Blanchard writes:—"In the margin of my Bible the date B.C. 1063 is given as that of the anointing of David as King of Israel. Then, if this date is correct, 3,000 years thence will be A.D. 1936. In B.C. 1055, David becomes King of Judah, and in B.C. 1048 he becomes King of all Israel and Judah. These dates carried out to three millenniums reach A.D. 1946 and 1953 respectively. The period included is the period of King David's establishment in his Kingdom. The extension of the same period touches three dates in the Pyramid, the beginning and ending of the King's Chamber, and an intermediate point punctuated by Mr. Davidson as an important date. I leave the inferences open."

* * *

INSTRUMENT OF GOD.

BRITISH PEOPLE CHOSEN FOR SERVICE, NOT PRIVILEGE.

Visualizing the British Empire and people as an instrument of God for the uplifting of the world, possessed of a great responsibility and a great opportunity, the Rev. Preb. B. F. Relton preached a timely sermon at the Parish Church, Walsall, on Sunday morning at a service to which overseas visitors were specially invited. The Mayor and Mayoress (Alderman and Mrs. E. H. Ingram) attended, and members of the St. John Ambulance Corps were also present.

"I will make of thee a great nation and I will bless thee and make thy name great; and thou shalt be a blessing and in thee shall all families of the earth be blessed"—the words of God's promise, taken from Genesis, formed the basis of the Vicar's address. The outstanding thing about the British race was that although an island people they were to-day to be found in every quarter of the globe, in touch with almost every race on the face of the earth. He wondered whether they fully realized that. Perhaps Welcome Home Week would help them to do it. Just a list of those parts of the world from which the Walsall folk from overseas coming home again had come from illustrated it. The British Empire, it had been said, represented the greatest dispersion the world had ever known, and it had meant the creation of new nations—four great self-governing Dominions—the creation of the British Commonwealth outside South Africa, India, and the Crown Colonies. Was the size of our Empire and the extent of our influence to be taken for granted, or was there something behind it? The Christian Gospel spoke always of a purpose, and there was a purpose in the existence of the British Empire. If we thought that it was God's purpose to make a wealthy and powerful nation and give it prosperity simply as a spoiled child of fortune, we made a terrible mistake; the mistake the Jewish people made centuries ago. They forgot that they were chosen not for privilege but for service. The purpose of choice was not for their own interests, not for their merits, but for the sake of the whole world.

That, he believed, was the destiny of the British people to-day. The more he thought of it the more convinced he was that upon "this people" to which we belonged had the mantle of Israel descended. That was how we ought to regard this great gift of Empire of which we were so justly proud. Chosen for God's purpose to serve Him in bringing men and peoples of the world into one great fellowship. Wherever our lot in life was cast we had this responsibility. If the message which the world needed was Jesus Christ, then our responsibility was to show to the world what a Christian—a life of which Jesus had control—might be. That was the opportunity of each one. —EXCHANGE.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, September 5th, at 8. Rev. T. Sparshott Johnson, M.A.

BATTERSEA, 193, Lavender Hill, Tuesday, September 2nd, at 8. Mr. G. S. McKelvey.

HASTINGS and ST. LEONARDS, Masonic Hall, Tuesday, September 2nd, at 3 and 7.30. Mr. J. J. Morey.

HEADQUARTERS, 6, Buckingham Gate, Saturday, September 6th, at 3. Study Class for Women. Miss Alexander.

HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, Sept. 1st, at 8. Miss Dickinson.

HULL, Church Institute, Albion Street, Tuesday, September 2nd, at 7.30. Bible Study.

LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, September 2nd, at 3 and 7.30. Rev. Joseph Gay.

PORTSMOUTH, Edinburgh Road Congregational Church, Monday, Sept. 1st, at 3 and 6. Miss Hamilton Hunter.

RHYMNEY, British-Israel Hall, Tuesday, September 2nd, at 7.

RYE, The Monastery, Monday, September 1st, at 7.30. Mr. J. J. Morey.

SHEFFIELD, Victoria Hall, Wednesday, September 3rd, at 7.30.

SOUTHSEA, Monaco Cafe, 85, Palmerston Road, Tuesday, September 2nd, at 3 and 7.45. Miss Hamilton Hunter.

WEST HOATHLY, Chapel, Sunday, September 7th, at 11.15 and 6.30. Mr. H. A. Marchant.

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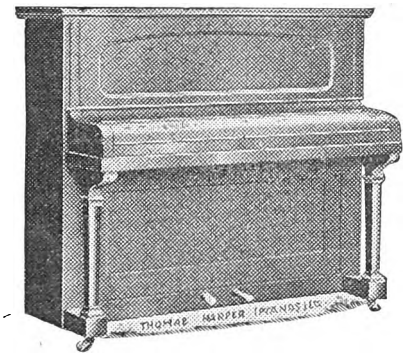
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"Ye are My Witnesses" Isaiah 43·10

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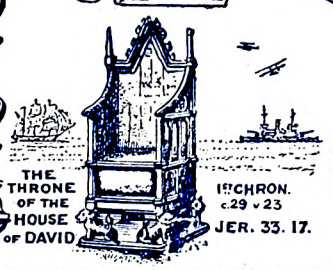


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And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." Gen. 35·11.

J.J. HALL 1921

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

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CONTENTS.

	PAGE
Vested Interests in the Bible.—II. By the Rev. Dr. W. Pascoe Goard	561
An Examination of Mr. Avary H. Forbes' "Stone Wall." (Letter No. 9.) By Professor Edward Odlum, M.A., B.Sc.	564
The Crucifixion of Christianity.—IV. By the Rev. John Blacket (of Australia)	566
The Rev. J. Anderson Watt, M.A., answers the "Scots Observer"	567
Group of some of the Visitors to the Swanwick Convention	568–569
Week by Week. By A. R. H.	570
Saint Andrew, Patron Saint of Scotland. By the Rev. Alban Heath (South Africa)	572
Well Done, British Columbia!	572
Questions and Answers. By the Rev. G. H. Lancaster, M.A.	573
The Secretary-General's News and Notes	574

EDITORIAL.

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

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

VESTED INTERESTS IN THE BIBLE.—II.

By the Rev. Dr. W. Pascoe Goard.

In our last we saw some of the spiritual interests which are vested in the Bible and which constitute such inestimable assets of the nations and especially of the Anglo-Saxon nations.

This week we shall look at some of the national and material vested interests in the Bible which were our fathers' and which are ours in larger measure than ever.

First we shall look at the wonderful knowledge of the past and of the origin of the things which constitute our physical and personal world.

The origin of matter is settled for us who will have it so, "In the beginning God created the heaven and the earth."

How eagerly men have tried to turn the minds of the people away from that assurance. Could they succeed in doing so they would cause result which would be surprising and devastating to the world. That the world has its origin in God is and has been the foundation-thought of all intelligent peoples in all intellectual ages. That this is the "best" anchor to the minds of men a little thought will convince the informed mind.

This thought puts God into our minds as the source and foundation of all the things which come into the life and consciousness of mankind. What an asset this is to all the world, and to the Anglo-Saxon race especially, it is impossible to estimate. "In the beginning God . . ."

The creation of the human race. What a distinct and valuable assurance it is to know that the human race is in the earth by the will of God. "And God said, Let us make man . . ."

Disregarding all the learned talking about the method of God's activity, it is priceless assurance for the human race, or for those who have progressed in thoughtful enquiry, to know that the human family is in the earth, existent indeed after thought taken and purpose reached. "And God said, Let us make man in our own image."

It is an exceedingly valuable item of knowledge that the Adamic family is what it is as to capability and psychical power by the creative act of Jehovah Elohim. It is not necessary to ask as to the procedure of the Lord in bringing about the finished product of the creation in the Adamic family. It is of the greatest value that we have the assurance that we have at the back of our Adamic life the creative will and act of God.

In speaking thus of the Adamic family we are not implying that there are in being any other families of the human race. Many believe there are. As to this we do not comment pro or con. Had we cast our statement otherwise it might have been considered that we were implying that there are not.

It is a thing of the greatest value that we should have furnished for us the descent of our race. Thus the Bible gives it:—

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

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Whatever scientific research may bring to light, it cannot bring to light anything that is contrary to the above. The first chapter of Genesis is like ancient moss-grown rock of the oldest form known to geologists. It carries back to the time when the oldest of the sidereal stars were formed.

One could as soon estimate in miles the distance of the farthest of the stars of the most distant heavens as to estimate in years the period covered by the first chapter of Genesis. It is certain that if it goes back to the beginning when God created the heaven, then it goes back beyond the time when God created the oldest of the stars which find their places in that heaven.

Step by step, over immeasurable periods of creative activity, the progress of the first chapter approaches towards our own time, ending with the creation of man in the likeness of God.

The second chapter of Genesis, commencing with the fourth verse, begins with the FORMATION of Adam. Here we have a comparatively modern Divine act of creation. It is certain from the Bible statements that Adam of the second chapter lived within six thousand years of the present date, and that we are blood descendants of him.

Thus, turning from the genealogy of other species of life in the earth, we glory in the fact of our Divine ancestry.

In this glory, as far as the Adamic family is concerned, all the civilized races of mankind share with us. Ours is traced down through Abraham, Isaac and Jacob. Thus we Anglo-Saxons, together with other branches of the race, form a family within the more general race. Thus the Israel family is still more centred in the chosen descent.

THE CALLING OF THE RACE.

This history of our race begins with the twelfth chapter of Genesis. This may be said to be the beginning of the historic movement of the Bible. That which precedes in the first eleven chapters of the Bible is a masterly, indeed a miraculous, synopsis of all preceding knowledge such as serves to make all the Bible which follows logical and understandable. It is absurd to term such a synopsis "folk-lore and fable." For folk-lore and fable do not by any chance whatever fall into such a miracle of order and logical sequence as do the preceding eleven chapters of Genesis.

With the call of the race there is brought to us the beginning of God's great plan for the regeneration of mankind and the salvation of the world. The foretelling of the whole plan is conveyed to us in the five Books of the Pentateuch, together with the first four centuries of the history of the movement and of the people who were thus called in Abraham to carry the movement through.

The Call of the race is recorded in the following quotation and the paragraphs which follow :—

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing :

And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.

So Abram departed, as the LORD had spoken unto him ; and Lot went with him : and Abram *was* seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

And the LORD appeared unto Abram, and said, Unto thy seed will I give this land : and there builded he an altar unto the LORD, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east : and there he builded an altar unto the LORD, and called upon the name of the LORD.

And Abram journeyed, going on still toward the south.

And there was a famine in the land : and Abram went down into Egypt to sojourn there ; for the famine *was* grievous in the land."—Gen. xii, 1-10.

THE ENDOWMENT OF THE RACE.

"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 Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD."—Gen. xiii, 14-18.

"After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram : I *am* thy shield, *and* thy exceeding great reward.

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus ?

And Abram said, Behold, to me thou hast given no seed : and, lo, one born in my house is mine heir.

And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

And he believed in the LORD ; and he counted it to him for righteousness.

And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

And he said, Lord GOD, whereby shall I know that I shall inherit it?

And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

And he took unto him all these, and divided them in the midst, and laid each piece one against another : but the birds divided he not.

And when the fowls came down upon the carcases, Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram ; and, lo, an horror of great darkness fell upon him.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them ; and they shall afflict them four hundred years ;

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And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The Kenites, and the Kenizzites, and the Kadmonites,

And the Hittites, and the Perizzites, and the Rephaims,

And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."—Gen. xv.

THE CHARTER OF THE RACE.

"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him, saying,

As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O that Ishmael might live before thee!

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him."—Gen. xvii, 1-19.

THE BIRTH OF THE RACE.

"And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

And Abraham was an hundred years old, when his son Isaac was born unto him.

And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned."—Gen. xxi, 1-8.

THE DEDICATION OF THE RACE.

In the beautiful passage we are now to read there occurred the first recorded sacrifice offered upon Mount Moriah. If this had been simply the offering of a son upon whom so much depended, it would have been a magnificent demonstration of faith and obedience on the part of Abraham, the father of the race. But it was much more than this. It was the offering in Isaac, who was the first-born of the race and through whom all the chosen seed should come, of every individual of every generation of the race which should descend from him. From this time forth the Saxon seed should be a chosen generation, an holy nation, a peculiar people, a royal priesthood of whom four centuries later God said:—"Ye shall be unto me a kingdom of priests and an holy nation."

What a sacrifice was there offered! What a dedication was there made of Isaac, the first-born, the intervening generations since that time, our own generation and ourselves as part of it, and all who shall follow hereafter of the seed of Isaac. In view of this, let us read every clause of every sentence of the narrative which follows:—

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

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 Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?

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And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

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

And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah."—Gen. xxii.

THE COVENANT CONFIRMED TO ISAAC.

"And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

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.—Gen. xxvi, 1-5.

"And he went up from thence to Beer-sheba.

And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well."—Gen. xxvi, 23-25.

The various documents we have considered are the foundation charters of the world's greatest race of people.

The documents concern the people themselves as to their continued existence as a multitudinous family in the earth.

The documents concern the lands and countries which should be the dwelling-places and possessions of the people throughout the ages.

The documents concern themselves with the national organization of the people and the form of that national organization, namely a Kingdom under a Divinely-appointed King of the same race.

The documents concern themselves with the strategic position of the Kingdom and of the people among the nations: "Thy seed shall possess the gate of his enemies."

The documents concern the mission of the people: "In thee and in thy seed shall all the families of the earth be blessed."

The documents concern themselves with the religious life of the people. The whole race was dedicated in Isaac to the great task of the Kingdom and thenceforth became for ever an holy nation—that is to say, a nation set apart to the task of organizing and carrying forward to universal sway in the earth the Kingdom of the Lord.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 9.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

41*st.*—Sir Wm. Hunter says:—"The forefathers of the Greek and Roman, of the English and the Hindoo, dwelt together in Western Asia, spoke the same tongue, and worshipped the same god."

Good! True! We thank thee, Mr. Forbes, for that word, for that quotation from Sir William.

The Shemitic peoples of Ishmael, Isaac, Keturah, Israel, Judah and Edom lived in Canaan, spoke the language of their father Abraham and of Sarah, and worshipped the same God, Jehovah. Quite correct, Sir William! Thanks, Mr. Forbes!

Thus and thus we have these peoples, who "spoke the same language and worshipped the same God," a Shemitic group and not a foolish Aryan or senseless "Nordic" people.

And to these Shemites who lived in the Promised Land we add the Moabites and Ammonites descended from Lot, the Shemitic Hebrew nephew of Abraham, who started them all in the same land, with the same language and with the worship of the same God as said by our learned Sir Wm. Hunter and so joyously quoted by our friend Mr. Forbes.

42*nd.*—Mr. Forbes refers to the Huns of Central Asia. We would suggest that he use the term Assyrian Huns, the ancestors of the Hamitic Prussians. As Mr. Forbes reads good history, he has learned that the *Israel Gepidae* were the chief factors in dissolving the organized Hun power when Attila died shortly after Chalons sur Marne.

In like manner, if he reads the scholarly work of Judge Hannay of Madras, he will find that the un-Romanized Picts and Scots were also of the old Hebrew Israelite stock.

43*rd.*—Mr. Forbes writes on the ancient Britons, the Huns, the Jutes, the Heptarchy, the Danes and the population of

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England, all or most of which could be said by any B-I. writer, for it is a statement of ordinary everyday history.

However, there is one statement which requires a comment or two. Mr. Forbes says concerning the population of England:—"In Heptarchy times, therefore, the population could not have been more than 1,000,000. Is it to be supposed that this handful represents the whole populations of Scandinavia, Denmark and Saxony at the time they came to England? In other words, is it credible that the Jutes, the Saxons, the Angles and the Danes came over *en masse*, men, women and children, leaving none behind them? Which is what is required by the British-Israel theory." Quite a statement this! Not hard to answer!

The British-Israel theory does not teach or require such nonsense. No such foolish teaching have I yet read or heard. In fact, for long years, I have taught and all my co-workers have taught that, so far as I know, in past times, many peoples from Norway, Sweden, Jutland, Denmark, Saxony and other parts of North and North-West of Europe passed into the British Isles and built up several kingdoms which finally emerged into the Kingdom of Great Britain and Ireland.

And, naturally, the majority of those migratory peoples remained at home and kept the home fires burning along the ages.

Moreover, as made clear earlier in these my comments, the people from whom our ancestors migrated were under covenant because they were an Abrahamic-Isaac-Israel people and therefore "British."

From this it would seem to follow that Mr. Forbes could and should have left out the above quoted statement to great advantage. Had he fully understood the true teaching of the B.-I. leaders he would not have used the words he did use.

44th.—Mr. Forbes refers to the Saxons and Charlemagne who to some extent conquered "this wild race whose obstinate paganism and unconquerable courage had baffled ten generations of Frankish missionaries and kings."

Why does Mr. Forbes bring this into his pamphlet? It has nothing to do with British-Israel teaching, either pro or con, and is therefore useless in the present discussion.

45th. "A STONE WALL."

Let us quote:—"Here we are up against a stone wall. That the Normans did not all come to England with the Conqueror, or after the Conquest either, is patent to every one who opens an English or a French history. Now the present people of Norway, Sweden, Denmark, and a large section of Germans, Silicians, Italians, Russians, Icelanders and Greenlanders are descended from those same Danes, Norsemen, Angles and Saxons, etc. Are the modern Danes, Norwegians, Swedes, Saxon Germans, etc., etc., therefore to be included amongst the British-Israelites? And if not, where are we to draw the line?"

My answer is simple and direct and easily understood. If Mr. Forbes be right in his main or major premise, his conclusion is right. And he is quite correct in the main. Hence, so far as he is right, the peoples he mentions are also Israelites, if we who have descended from *their* ancestors are Israelites.

This latter I readily grant, and conclude that all those who have come from their and our fathers are under covenant promises and are in this true sense men and women of the covenant and therefore "British."

Where, then, is the "Stone Wall"? *It is not*, but has gone as went the stone wall around Jericho. It is a treat, a pleasure to converse with Mr. Forbes in this friendly way. Of course, since he no longer has a "Stone Wall" to separate him from the B.-I. camp, he will come over to his true place among his blood brothers descended from Abraham, the "friend of God," the covenant man; pre-eminently so!

46th.—Under "*Modern British Expansion*" Mr. Forbes would have his readers believe the expansion of the Empire has led to the English, or British, marrying largely with foreigners. This is a bugbear! A thin shade, a ghostly shadow of a shade! Not one-tenth of 1 per cent. of the British peoples have married with foreigners, including the coastlands of India, Bombay, Burmah, Singapore, China, Korea, Japan, Africa and North America. For forty-three years I have studied this matter intensely, and on the ground, as few have had opportunity, and affirm that not one-tenth of 1 per cent. of the British have married these foreigners. Hence the ghostly shadow of a shade is all that is left of the argument concerning an impure mixed British race.

47th. "THE CONCLUSION."

Yes, Mr. Forbes at last gets to a conclusion. He would have done well to have skipped this too.

Notwithstanding his previous attempt to show that the British intermarry to a large extent with foreigners, he in his conclusion says:—"We are not a mongrel or hybrid race, for the Jutes, the Angles, the Saxons, the Danes and the Normans all belong to the same *Teutonic* stock and were our brethren, or at least our cousins."

Very good! In the main, he is quite correct, but as usual has to fall down in his following foolish and false history.

He says all the above-mentioned people belong to the same "*Teutonic stock.*"

Just as there is no "Aryan race" and never was, there is no Teutonic stock or race and never was. It is a myth, the creation of modern historians, like the silly term "Nordic" which has no meaning when applied to a race, or races.

Apart from this fall down with the much-lauded and honoured mythical Teutons, what Mr. Forbes says in this connection is fairly correct and eminently sane. His strong point of reiteration is this: If we, the people of the British Isles, largely came from North Europe, we and the North Europeans came from the same or similar ancestors. Then it follows that if we are Israelites, those in Europe who came from the same parentage must also be of Israel stock.

Sure! True! Sane! Good logic! This I and others have long taught on the platform and in writing.

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THE CRUCIFIXION OF CHRISTIANITY—IV

BY THE REV. JOHN BLACKET (OF AUSTRALIA).

THE HISTORIC FALL AND THE SCHEME OF HUMAN REDEMPTION.

THROUGHOUT Divine Revelation—from Genesis to the Book of Revelation—the Scheme of Human Redemption is based upon the Historic Fall. It is, so to speak, the starting-point of the whole redemptive scheme—a scheme extending over centuries of time, and yet all linked up in a marvellous way; an evolutionary process surpassing the creative genius of man. This is a most important point that the reader must bear in mind.

In his stirring and challenging address from the Chair of the Congregational Union, England (1929), widely circulated, the Rev. T. Rhondda Williams (in common with Modernists) advises his brethren to "drop the phrase" the "Fall of Man," affirming that "it would prevent confusion of thought if such were done."

We must keep before our minds the fact already mentioned—a fact that cannot in any satisfactory way be set aside—that the whole Biblical Scheme of Human Redemption is based upon the Historic Fall, and if we are at liberty to "drop the doctrine of the Biblical Fall" (as Mr. Williams and the Modernists suggest) what becomes of the Scheme of Human Redemption based upon it? It is baseless. Look for a moment at the Apostle Paul's references to the Fall in connection with the Scheme of Human Redemption. Space limitations will only admit of one or two quotations. Writing to the Romans, Paul says: "We joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement . . . As by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of One, the free gift came upon all men unto justification of life; for as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. v, 1-21). "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv, 22).

Behind the testimony of the Apostle Paul relative to the Scheme of Human Redemption and its basis is that of the Apostolic Church at Jerusalem. Paul went to Jerusalem, and for fifteen days was the guest of the Apostle Peter. What a splendid opportunity this was for securing information direct from Apostolic sources. After the lapse of fourteen years Paul again visited Jerusalem in the interests of the Gospel as preached by him among the Gentiles. He was anxious to know whether it was in complete harmony with the Apostolic record. Amongst those present on the occasion were James (President of the Apostolic Church) and the Apostles Peter and John. Paul says, "I laid before them the Gospel which I preach among the Gentiles . . . lest by any means I should be running, or had run, in vain" (Gal. ii, 2, R.V.). Evidently the Apostolic Church was satisfied with the Scheme of Redemption as preached by Paul, BASED UPON THE FALL. They gave to him the right hand of fellowship, and fully sanctioned his commission to carry the Gospel to the Gentiles.

Once more let us ask: If we throw overboard the Historic Fall, on the ground that it does not harmonize with the Theory of Evolution, how shall the New Testament Scheme of Human Redemption be saved?

It is the Historic Fall of Man, underlying the whole of Revelation, and the provision made for his recovery, that emphasizes the magnitude and the "exceeding sinfulness of sin"; but if (as Modernists tell us) "there was no Fall"—if (as some assume) the doctrine of the Fall is only a "Babylonian legend"—where does the turpitude—the "exceeding sinfulness of sin"—come in? It only becomes a mere phase in an evolutionary process. In the final analysis it becomes merely a naturalistic inheritance from the brute. Drop the tragic Historic Fall, as the Rev. T. Rhondda Williams advises us to do, with its consequences, and what need was there for the redemption of man at an infinite cost? Why should our Lord make provision for the "putting away of sin" by "THE SACRIFICE OF HIMSELF"? (Heb. ix, 26).

THE VIRGIN BIRTH.

I presume that Modernists deny the Virgin Birth as a stepping-stone to the denial of the Deity of our Lord. Dr. Horton, in attempting to justify some of the positions taken up by Modernists, deals with the Virgin Birth. In his published sermon, and communication to *The Christian World* (London), June 13th, 1929, he says: "St. Paul and St. John, the two principal authorities of the New Testament, make no reference to the Virgin Birth." "It is reasonable," he affirms, "to suppose that the idea of the Virgin Birth was a pious esoteric doctrine which found expression in the Gospels of Matthew and Luke."

Is this "extraordinary" assumption as "reasonable" as Dr. Horton assumes? In the first place it is based upon a most precarious argument—the argument from silence. The Gospel of John does not mention the Transfiguration; why not argue that it did not take place, and that Matthew, Mark and Luke were mistaken? The Books of Samuel do not mention the Sabbath; why not affirm that the Sabbath, in that period, was unknown?

The argument from silence is of little value. As neither Paul nor John dealt with the childhood of our Lord there was no need for them to mention the Virgin Birth. We have two *independent records* of that Birth. Luke affirms that his record was part of a statement of things "fully established" and attested by those who were "ministers of the Word." He is referring to Apostolic testimony. He states that "he had traced all things accurately from the first." Why does Dr. Horton apparently support the Modernists in their rejection of the Virgin Birth? If Luke cannot be trusted in his witness to this truth, why trust him in his account of the visit of the child Jesus to the Temple? St. John (as Dr. Horton states) does not mention the Virgin Birth, but it evidently was well known in the Asian school or circle who gathered around the Apostle John. Ignatius was one of these. He gives special prominence to the Virgin Birth—would this have been so if it had not been known to the Apostle John?—and it forms part of *the Rule of Faith* so tenaciously held and carefully guarded by the Apostolic Fathers. The statement of our Lord: "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John viii, 23) implies the Virgin Birth, and so does the sublime Christology of the Apostle Paul.

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In his "monumental" work—"The Christian Doctrine of Sin"—Dr. Julius Müller (Professor of Theology in the University of Halle), eminent scholar and profound thinker, calls attention to "The Virgin Birth." Amongst other things he says: "We may understand how it was necessary that the Son of God, when He became incarnate, should not be born by ordinary generation. In order that His life might be human, He must be conceived, and developed, and born of a woman; but that it might be from its commencement sinless, a Divine act must supplant that human act on which the commencement of any new life ordinarily depends. The Gospel narrative of the Virgin Birth of Jesus exactly fulfils this dogmatic postulate, and the Christian Church has good reason to maintain firmly the expression of this truth in the early Creeds."

Here, too, let me quote the testimony of Professor Denny. In his *splendid* book, "Jesus and the Gospel," on page 404, he says: "It is not intended to dispute the Virgin Birth. Everything that we have seen of Christ in the course of our study, every impression that He has made on us of His solitary greatness, and of unique relations to God and man, is congruous with a unique presence and operation of God at His entrance into the world, and adds to its credibility."

THE DEITY OF OUR LORD.

The denial of the Virgin Birth must lead to a purely humanistic view of the Personality of our Lord. If He came into the world in the ordinary way, as John the Baptist, Martin Luther, and John Wesley came into the world, then, so far as the *constitution of His nature* is concerned, He is precisely on the same level as they. He was not "God manifest in the flesh," as St. Paul, the New Testament writers, and the Apostolic Fathers affirm. This is the position that the Modernists take up. In his address from the Chair of the Congregational Union, England, as reported by *The Christian World* (London), the Rev. T. Rhondda Williams says: "It is full time to avow that the divinity of Jesus was His superior goodness. His superior revelation was His superior goodness, love, truth, and grace." . . . "We have got to realize," Mr. Williams says, "that our traditional doctrines concerning Jesus, hammered out as they were in the Councils of Chalcedon and Nicea, cannot be made current coin in the intellectual world of to-day." Before we accept Mr. Williams' statement we must again go back prior to the Councils of Chalcedon and Nicea, and see what our Lord has to say for Himself, and what is the testimony of the *Rule of Faith*, as contained in the New Testament and writings of the Apostolic Fathers concerning Him.

Our Lord affirms that "He came from the Father." The statement implies His pre-existence. He came from the Father in a sense in which it cannot be said that we came from Him. "I came down from heaven," said Jesus, "not to do Mine own will, but the will of Him that sent Me." . . . "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John vi, 38, 51). No mere man could speak in this way. Our Lord drew a broad line of distinction between Himself and others. He did not regard Himself as one with His contemporaries. Said He: "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John viii, 23). He affirmed that He came from the Father; that no man knew the Father save the Son; that all men were to honour the Son even as they honoured the Father. He spoke of His oneness with the Father, and of the glory He had with the Father before the world was. "Before Abraham was," said He, "I am" (John viii, 58). Language like this, to say nothing of Apostolic testimony, puts a phase of our Lord's nature outside the range of humanity.

THE REV. J. ANDERSON WATT, M.A., ANSWERS THE "SCOTS OBSERVER."

THE *Scots Observer* had an article by the Rev. W. E. Gladstone Millar, M.C., B.D., on the subject, "*We are Israel.*" It purports to be an answer to the "Manifesto" which has appeared in 30 newspapers and magazines. That Manifesto, issued by the British-Israel-World Federation, 6, Buckingham Gate, London, S.W.1, was an elaborate treatise occupying a full page and intended to draw the attention particularly of the Religious World to the Signs of the Times, the rapid drift and apostasy in these last days of all classes of the people, and the whole nation for that matter, from the faith once delivered to the saints. It pointed out "*The Present Menace and How to Meet It.*"

The Rev. Mr. Millar took upon himself to reply to that Manifesto; but, instead of taking up the reasons and arguments discussed in it and giving the "orthodox" points of view in order to refute them, he gave them but a cursory ramble in which he endeavoured to hold them all up to ridicule. With his prejudiced proclivity to see only the ludicrous in what was manifestly a very wise, serious and scholarly statement of Biblical revelation, he squandered his abilities and his Christian charity in sketching it out in the exaggerated terms and lines of a caricature. In plain words, the Rev. Mr. Millar gave a long written denunciation of what he very obviously regards as some kind of religious bogey that has suddenly sprung up in his presence and threatening to frighten the life out of the traditional cult of which he is, no doubt, an ardent exponent.

But I defy the man-in-the-street who had not previously been privileged to see the Manifesto, and who may have read Mr. Millar's effusion, to be able to tell what the Rev. gentleman was driving at, except that it was, to all intents and purposes, an effort to render foolish what, as a matter of fact, is held as a special enlightenment by many of our esteemed fellow-Christians who see in the Celtic, Anglo-Saxon Race the lineal descendants of the Biblical Northern Nation of Israel. His intelligent readers, acquainted with the subject under assault, would easily discern that he was excitedly raving against some ghost or spectre, the nature of which he really was not quite aware of what exactly it was he was talking about.

It is one of the essential conditions of debate that the subject is one well-known and familiar to the opposing champions discussing it. The champion taking up the negative on this occasion gives himself egregiously away, and lets himself most heavily down, in pleading the "*ignorance*" of his opponent. Quite reasonably, however, the tables are turned and the credit for the ignorance placed to his own account.

Is there no prophecy in the Bible? Is there not a Kingdom of God in it? Is the Kingdom of God in the New Testament

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a different Kingdom of God from the Kingdom of God in the Old Testament? If so, where was the continuity broken? When, according to the prevailing teaching of the Church, did the Church seize and appropriate the promises to the Kingdom? And on whose authority does She claim and monopolize them? These promises cherished in the Old Testament Kingdom of Israel, and never since abrogated, are consistently cherished by the Kingdom of Israel continuing in New Testament times. Jesus, amongst other things, came to confirm the promises given unto the fathers Abraham, Isaac and Jacob, and to say to the Jews who were the representatives of the Kingdom in our Lord's time: "*The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof.*" Was that true? Was it done? We all admit that the Kingdom of God was taken from the House of Judah. To which other nation was it given? To that nation which has since been bringing forth the fruits thereof. And where is it? Let honest dealing with the precious Word name at once that nation and stop scoffing at those who cannot do otherwise than point to our own great nation as *Israel Redivivus* and the Mother-Church of Christianity.

When will our preachers cease alienating their Church-members by ignoring this subject, dear to many of them? There is, perhaps, scarcely a congregation in which there are not some members and adherents who read their Bible prophetically and, hoping to learn from their Pastor more along that line, are sadly disappointed at the solemn silence of the pulpit. Some there are who love Israel Truth and desire to speak to their Minister on the subject, but daren't lest they bring down upon themselves the anathema of their spiritual teacher whom otherwise also they love. Others there are, again, who are so conversant with the prophetical utterances in the Bible, and are therefore far and away in that regard superior in their knowledge to that of their Minister that, failing to hear any explanations of them in Church, and being weary of the eternal philosophizing, spiritualizing, and platitudinizing of the Old Testament Scriptures on the Sundays, are reluctantly driven to absent themselves from Church, and either study and worship at home or join some Study Circle in which food for thinking Christians can be found and enjoyed and the soul nourished.



SOME OF THE VISITORS T

The Rev. Mr. Millar in his article says rather alarmingly of

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WEEK BY WEEK.

By A. R. H.

THERE is a certain type of educationist whose whole mental world is made up of inhibitions. "Do not do that and do not do this," is the form of injunction ever on their lips. Apparently they imagine that they can make assurance of obedience doubly sure by such prohibitive commands, whereas in practice such action invariably drives its victims to further lawlessness.

Highly civilized people simply cannot thrive upon such negative food. Civilized humanity must be led not driven.

The positive command "Do this" is inspiring and encouraging. A negative command seems to challenge a man's courage and sense of daring.

The command: "This is the way; walk ye in it," is constructive and preserves one's full sense of personal freedom. Such a command may be broken, but the command itself arouses no antagonism, and remains a perfect example of the law whether it is obeyed or not.

Fortunately in these latter days mankind is rapidly learning that obedience to law cannot be maintained by force, mental or physical. Law can only command obedience when it inspires willing consent in the mind and heart of the people.

LOVE is stronger than force. LIBERTY is more powerful than oppression. Nowhere is this lesson more strikingly recorded, antithetically, than in the constitution of the two great legal covenants, old and new.*

It is because of our faith in this new principle of life that we harbour no doubts or fears regarding the new constitution of the BRITISH EMPIRE. There can be no true unity without freedom. A free constitution is the only lasting basis upon which a great Empire can be built.

Human nature is a curious combination of contradictions. Men and nations enjoy alike a similar feeling. Whilst the nations of an Empire remain bound by legal bonds they never lose the desire to secure their liberty. Give the nations legal freedom and they remain within the larger unity by free consent.

ENGLAND learnt her first great lesson in political freedom as a result of the

LOSS OF THE AMERICAN COLONIES.

When her other Colonies attained majority, ENGLAND had the wisdom, instantly, to grant them a dominion status.

We cannot see the smallest justification for the view that the dominion status represents a weakening of the unity of EMPIRE. Dominion status has immeasurably strengthened Imperial unity. For the EMPIRE is no longer held together by outward bonds of physical force but by inward bands of spiritual power.

Each DOMINION is free. And FREE DOMINIONS have nothing to gain but everything to lose in severing their association with the COMMONWEALTH.

Furthermore, like all the greatest crises and turning-points in British history, this creation of a new constitution was definitely an act of GOD.

This is confirmed (indirectly and unintentionally) by Dibelius in his statement that: "The inspired enthusiasm of the British Press which hailed this new constitution as

A SIGN OF INDESTRUCTIBLE UNITY,

can deceive no one who recalls that for thirty or forty years the British Government's efforts have all been directed to the exactly opposite result."

This is the human way of looking at it. But as we have constantly stressed in previous articles, the history of the BRITISH COMMONWEALTH as a whole is a signal demonstration of the manner in which (under the guiding hand of GOD) the will and spirit of a PEOPLE can defeat the calculations of statesmanship.

If we are an EMPIRE *malgre nous*—in spite of ourselves—we are no less an EMPIRE, "in spite of" our governments and officially appointed national leaders.

In the Divine plan,

A TEMPORARY SEPARATION

between the MOTHER COUNTRY and the AMERICAN COLONIES was indicated. In due time this severance was carried out and the calculations of British statesmanship once more defeated.

"The children which thou shalt have, after thou hast

LOST THE OTHER

shall say again in thine ears, The place is too strait for me: give place to me that I may dwell," records ISAIAH, with true spiritual prevision, in his message to ISRAEL in the ISLES.†

The secular historian, John Richard Green, of this epoch-making separation, writes: "ENGLAND was, from that hour, a Mother of Nations. In AMERICA she had begotten a great people."

Thus ENGLAND, as MOTHER of NATIONS, brought forth the COMPANY of NATIONS of Genesis xxxv, 11, and the GREAT PEOPLE of Genesis xlviii, 19.

It was in 1918 that the nations, of which ENGLAND is Mother, attained their majority. "At the Versailles Conference," writes Dibelius, "Anglo-Saxon world dominion appeared in the shape of a loose confederation of ANGLO-SAXON STATES. They acted together in negotiation, but each signed separately, and each entered the League of Nations as an independent member. The new Imperial Conference in LONDON, in December, 1926, gave to the EMPIRE a kind of new constitution in which all the new centrifugal tendencies of modern times culminate. That the relations of the Dominions with LONDON will be in future, like those of other States, conducted through diplomatic representatives, is the visible and external signal of the fact that the EMPIRE is in

ACT OF TRANSFORMATION

into a UNION of BRITISH STATES or BRITISH COMMONWEALTH of NATIONS under the nominal headship of a common monarch."

What is to be the next great stage in the evolution of this remarkable political phenomenon? Are authorities like Professor Alison Phillips indulging in idle fancy when they talk of "a temporary separation" between the UNITED STATES and the BRITISH COMMONWEALTH? Is there a place for other than ANGLO-SAXON NATIONS within the ambit of the BRITISH COMMONWEALTH?

To these questions Scriptural prophecy gives a clear and stirring answer. Dibelius is working without the light of

* Cf. Leviticus xxvi and Jer. xxxi.

† Isa. xlix, 20.

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Scriptural prophecy, but nevertheless he tackles the great problem boldly.

Regarding the two great divisions of ANGLO-SAXONDOM, he makes the following statement: "National similarity between the two has grown stronger, and is gradually becoming conscious. The more keenly ENGLAND feels about her own colonization, the more she must admire the vast colonial achievement of her sister nation.

"Dilke's book, already referred to‡, is so completely under the influence of the new current of ideas that the

POINTS OF SEPARATION

hardly seem to count, in comparison with the points of contact. ENGLAND and the UNITED STATES are, here, two daughters of one house; which of them wears the crown is a matter of indifference. In 1902, the pacifist, William Stead, wrote a book with a wide circulation, whose main idea was that the UNION of ENGLAND and AMERICA was the great task of the twentieth century."

Again, Dibelius reminds us that after the war, "Large bodies of opinion on both sides of the Atlantic were favourable to the continuation of the war-time alliance in the form of

A GREAT ANGLO-SAXON ENTENTE

aiming at Anglo-Saxon world supremacy, despite the widespread dislike in the UNITED STATES to any European entanglements. To this end, BRITAIN made very great sacrifices."

This is as far as Dibelius takes us in his historical survey this development. And he omits to mention the remarkable fact that whilst the constitution of the BRITISH COMMONWEALTH is so designed that any and every nation can freely join it without loss of individual prestige or power, the constitution of the UNITED STATES is such that before a foreign nation could join the States the American constitution itself would have to be changed.

But Dibelius' vision expands as he looks into the future. "There is further a certain hope that outstanding British statesmen may yet achieve unforeseen political results, through the very freedom and looseness of the new form of the BRITISH COMMONWEALTH, such as it is impossible even to estimate at the present hour. The Dominions are to be independent in foreign policy, but all of them, thanks to their education and speech, are bound to look upon what happens in the world with English eyes, while every Colony contains influential groups whose minds are consciously set to carry on their policy along English lines.

"Is the picture really so different when we turn to the UNITED STATES? Is it not possible to hope that, on the basis of complete independence of detail, but the pursuance of common aims in most larger questions, AMERICA, too, may be brought into a kind of

ALL-BRITISH CONFEDERATION

in spite of all tendencies that are pointing in the opposite direction?"

This is a daring suggestion for a foreigner to make although the question has often enough been raised in British-Israel circles. But Dibelius does not rest here. He catches glimpse of an even wider vision: "And may not patriotic optimism even look farther still? Under the British flag, Dutchmen and Frenchmen enjoy complete autonomy. Hindus and Mohammedans will in all probability soon achieve the same: Jews and Arabs possibly likewise.

"Is it not possible that an EMPIRE of this character, which while compelling none influences all, and gives to those within it the guarantee of complete peace, may exert a certain attractive force over other nations? Is the hope quite excluded that one day

A BRITISH LEAGUE OF NATIONS

may stand over against the League of Nations in Geneva?"

Here Dibelius catches a sure glimpse of the coming universal KINGDOM. But we do not like his reference to patriotic optimism. Patriotism is good. But Patriotism is not enough. National patriotisms and loyalties will have to be raised on to a new level before the merging of other nations into the BRITISH COMMONWEALTH becomes a practical possibility. National loyalty must be transformed into Kingdom-loyalty.

Other nations (the U.S.A. not excluded) would hardly feel disposed to enter an ALL-BRITISH CONFEDERATION whilst the term "British" retains its old, narrow, national significance. But they will not object when the word is revealed in its new and true significance.

Brith-ish means Covenant man or Man of the covenant. People of every race, nation, colour and creed can take upon themselves the name of "Brith-ish" without losing the smallest part of their individual nationality or chanacter The name "Brith-ish" simply denotes their association in a wider unity; their association with and in the KINGDOM.

Our individual nationality may be English, Scotch, Welsh, Irish, Canadian, Australian, French, German, Spanish or Dutch, but as citizens of the Coming Universal Kingdom we take the extra Kingdom-title—Brith-ish.

The KINGDOM-EMPIRE is of such a character that it can hold together in unity people of every nation under heaven. A nation loses nothing of its individuality, character, culture, language, nationality or civilization by entering the KINGDOM CONFEDERATION. Each nation is free, independent, and autonomous. Each nation brings its own peculiar glor intoy the KINGDOM. The KINGDOM-EMPIRE is a larger unity which compels none but influences all. The one and only centre and source of unity is a common allegiance to the CROWN or THRONE of DAVID.

Other nations (the U.S.A. not excepted) might well hesitate to acknowledge this allegiance whilst they imagined it meant allegiance to a British Throne in the usual narrow, national sense of the title. But they will hardly find objection when they realize that the British Throne is the Throne of DAVID.

The CROWN is above the King. The King is the visible, the CROWN the invisible symbol, of national unity.

The earthly representative of the CROWN or THRONE may change but the CROWN remains for ever. And in looking to the throne as the centre and source of our national unity we must never lose sight of the Great Invisible King—Whom the earthly representative represents.

CHRIST is King. And in Him all nationality is transcended. Individually we surrender nothing of our individuality or personality in swearing our allegiance to the King of kings. In Him our individuality reaches its supreme development. In Him our personality is glorified.

‡ See Note at conclusion of this article.

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Even so with nations entering the KINGDOM. That which is best and greatest in the peculiar contribution of each nation toward culture and civilization will attain its highest possible development.

"All for one and one for all" will be the motto of the new humanity. Nationalism and Internationalism will be made one. The peculiar contribution of each will become the treasured possession of the COMMONWEAL.

(To be continued.)

[NOTE.—On page 82 of his book, "England," Dibelius writes: "In 1868 appeared Charles Dilke's 'Greater Britain,' which may be said to have given a programme to the younger men of its day. It describes the Colonies, their scenery, their economic and political problems, and sets out a great plan of future Anglo-Saxon dominion over the world. England is to acquire Asia and Africa, and parts of South America, and seize the land bridges between itself and India. If the Colonies should become independent, the Triple Alliance of Britain, the Colonies, and the United States, a union of the Anglo-Saxon Race, will dominate the world and bring about its salvation. In this book, English Imperialism, militant and aggressive, but with a great programme of universal civilization, presents itself to the world of the non-elect. The same line of thought, deepened and more enlightened, appears in the two books, 'The Expansion of England' (1883) and 'The Growth of British Policy' (1895), in which a Cambridge historian, John Robert Seely, set the rise of the British Empire before his contemporaries as the embodiment of British efficiency."]

SAINT ANDREW, PATRON SAINT OF SCOTLAND.

BY THE REV. ALBAN HEATH (SOUTH AFRICA).

THOSE who classify the human race as "Jews" and "Gentiles" may find some difficulty in explaining why "Gentile" Scotland adopted the "Jew" Andrew as its Patron Saint. According to tradition, somewhere about 740 A.D. Andrew was adopted by the Scots as their Patron Saint owing to the belief that St. Regulus had brought one of his arms to the town that now bears his name. Even if we admit the improbable story that a human limb had been carried from Patrae in Achaia, where Andrew seems to have met his death, to Scotland, that hardly seems sufficient reason for his adoption as Patron Saint. It should be borne in mind that Andrew was the Patron Saint of Russia also, and that seems to point to some association of the two peoples with the Apostle in some way at some time.

We are singularly rich in traditions of St. Andrew. Ethiopic, Syriac and Anglo-Saxon peoples all have legends concerning him. Like the modern Scot, the wanderlust was in his blood, and he is said to have preached the Gospel in Scythia, Thrace, Asia Minor and Greece. I am inclined to think research should turn on his work in Scythia if we are to find an explanation of his adoption by the Scots. It is now well-established that in their migrations the Israelites settled for a time in Scythia. Remembering, perhaps, his Lord's injunction Andrew preached to the lost tribes in that area. The Venerable Bede, writing in the 7th to 8th centuries A.D., says:—"At first this Island (England) had no other inhabitants but the Britons, from whom it derived its name, and who, coming to Britain, it is reported, from Armorica, possessed themselves of the southern parts thereof. When they, beginning at the South, had made themselves masters of the greatest part of the Island, it happened that the nation of the Picts, from Scythia, it is reported, came" etc. He then traces the movements of the Picts to Ireland and finally to Scotland. (Eccles. Hist., Chapter II.)

In the first chapter of the Anglo-Saxon Chronicle, part of which, at any rate, was written by Bede, we are told again, "The first inhabitants of this land were Britons; they came from Armenia and first settled in the south of Britain. Then befel it that the Picts came from the south from Scythia," etc. In both the History and in the Chronicle it is said the Picts, who appear to have left their women behind, "Obtained wives for themselves of the Scots, on this condition, that they should always choose their royal lineage on the woman's side."

From this brief study two facts emerge. Andrew preached the Gospel to the Scuths in Scythia. Some of the Scuths settled in Scotland and were absorbed by the Scots. It is not stretching probabilities to assume that the Scuths in the 6th century retained national memories of Andrew and his work in the first. This probability is strengthened by the fact that the legends of St. Andrew contain striking and even impossible stories of such a nature as to remain in the racial mind by virtue of their extravagance.

So far I have found no satisfactory derivation of the name Scot. The Oxford Dictionary leaves the problem unsolved. I have not seen the question discussed, but I submit the possibility that "Scot" coming from "Scuth" is not too remote for credence. If any B.-I. student can throw light on this I shall be pleased. Even admitting the Scots adopted Andrew as their Patron Saint as late as 740, it seems to me there is a traceable connection between the preaching of Andrew in Scythia in the first century and his adoption by the Scotch in the eighth.

WELL DONE, BRITISH COLUMBIA!

WE are too modest as a nation.

This is the reasoned opinion of the Hon. Joshua Hinchliffe, Minister of Education in the Government of British Columbia, and stout defender of British institutions and British traditions.

Mr. Hinchliffe, who has been revisiting his old home in Yorkshire, is seriously perturbed by the infiltration of American ideals into Canada.

The young Canadian does not hear enough about the achievements of the British race.

Mr. Hinchliffe is doing his bit, in his official capacity, to give us the pat on the back we refuse to give ourselves.

Recently he set an examination for all the school children of British Columbia. He asked them to name in order of merit the races which have done most in modern inventions, scientific research, industrial processes, and the development of character. In no case were the British at the head of the

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list. In the bulk of the papers Americans were at the top of all four sub-divisions.

Wishing to discover the mental process by which the children arrived at this result, Mr. Hinchliffe asked the leading pupils: "Don't you think the British have achieved something?"

The answer is illuminating: "Probably they have, but we have never heard about it."

Mr. Hinchliffe is a man of action. He examined the Canadian school-books and found them wanting. The problems in the standard arithmetic were based on American illustrations. Those fascinating express trains, which set out from different points at different speeds and meet at X, departed from San Francisco and New York, and not from London and Liverpool nor even from Vancouver and Montreal.

Mr. Hinchliffe scrapped the arithmetic book and ordered a new one, which is now ready. One of the problems it contains runs as follows:—

"The British airmen Alcock and Brown flew the Atlantic on June 15, 1919. The American airman Lindbergh flew the Atlantic on May 21, 1927. State how many years and days the American crossed the Atlantic after the British."

Mr. Hinchliffe has earned merit. The Canadian school children had never heard of Alcock and Brown, but every detail of Lindbergh's private life is known to them.—From the *Evening Standard*.

QUESTIONS AND ANSWERS.

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

QUESTION.—I should be glad of an answer to the following question:—Is it correct to say that the stone slabs at Stonehenge prove that they offered human sacrifices, and therefore that they were worshippers of idols? Was not the worship of the Druids a pure worship, as indicated in the book, "Our Great Heritage"?

ANSWER.—(1) Cæsar is the first of the classical writers to give us the most circumstantial account of the Druids. Druidism is the name usually given to the religious system of the ancient inhabitants of Gaul and the British Islands. The word Druid (Latin, *druida*) on its Irish analogy possibly means "very wise, knowing." Julius Cæsar suggests that the Druids constituted the learned and the priestly class, and that they were, in addition, the chief expounders and guardians of the law. This is supplemented by Diodorus Siculus and Strabo with the information that this class was composed of Druids, bards and soothsayers. Cæsar says that on those who refused to submit to their decisions they had the power to inflict severe penalties, of which excommunication from society was the most dreaded. As they were not an hereditary caste and enjoyed exemption from service in the field as well as from payment of taxes, admission to the order was greatly sought after by the youth of Gaul. The course of training for a novice was protracted, extending sometimes over twenty years. Instruction was always communicated orally, whereas for ordinary purposes they had a written language in which Greek characters were used. The president of the order, whose office was elective, and who enjoyed the dignity for life, had supreme authority among them. They taught that the soul was immortal, while amongst their favourite studies were astrology, geography, physical science and natural theology.

Britain was the headquarters of Druidism, but once every year a general assembly of the order was held within the territories of the Carnutes in Gaul. The Gauls were accustomed to offer human sacrifices, usually criminals. Cicero remarks upon the existence among the Gauls of augurs or soothsayers, known by the name of Druids, one of whom, Diviaticus, was known to him. Diodorus informs us that a sacrifice acceptable to the gods must be attended by a Druid, for they are the intermediaries. The Druids are said to have had a firm belief in the immortality of the soul and in metempsychosis. Augustus forbade Roman citizens to practise Druidical rites, while under Tiberius the Druids were suppressed by a decree of the Senate, which was renewed by Claudius in A.D. 54. Pliny says that their activity was limited to the practice of medicine and sorcery, and that, holding the mistletoe in the highest veneration, the Druids selected groves of oak for their chosen retreat.

(2) The monoliths at Stonehenge must be studied in the light of the many hundreds of similar stone monuments to be found all over the British Isles, France (where over 3,000 examples have been recorded), Scandinavia, Germany, Holland, Spain, Portugal, North Africa, Palestine, Arabia, Persia, Australia, Madagascar, Peru, etc. The Dolmen nearest to London perhaps is the famous Kit's Coty House, at Aylesford in Kent, situated between Rochester and Maidstone, which is well worth a visit.

The natural question is always asked, "Why were they erected in pre-historic times, and to what purpose?" While the scattered positions of some monoliths suggest that they were sometimes used as landmarks, or perhaps as places of rendezvous for hunters, the singular grouping of others shows that these were only secondary or subsidiary functions. Generally it may be stated that rude monoliths were set on end through all ages for a variety of commemorative purposes, such as the accession of kings and chiefs, or to mark the site of a battle, a grave, or a boundary line. In Scotland, when stones were used ceremonially in the act of crowning a king, they were called tanist stones, the most celebrated of which being the Lia Fail, or "Coronation Stone," now in Westminster Abbey. When menhirs were grouped together their number was often significant, *e.g.*, twelve (Josh. iv, 5), or seven (Herodotus iii, 8). That most of the smaller circles have been used as sepulchres has been repeatedly proved by actual excavations, which showed that interments had taken place within their areas. It is difficult, however, to believe that this could have been the main object of the larger ones, to which there must frequently have been attached a religious significance.

Against the theory that any of these primitive stone monuments were ever used as altars (for sacrifice, human or otherwise) there is the *prima facie* evidence in the care taken to have the smoothest and flattest surface of the stones composing the chambers always turned inwards. Further, cup marks and other primitive markings, when found on capstones, are almost invariably on their underside, which would prevent the possibility of their being intended for blood and sacrificial purposes.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE remind our readers of the opening of the Autumn session at Headquarters, 6, Buckingham Gate, S.W., on Wednesday afternoon next, September 10th, at 3 o'clock, when the address will be given by the Rev. Maxwell Carnson, who will also speak at the meeting on the following evening (Thursday), at 7.30. Teas have been resumed, and are now served in the Reception Room from 4 to 5.30 p.m.

* * *

Miss Alexander resumes the Bible Study classes for women at Headquarters on Saturday afternoon, September 6th, at 3 o'clock.

* * *

We are now within a month of the British-Israel Congress, in the Central Hall, Westminster, and we renew our appeal for donations towards the heavy expenses thereof, and for help in the circulation of the printed matter announcing the meetings. We are grateful for donations and for offers of help already received. "God loveth a cheerful giver"; yes, and a zealous worker in His Cause. The reward is assured. Let us remember that the Lord expects from His Israel generosity, self-sacrifice, active service and constant witnessing. The present is not a period for wasting energies, time or resources on trifles. Every ounce of weight is needed for the long pull and the strong pull we have to make. Enemies are both without and *within* Israel's walls. The greatest enemy of all is Satan, and he is especially dangerous when he appears as an angel of light, either in person or through an unsuspecting dupe.

Beware of any semblance of division, or temptation to procrastination.

* * *

Morning sessions for delegates from our Branches will be held at 11.15, at Headquarters, from October 7th to 11th, inclusive.

* * *

Following the precedent of last year, our Clerical and Ministerial Association will meet in Conference in the forenoons of the first three days of the Congress—October 6th, 7th and 8th, at 11 o'clock, at Headquarters. Clergymen of the Anglican Church and Ministers of the Nonconformist Churches who would like invitations to attend are asked to send us their names.

* * *

The railway authorities have again courteously granted us concessions for all who are travelling to London for the Congress. Vouchers for these cheap fares signed by the Secretary-General will gladly be sent to all who make application for them. These vouchers must be presented to the booking clerk at the station where the journey is started. Travellers may come to London by any train on any day from October 4th onwards; the return journey may be made any day from October 6th to October 20th. Those who live near enough to London, and who wish to return to their homes daily, can be supplied with as many vouchers as they require for the period named.

It must be understood that no money must be sent to us for railway tickets. Payment can only be made at the station where the journey is commenced. We mention this because in the past some of our friends have assumed that we can secure them tickets if they send us money for same. WE CANNOT; we can only send them vouchers *entitling* them to cheap fares.

* * *

We would again remind our readers of the necessity for earnest prayer that the Congress may attain the object we have set before us, namely, a National Spiritual Revival. For those who are unable to attend the Congress gatherings, we suggest that Secretaries of Branches should arrange for a continuous circle of prayer during the whole period of the meetings.

* * *

Through the zeal and generosity of Colonel Jarrett-Kerr, of the Indian Army, our Manifesto has appeared in the *Times of India*, and evidently impressed by its importance that journal has published it a second time on its own account. A journal in Calcutta has also published the Manifesto of its own accord, and we are now receiving enquiries from many parts of India.

As the result of the publication in the *Times Weekly* and the *Landmark*, and other journals which circulate in distant parts of the world, we are now getting letters of appreciation and enquiry from Japan, Australia, New Zealand, Tasmania, India, Malaya, and the West Coasts of South America, United States and Canada.

* * *

The Rev. Dr. Goard and Professor Odlum are broadcasting addresses from Vancouver, and these, it is estimated, are reaching millions of listeners in Canada and U.S.A. Arrangements have been made by our friends for B.-I. Radio addresses of one hour each by various speakers every Sunday for one year.

* * *

The Secretary-General has had the privilege of a long interview with a Bishop who came to England for the Lambeth Conference, and who wished for full information concerning B.-I. teaching. He showed keen interest and expressed his sympathy, and gladly accepted a good parcel of our literature. He had previously only heard of B.-I. in a casual way.

* * *

Mr. George R. Gair asks us to say that at the end of his article on page 537 of our issue of August 23rd the two words "and Iberians" should be deleted. The article should have ended with the word "Nordics."

* * *

The Annual Report of our Walsall Branch sent us by Mr. Chas. Lavender shows the year to have been one of good progress, with increased attendance at regular meetings. By means of special efforts some 1,500 people were reached who had not previously attended B.-I. meetings. The speakers during the year included the Revs. G. W. Plasting, E. A.

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Couldrey, T. Sparshott Johnson, M.A., Gilbert Davies, T. H. Whithouse, and Messrs. C. H. Clarke, G. R. Gair, W. H. Hesketh, J.P., H. D. Houghton, J. J. Morey, Wm. Whitton, Mrs. M. Bloxam and Miss Hamilton Hunter. Special reference is made to an Open-Air Campaign by Mr. Whitton.

On the literature and financial sides of the work there is much to be thankful for. The Report closes with the statement that the present membership is the largest total yet recorded, and that B.-I. Truth is making rapid strides in various parts of the country.

* * *

Mr. W. A. Jordan, President of the Blackheath Branch, writes that a meeting was held in ideal surroundings on the lawn of the Y.W.C.A. on August 28th, and that the Rev. Joseph Gay's address on "From Israel in Egypt to Britain" was much appreciated by a large audience.

A well-known resident of Woolwich spoke at the close of the meeting, and mentioned that he had a letter from a relative in Toronto telling of a remarkable lecture by Mr. Gay in that city which he was privileged to hear.

* * *

We are requested by the Dean of Norwich to call attention to the Official Handbook of the Thirteen Hundredth Anniversary of the Diocese of East Anglia, which contains a foreword by the Bishop of Norwich. The book is published by Messrs. Jarrold and Sons, under the auspices of the "Friends of the Cathedral Church of Norwich"; it is printed in beautiful Garamond type, and it has a number of illustrations, including figures of St. Felix, the first Bishop. The history of the Diocese is written by Canon Kendall, and that of the Cathedral by the Dean. The price is 2s. 6d., by post 2s. 9d. Copies may be ordered from the Covenant Publishing Co., 6, Buckingham Gate, S.W.1.

* * *

There are said to be 1,800,000 square miles of forests within the British Empire, an area equal to the whole of India, and of this vast wooded territory one quarter is in tropical regions. These forests form one of the Empire's most important undeveloped assets, industry being so dependent on timber. The Colonial Office is developing a Unified Colonial Forest Service, which will provide qualified experts from the Imperial Forestry Institute at Oxford, to train specialists in all branches of Colonial Forestry. About 160 of these specialists have been sent out by the Institute since it was established in 1924.

* * *

A Rector writes:—"I am keenly interested in your work, and you have my best wishes and my prayers for great success to attend your noble efforts in the restoration of real Christianity."

* * *

Canada's latest, and perhaps greatest, engineering feat is complete, and Monday, September 1st—Labour Day and a holiday throughout the Dominion—saw the formal opening of the new Welland Canal.

The Welland way from West to East has been a principal link of communication for the past hundred years, and the new construction is the last of many structural improvements which have been made, under various Governments, to cope with the increased traffic from the rich Prairie Provinces to the St. Lawrence with its Atlantic outlet.

The new waterway runs across the Niagara Peninsula, about ten miles west of Niagara Falls, connects Lakes Erie and Ontario and overcomes a difference of over 325 feet in level. The 25 mile length of the canal has seven locks of a uniform lift of 46½ feet, and the culverts have been so constructed that a lockchamber can be filled or emptied in eight minutes, thus enabling a loaded vessel to pass through the new canal in eight hours—a little more than half the shortest time previously taken.

The whole achievement, which has cost the Government something in the neighbourhood of £24,000,000, is one of the most remarkable in modern engineering, and has involved reclamation, bridge building, electrification, terminal construction, and a host of other big enterprises, and stands as yet another monument to Canadian industry and skill and the Dominion's faith in her industrial future.—*Morning Post.*

* * *

"Gospel Ministers should not only be like dials on watches, or milestones upon the road, but like clocks and alarums to sound the alarm to sinners. Aaron wore a bell, as well as pomegranates, and the prophets were commanded to lift up their voices like a trumpet. A sleeping sentinel may be the loss of the city."—BISHOP HALL.

* * *

"Shakespeare says we are creatures that look before and after; the more surprising that we do not look around a little, and see what is passing under our very eyes."—CARLYLE.

* * *

"The true religion of Jesus Christ our Saviour is that which penetrates, and which receives all the warmth of the heart, and all the elevation of the soul, and all the energies of the understanding, and all the strength of the will."—

DEAN STANLEY.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, Town Hall, Lavender Hill, Monday, 8th, at 8. Mr. J. J. Morey.
BRADFORD, City Café, Colliergate, Friday, 12th, at 7.45. Opening Social Evening.
BRIGHTON, St. Nathanael's Church, West Hill Road, Thursday, 11th, at 8. Mr. H. A. Marchant.
CARDIFF, Central Y.M.C.A., Tuesday, 9th, at 7.30. Rev. W. T. Medhurst.
CROYDON, Y.M.C.A., Horniman Hall, North End, West Croydon, Friday, 12th, at 3 and 8. Mr. J. J. Morey.
DORKING, Oddfellows' Hall, Tuesday, 9th, at 3 and 8. Mr. J. J. Morey.
EASTBOURNE, Saffrons Rooms, Wednesday, 10th, at 3 and 8. Mr. J. J. Morey.
HERNE BAY, Monday, 8th, Wesleyan Schoolroom, High Street, at 3; Parochial Institute, Underdown Road, at 8. Rev. Kenneth Dodds.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 8th, at 8. Rev. T. Sparshott Johnson, M.A.
HULL, Church Institute, Albion Street, Tuesday, 9th. at 7.30. Mrs. Foxhall.
LEAMINGTON SPA, Cadena Cafe, Tuesday, 9th. Rev. T. Sparshott Johnson, M.A.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 9th, at 7.45.
NOTTINGHAM, Friar Lane Schools, Thursday, 11th, at 7.30. Miss Robinson.
RHYMNEY, British-Israel Hall, Tuesday, 9th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 10th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station), Monday, 8th, at 8. Rev. J. O. Vince, B.A., B.D.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 8th, at 3 and 8.15. Miss Hamilton Hunter.
WATFORD, New Public Library, Hempstead Road, Monday, 8th, at 7.45. Mr. A. W. Godfrey.

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CONTENTS.

	PAGE
THE AUTHORITY OF THE NEW TESTAMENT. By the Rev. Dr. W. Pascoe Goard	577
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL" (Letter No. 10). By Professor Edward Odlum, M.A., B.Sc.	579
THE CRUCIFIXION OF CHRISTIANITY.—V. By the Rev. John Blacket (of Australia)	580
THE INEFFABLE NAME OF GOD—I. By the late Rev. Martin Lyman Streator, M.A.	581
AN ADDRESS ON "ISRAEL—THE STONE KINGDOM." Delivered by Mr. John McNeill at the Calgary, Alberta, Branch of the Canadian British-Israel-World Federation	583
WEEK BY WEEK. By A. R. H.	585
ISRAEL IN EXILE. 721-606 B.C. By E. B. H.	587
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	588
PORTRAIT OF THE REV. DR. AND MRS. FRANCIS M. ROYALL ...	589
THE SECRETARY-GENERAL'S NEWS AND NOTES	590

EDITORIAL.

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

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

THE AUTHORITY OF THE NEW TESTAMENT.

BY THE REV. DR. W. PASCOE GOARD.

RECENTLY it was our privilege to listen to a finely-reasoned sermon from a devoted scholarly Minister. The sermon was one of a series on "Truth." "Ye shall know the truth, and the truth shall make you free" was the theme presented first of all. Then came a sermon on the text, "Who hath bewitched you, that ye should not obey the truth." The speaker analysed the word "bewitched," pointing out that it is only used once in the New Testament. It was striking and suggestive.

Then arose the question of authority as to the truth. St. Paul had preached the truth to the Galatians. Then there had come certain unauthorized teachers from Jerusalem who had evidently "bewitched" the Galatians, so that they turned away from the truth, and became obedient to error. This raised the question of authority.

The speaker gave a rapid sketch of the authorities in hand in the Apostolic Church, and showed that their Scriptures consisted of the Old Testament. Their further authority was vested first in Christ; then in the Apostles. Written New Testament authority came later. Not till the seventh century did the Church finally settle on the Canon of the New Testament. Not till then did the Church finally decide on what should be, and what were not, Canonical books.

We agree that the Scriptures in hand in the Apostolic days, which were accepted as beyond question authoritative by both Jew, Israelite and Christian, were the Old Testament Scriptures. The "Seventy" translated the Hebrew Scriptures into the Greek and assembled the Canon of the Old Testament. Our Lord did not question the Old Testament, but ratified it. The Apostles did not question, but accepted and quoted it constantly, as proof of their doctrines and historical statements. The Apostolic Church did not question it, but accepted it as the Divinely-given authority in doctrine, in history, and in prophecy. So the Old Testament stands as the recognized basic authority of the Church of Christ to-day.

The Priests of the Orders of Aaron and of Levi had the original documents in hand, preserved in the Temple. The "Seventy" used them to make their translation, which was ratified and accepted. The Massorah notes tended to fix and lock the text possessed at the time, in the exact form in which it was then possessed, so that change or interlineation or omission was rendered almost impossible.

Modern scholars have no such treasures of "*original*" documents as were then possessed, and have not the benefit of *speaking the living Hebrew language* in which the originals were written.

These ancient masters of Hebrew literature fixed for all time the form of the Old Testament Scriptures as they possessed them, and our Lord and the Apostles, and the Apostolic Church, accepted them and passed on their authority, incorporating it into their personal teachings and into the writings which became the New Testament.

So we are justified in accepting the basic authority of the Old Testament, for nothing has happened since to change its status. All the New Testament must be read in the light of the Old Testament.

Next we come to the authoritative teachings of Jesus Christ our Lord. These constituted the authority of the Apostles for the New Departures in fact and doctrine contained in the New Testament. Nothing could be more vivid and clear

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than the writings of the four Evangelists. The Apostles and the Apostolic Church accepted them, and they had the testing of the living witnesses who had attended the ministry and teaching of our Lord.

When our Lord finished His ministry He vested His Gospel *in the personalities of His Apostles.* The written Word was then already in hand, handed down from the preceding ages. This Jesus passed on. He did in His day exactly what the Reformation did in our day. He recovered the direct Scriptures from under the burden of Talmudic commentaries and interpretations with which the Jews had replaced them in the minds of the people. He ignored Targum and Talmud as though they had no existence. He made His appeal to the literal words of the Holy Book, took them at their face value, and accepted from them their obvious meaning. Having thus recovered, and made His disciples familiar with, the Old Testament, He further enshrined His doctrines in the personality of the Apostles. He left no scrap of writing in His own hand.

In thus committing His Gospel to the personal care of His disciples, who by that fact became His Apostles, it is manifest that He expected them to speak with ultimate authority on the Gospel He had invested in them. Thus the Apostles gathered the Church around them, and to the Church *the Apostles were "living epistles known and read of all men."* Their instruction was completed, and their Gospel ratified by the Holy Ghost. So in addition to the writings of the Old Testament, we see the New Testament Gospel orally held and taught by the Apostles. This was the position of the Word of God immediately after the Ascension of our Lord, and it was exactly as He designed it to be.

Next came the putting of the Message into writing. The four Evangelists undertook the task of writing the life of their Master, and they gave to us the fourfold Gospel. Together it constitutes a masterpiece of history.

What the Books of Chronicles are to the Old Testament, that the Acts of the Apostles is to the New Testament.

Now come the Epistles. There is a disposition to date the Epistles as a late development. One should beware of trying such an experiment with any kind of writing. Accidental colourings are always caught in the background of such writings which will bring to confusion the scholar who attempts to do such a thing.

Take the Apostle Paul's writings. There are purely accidental details in the writings which show the period, sometimes even the very year, which saw the production of the writing. For instance, we know that the Epistle to the Romans was written *before the first missionary had been sent to Israel in captivity.* "How shall they believe on him of whom they have not heard. How shall they hear without a preacher, and how shall they preach except they be sent?" exclaims the Apostle Paul. It is manifest that he was not concerned with weaving the date of his Epistle into the writing. But he did so nevertheless.

Further, the Epistle to the Strangers at Rome was written before the Apostle Paul had made his first visit to Rome. So the time indications accidentally woven into the text of the writings go on.

The Epistle to the Corinthians was written to meet a condition then, in the Apostle's day, obtaining in the Church at Corinth. They had adopted the doctrine of Antinomianism. Being under Grace they esteemed themselves to be free from Law, and so gave licence to all manner of self-indulgence. They went into grossnesses repugnant even to the heathen world of that day. There was one flagrant case of incest. Against such licence the Apostle wrote in tones of thunder. Against that particular offender the Apostle pronounced sentence of physical death, to be formally passed by the Church assembled.

The receipt of that Epistle was a thunderbolt for the Church at Corinth. Never questioning Apostolic authority, they accepted the Epistle and the doctrine it contained. Instead of meeting to condemn the sinner, they met in repentance, sorrow and horror at the transgressions into which they had run. They changed their doctrine and amended their practice.

The second Epistle to the Corinthians notes the new attitude and practice of the Church, the repentance and amendment of the condemned sinner, and proceeds to reverse the sentence of death, to commend the changed attitude of the Church, and to confirm love to the repentant sinner.

These things in the history of the Church at Corinth in the lifetime of the Apostle fix the date of the Epistles.

The Epistle to the Galatians was written also to meet the ritualistic onslaught which was made upon the Church by unauthorized Judaizers from Jerusalem. This was a matter which took place in the life activity of the Apostle Paul and, because the Epistle was a vital factor in that historic movement, it could not be post-dated.

The first and second Epistle to the Thessalonians is another case in point. The first Epistle was received by the Thessalonians and was by them misunderstood in part. Therefore the Apostle Paul wrote the second Epistle to correct their interpretation of the first. This fact settles the reception of the Epistle in the days of the Apostle Paul; and the further fact that the Epistles were vital acts and parts of his Apostolic ministry puts the matter beyond dispute.

In the first Epistle of Peter, the Apostle makes affidavit—so to speak—that he, the author, was a witness of the sufferings of Christ. "The Elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ . . ." This is such a testimony as no man writing in St. Peter's name at a later date would dream of making. It is a testimony in the first person that the writer was "a witness of the sufferings of Christ," and therefore contemporary with Christ.

In the second Epistle we find the following, accidentally woven into the text of the Epistle, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." The reference here is to the statement of our Lord, "When thou shalt be old, another shall gird thee and carry thee whither thou wouldest not."

So we see that this general Epistle was sent forth in the Apostolic days. The first went, was received, and had its

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influence; and the second followed, bearing reference to the fact that it was a second Epistle to the same people, namely, the strangers scattered abroad, or, as St. James has it, "to the twelve tribes scattered abroad."

The Church received and acted on these Epistles in the days of the Apostles. The authority behind the Epistles was Apostolic and personal, as the Lord intended it should be.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 10.)

By Professor Edward Odlum, M.A., B.Sc.

48*th.*—Here we come to a matter of very great proportions. While all Israel, as well as Judah, were and are under covenant blessings, and while all the seed of Abraham are under limited or unlimited covenant blessings, the great and numerous *national promises* were given to the *Israel Kingdom, ruled over by the seed of David.* And this Kingdom of Davidic rule carries many definite prophetic marks.

Bear in mind there is only one Israel Kingdom of promise, and it is not the Israel Kingdom of *Davidic and following days* in Palestine of old. It is the Israel Kingdom in the *prepared place* of the then future, the then of David's day.

In our search for the Israel Kingdom of these days, we need not turn to Palestine, for the Lord told David the "prepared place" was so situated that they would have to *move* to reach it.

We naturally look to some other part of the world to locate that place from which Israel was not to move and where they were to be safe from enemy persecution "as aforetime."

Hence, for many reasons, we do not look to Persia, China or the other Asiatic peoples. It is natural to pass over Africa in our search for the "prepared place" and heart of the Divinely-appointed official Kingdom.

Naturally, we turn to Europe and the British Isles in our search, and in our examination we necessarily keep in mind certain well-defined marks.

When a boy on the farm, I often went into the woods and pasture lands to seek the cows. In such search I did not look for animals clothed in wool, or in pigs' bristles, or quadrupeds with hoofs and without horns. And even when I confined my search to the cattle or cow animals, I had to eliminate certain colours, sizes and other characteristics. For instance, one of *our* cows was red and she had only one horn. Therefore, a red cow with two horns was eliminated. The other cow was black, and hence a white cow did not appeal to me in my examination of the various cattle mixed together in the pasture lands.

We learn in the Book that Israel was to be a perpetual Kingdom under the seed of David. Therefore in these days of the enduring prophecy we eliminate all countries in and out of Europe *that are not kingdoms. Even if they be of Israel origin in whole or in part,* and are not a kingdom, they cannot be the Divinely-appointed official Kingdom of prophecy.

For instance, how could Russia or Germany lay claim to be the Israel of promise? Impossible, since they are not kingdoms, and are not under the rule of any king of the Davidic or any other line.

Hence, Mr. Forbes, even if your beloved highly civilized and up-to-date cultured German Prussian be of Israel ancestry, he is not and cannot be the promised Israel Kingdom. The same remark applies to present brutal diabolized Russia.

If we look over Europe, this kingdom requirement will eliminate at sight several of the other nations, even if they should be *containers of Israel in part.* This process is like my boyhood plan of eliminating the red cow with two horns, and the white cow with or without horns.

Israel with Judah was to lend to the nations, goyim, and not borrow from any.

Look at the *kingdom nations* of Europe. As above said, we need not further look at the *non-kingdom* nations, for they are eliminated already.

Let us go afield somewhat at this point. In the distance my young eyes could see *two* red cows, and then I made my selection on approaching more closely as to detect the difference in horns. One had two and the other had one. The two-horned animal was eliminated.

By this means we look more closely into the nations of Europe which are kingdoms.

Take Denmark or Norway or Sweden where their, and many of our, ancestors lived. Here are three kingdoms. Can any one of these be the official prophetic Kingdom of Israel? Take a mark, as I did with the one-horned red cow, and examine.

Does any one of the three loan to the nations and borrow from none? Have they in past times loaned and not borrowed? They do not and cannot stand the test.

Again, has any one of these nations led the world in all lines of Christian service? such lines as Mr. Forbes himself mentions, viz.: "*She, Britain, has led the way in foreign missions, which she has established all over the world;* and in home missions. . . . The British and Foreign Bible Society, responsible for many hundreds of Bible translations and the circulation of many millions of Scriptures, is the parent of all the other Bible Societies, and, like the Religious Tract Society, has depots almost all over the world." . . . . "In spiritual blessings, Britain, to a large extent, *stands alone.*"

This is strongly and clearly said, is true, and I personally thank Mr. Forbes for his most valuable statement of fact. It is a good British-Israel testimony.

Hence, from the above set forth facts, we are amply justified in saying that of the four kingdoms, Denmark, Norway, Sweden and Great Britain, Britain alone carries the marks of the Israel Kingdom Divine promises.

We stress this point because Mr. Forbes seems to think that if the British of the Isles and the above-mentioned North European peoples have come from the same ancestors to a large extent, and if the British peoples be of the Israel stock, then must the others from the same ancestors be Israelites too; and, therefore, the British-Israel teachers are wrong, or have no good grounds for their teaching. At any rate, Great Britain cannot well be the promised Kingdom of Israel, unless they are also.

Surely this mental process has the weakness of a chain of sand.

All the above might be Israel peoples and nations and yet

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only one be the official representative chosen nation *and kingdom. Not kingdoms!* Put this matter in clear relief thus: Of the above four kingdoms, Britain alone is an island nation. This in one way separates her from the others, even if they are Israel in part. In like manner she loans to the nations and thus differs from them. And, as said before, Britain leads the world in moral and spiritual matters, while the others do not.

Where, in the realm of sound thinking, can Mr. Forbes use an argument on the above grounds against B.-I. teaching?

Suppose Afghan is to a large degree made up of a part of old Israel. This would be in harmony with prophecy, but in no way would or could Afghan claim the outstanding kingdom promises.

Her people may be a part of the covenant Israelites of this earth, and as such share to some extent in the promises, but no one would affirm that Afghanistan is the promised Israel Kingdom, for the good reason she has practically none of the national marks.

We need go no further here, and are glad to say that our reading of Mr. Forbes' pamphlet makes us believe that if *his honest doubts be removed*, he will gladly accept the B.-I. teaching, for already he sees clearly much of what we see, and he says he has no prejudices against being one of the actual Israelites descended from the fathers of the chosen race, whom the Lord called out to be a servant nation among the peoples of the earth for the good of all mankind.

THE CRUCIFIXION OF CHRISTIANITY—V.

By the Rev. John Blacket (of Australia).

The New Testament positively teaches that human nature was something that our Lord *assumed*—something that He took upon Himself; consequently it follows that prior to His Incarnation He must have otherwise existed. The writer of the Epistle to the Hebrews says: "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham" (Heb. ii, 16).

The fact here asserted, that our Lord "took not on Him the nature of angels, but took on Him the seed of Abraham," proves that before His Incarnation His nature was different from that of angels or men. Paul makes a similar assertion. He says: "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of man, and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross" (Phil. ii, 58). St. John's testimony to our Lord is along similar lines: "And the Word became flesh (not and the Word was flesh, but the Word *became* flesh) and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John i, 14). These passages (notably the quotation from Hebrews) teach not only the pre-existence of Christ, but that His essential nature, prior to His Incarnation, was different from that of any created intelligence.

Our Lord not only "came from the Father" but came for a special purpose. It is this fact that justifies and makes reasonable His manifestation. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx, 28). "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).

Not only did our Lord "come from the Father," and "for a special purpose," but there was a unique and mysterious relationship between Him and the Father. He spoke of His union with the Father in a sense that we cannot speak of our union with the Father. "He that receiveth you," said He, "receiveth Me, and he that receiveth Me, receiveth Him that sent Me" (Matt. x, 40). "The Father loveth the Son, and showeth Him all things that Himself doeth . . . that all men may honour the Son even as they honour the Father. As the Father hath life in Himself even so gave He to the Son to have life in Himself" (John v, 23, 26). "I and My Father," said He, "are one" (John x, 30). Let me again affirm that no human intelligence could use language like this. He was "united to the Father," and "one with the Father," in a unique and exclusive sense.

The testimony of Jesus Himself to His personality was that He was the "Son of God" in a special and distinctive sense. I hold that His claim to such a distinction has been experimentally and historically verified. But in what sense He is the Son of God—the mysterious nexus, so to speak, between Himself and the Father—He does not explain, nor do the New Testament writers throw any light upon the subject. In relation to our own constitution there are mysteries that are unsearchable and inexplicable. Our Lord knew that His claim to the Divine Sonship was resented, that it stirred up antagonism, but He neither withdrew His claim, nor attempted to give an explanation. The Jews took up stones to stone Him. "Many good works," said Jesus, "have I showed you from My Father, for which of these works do you stone Me?" "For a good work we stone Thee not," was the reply, "but for blasphemy, because that Thou, being a man, makest Thyself God." "If he called them gods," said our Lord, "unto whom the word of the Lord came . . . say ye of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God?" (John x, 31-36). Beyond this our Lord did not go, and we cannot go.

Beyond satisfying the curiosity that is common to man I fail to see that it is any service to know *how* Christ is the Son of God. That He is such He affirms, and experience and history confirm His testimony; but *how* He is such is one of those "secret things that belong unto the Lord our God" (Deut. xxix, 29). The constitution of Christ's person, and His relationship to the Father, are unsearchable and unknowable. The fact is that we must learn patiently to endure our limitations. Speaking of those who argue and dispute the nature of things beyond the range of possible experience, Kant says: "Both parties beat the air, and fight with their own shadows, because they go beyond the limits of nature, where there is nothing they can lay hold of with their dogmatical grasp. They might fight to their heart's content, the shadows which they are cleaving grow together in one moment, like the heroes in Valhalla, in order to disport themselves once more in these bloodless contests."—*Critique of Pure Reason.*

That our Lord is beyond the range of humanity experience and history demonstrate; that He is also within the range of humanity is equally apparent. We can therefore accept the

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testimony that He is both Son of God and Son of Man, though the manner how (like the association of spirit and body in man) is unknowable and inexplicable. Just here the lines of Dr. Watts are singularly appropriate :—

" Where reason fails, with all her powers,
There faith prevails, and love adores."

Turning from our Lord's testimony to Himself to that of the Apostolic *Rule of Faith*, or Paul's *Form of Sound Words*, or Ignatius' *Enactment of the Apostles*, we find the Deity of our Lord fully asserted. Look, for a moment, at the sublime Christology of the Apostle Paul. Space limitations will not allow us to do full justice to it here. Our Lord " was born of the seed of David, according to the flesh," but " declared to be the Son of God with power by the resurrection from the dead " (Rom i, 3, 4). Paul's seraphic outburst in Colossians thrills us to the core : " 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 powers, all things were created by Him, and for Him, and He is before all things, and by Him all things consist " (Col. i, 16, 17).

Turning from Paul to the Epistle to the Hebrews we find another soul-stirring testimony to the Deity of our Lord : " God, Who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds ; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high " (Heb. i, 1-3).

The testimony of the writer of the Epistle to the Hebrews is also that of the Apostolic Fathers.

A writer to *The Christian World* (London) not long ago said : " To me it is utterly incredible to believe that within that Babe born in Bethlehem, some 2,000 years ago, there was enshrined the Power that created the universe, with all its millions of worlds, and has sustained them for countless ages, through the mighty past." It is the old objection of Trypho, some 1,700 years ago, in his dialogue with Justin Martyr. " You endeavour to prove," said Trypho, " an incredible and well-nigh impossible thing : that God endured to be born, and became man."

We must cease to be staggered by the marvellous. The apparently small (like " the Babe born in Bethlehem ") is as marvellous and antecedently incredible as the infinitely great. Science tells us that in an atom of what we term matter, absolutely invisible to the eye, and intangible, there is enshrined a solar system. Le Bon, in his " Evolution of Matter," says : " It is in these atomic universes, whose nature was so long misunderstood, that must be sought the explanation of most of the mysteries which surround us . . . The atom is no longer a thing inert—the ' blind spot ' of all the forces of the universe—it is the very soul of things. It stores up the energies which are the mainspring of the world and the beings which animate it. Notwithstanding its infinite minuteness, the atom perhaps contains all the secrets of infinite greatness." Man is evolved from a microscopic cell. Out of it comes a Plato, Immanuel Kant, Isaac Newton, a genius who can, as it were, " weigh the mountains in scales, the hills in a balance, and take up the isles as a very little thing " (Isa. xl, 12-15).

The writer in *The Christian World* sets the magnitude of the universe—its suns and systems—in contrast with " the Babe born in Bethlehem," but there is a sense in which the ordinary man is greater than the universe. Blot the suns and systems in space out of existence and they would be unconscious of their annihilation ; but man knows that he lives, that he dies, and he speculates as to his origin and destiny. He can stand aside, as it were, and make the whole universe subjective and objective.

The denial of the Deity of our Lord, which denies His own testimony, and the testimony of the Apostles and Apostolic Fathers, is the crucifixion of the Christian Faith.

THE INEFFABLE NAME OF GOD.—I.

BY THE LATE REV. MARTIN LYMAN STREATOR, M.A.

" *No one fully knoweth the Son save the Father,*
Neither doth any one fully know the Father save the Son,
And he to whomsoever the Son may be minded to reveal him."
—(*Matthew xi, 27.—E.B.*)*

THIS language of the Messiah concerning the intimate relation of the Father and the Son and their mutual complete knowledge of each other is unique, and is expressive of the incomprehensibility of God by the finite human mind. The limited cannot include the limitless ; the finite cannot embrace the infinite ; the relative cannot contain the Absolute ; man cannot comprehend God save as he accepts the revelation given of Him through the Son of His love. This revelation, coming to us through the incarnation of the eternal Logos who in His distinct personality was with God in the beginning, and in His essential being was God, is adapted through His unity with humanity to human capacity. The Christ is minded to reveal Himself and His Heavenly Father to whomsoever will trust Him and love Him and obey Him and follow Him wherever He leadeth. Hence, in looking forth from His peaceful personal consciousness that comprehended both God and man, unto the struggling and oppressed world of mankind, He called, in the sweetest invitation every uttered on earth, all the labouring and the burdened to Himself for rest, for rest for the soul, which gives strength to bear every burden and solace to soothe every sorrow. The Messiah enunciated a great truth in harmony with eternal realities when He said :

" My teaching is not mine, but his who sent me.
If any one intend his will to do
He shall get to know concerning the teaching—
Whether it is of God,
Or I from myself am speaking :
He that seeketh the glory of him that sent me
The same is true,
And injustice in him there is none." (John vii, 16-18.—E.B.)

By E.B. I designate the Emphasized Bible, the accurate, idiomatic and emphatic translation by J. B. Rotherham. It

* E.B. = the Emphasized Bible ; Rotherham.

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frequently brings out the exact significance of the original so clearly as to save any interpretation or explanation. It is scholarly, evangelical and reliable. Students readily can compare the translation with the King James and the Revised Versions, and better still, the original itself. In these words of the Lord Jesus he puts all men as sinners on the plane of a common equality before God, so that any man, good or bad, learned or ignorant, polite or rude, civilized or savage, who intends to do the will of God shall learn concerning Christ's teaching that He is not speaking from Himself, but what He says is a revelation from God.

Concerning the motto placed at the head of this article Rudolf Stier says:

> 'No exposition can exhaust, no dogmatic speculation can penetrate, the depths of this saying, which points to the deep things of the Godhead. We do better to spell it out in simplicity with the babes, and thus to yield up our souls to the mighty and effectual revelation of the Holy Spirit, Who will teach us what is the confession of the Father and the Son..... God is Himself truth and wisdom, He knoweth Himself in the Trinity of His being reciprocally as Father and Son in the unity of the Spirit.
>
> 'No man knoweth.'... Well had it been if Christian dogmatics had remembered this warning of the Son, and been content to speak of the mysteries of the Trinity in no other words than those which the Son reveals to the babes, and gives to the heavy-laden who come to Him as their living and life-giving knowledge!" ("The Words of the Lord Jesus." Vol. I, pp. 214, 215.)

The man who wills to do the will of God is granted the discernment that the teaching of Christ is God's own revelation for him, although he may not fully comprehend it and all that is involved in it. The knowledge that saves from sin and death is a personal knowledge of the Christ as a personal Saviour.

Prof. Totten in his erudite investigation of the significance of emblems says:

> "Our theme is as ancient as the religion of Eden, and its emblems are worth examination; we have but touched upon its circumference, let another bring it to birth and place it like a Serpent (wisdom) where it belongs, upon the Tau, where all can see it, and all who are to be saved from further ignorance will look at it.
>
> Finally: The new name is the old name, so that the last may become the first! The lost word is that lost name of the Creator....
>
> The true name of The-Almighty-One does not occur openly in the Bible, which is the only oracle of 'the Unknown God.' He is declared, however, by St. Paul, and was manifested by the Messiah. That is, the 'new name' which is the true one, is one which is yet to be given out, but to such only as are elected. All this is squarely put forth in Revelation. No one knows or is to know the name but he and she who receives HIM and IT." ("The Tau Cross." News-Leaflet, Twelfth Set, 2-3. Feb., Mar., 1902.)

Some have expressed surprise and incredulity at this radical expression of Prof. Totten that "the true name of The-Almighty-One does not occur openly in the Bible." When I first read it, I myself was startled by it, and thought that the professor must be mistaken about it. But on fuller investigation I am convinced that he is correct. He himself said on the same page: "We are talking only to Gideonites, searchers after truth." I presume that the Gideonites, who delight to search after truth as for hidden treasures, may enjoy reading the result of my own investigations, which were initiated by this startling declaration of our own Gideon. According to the Messiah Himself the brazen Serpent on the pole is a fit emblem of the Son of man on the Cross. (John iii, 14, 15.) God brings to nought the wisdom of the world. Christ Jesus is made unto us who believe in Him, wisdom from God. His wisdom explains this mystery, revealing the secret truth to those who love it and will appreciate it.

Prof. Totten claims that the new name, which is to be revealed at the great consummation, is the lost name of the Creator. This name, then, has reference to God as the Creator. He is the supreme Architect, the wise Master Builder. It is not till His work is completed that this old and yet new name can be appreciated. It is in reality the Ineffable Name of God. Here the words of Christ have their full significance and power, "No one knoweth." Only the Father fully knoweth the Son. Only the Son fully knoweth the Father and revealeth Him. As there are limitations to men's knowledge of God it is manifest that God in His inmost being and in His own peculiar work has a name that is ineffable. It is incommunicable because of man's inability in his present state to understand its real significance. The Father fully knows the Son. The Son fully knows the Father "because in him dwelleth all the fulness of the Godhead bodily." (Col. ii, 9.) Zophar claimed that "the secrets of wisdom are double to that which actually is." Well did he say to Job in his querulousness:

> "The hidden depth of God canst thou discover?
> Or unto the furthest limit of the Almighty canst thou attain?
> The heights of the heavens what canst thou do?
> Depths deeper than Hades what canst thou know?
> Longer than the earth is the measure thereof
> And broader than the sea." (Job xi, 7-9.—E.B.)

The Apostle Paul declares expressly: "The world through its wisdom knew not God." Through the folly of sceptical philosophy and vain deceit it is fast running away from the true knowledge of God. We need to beware of the delusions of men, but should diligently investigate every Divine disclosure concerning the mystery of God.

In order to understand what is indicated concerning the Ineffable Name of God we must keep in mind that the Hebrew was a numerical language, and that the numerical value of its sacred names corresponded to their real significance. Thus we can infer the one from the other. While the Ineffable Name of God is not declared openly in the Bible, it is indicated by its numerical symbolism. Reverent investigation of the ways of the Mighty One will make this manifest.

God is the wise Master-Builder. The Apostle Paul says: "Every house is builded by some one; but he that built all things is God." (Heb. iii, 4.) The creation, as is shown

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conclusively by Pres. Mark Hopkins, is not an evolution of blind force operating on inert matter, but is an upbuilding of a pyramidal temple by an intelligent architect, designing each rising course in the great pyramid as a condition for something higher and beyond itself. Thus the creation becomes a universe through the correlation of its various parts to each other and the whole, for universe means literally "turned into one, combined into a whole." (Skeat.) Nothing exists for itself alone. Each thing is related in design, manifesting the real thoughts of the invisible Creator.

The universe is the house which He built, and wherein He dwells and manifests His presence, His goodness and His power. He worked according to the mathematical principles of construction corresponding to what we would call the compass and the square. He thoroughly understands the exact relation between the circle and the square, and He built His house according to this relation. In the primeval oracle of the creation, as shown in former articles in "The Our Race Quarterly," He reveals in a mystery the mathematical principles according to which He worked. These are a symbol of His own essential being, a representation to the intelligence of man of what He is, by what He has done and is doing in creating, preserving and consummating His work.

One as a numerical symbol of the Deity is an emblem of God in His unity. Three is an emblem of God in His threefold personality, office and work. The Father, Son and Holy Spirit are so intimately related to each other in their essential being, in their official dignity and in their stupendous work that the three are one. They are not three in the same sense in which they are one, for that would be absurd. But in some respects they are three, in other respects they are one. They reveal what they are by the work which they do. They manifest themselves in three great facts—Creation, Providence and Redemption. The Creation itself is a trinity. It consists of three great kingdoms—the mineral kingdom, the vegetable kingdom and the animal kingdom, in such intimate relation to each other that these three together constitute the one creation. In it we have a revelation of the Deity as God, the Word of God and the Spirit of God. As the three kingdoms through their intimate relation constitute the one creation, so the three Persons Who worked together in making it, constitute, through their essential relation to each other, the one Deity. In each of the three great facts in which they work together they manifest a threefold personality. In Providence, manifesting itself in the history of the world, they are revealed as Jehovah, the Angel of Jehovah and the Spirit of Jehovah. In Redemption they are revealed as Father, Son and Holy Spirit. He Who was in the beginning with God, and Whose personal name was the Logos or the Word of God, in Providence was manifested as the Angel of Jehovah, and in Redemption as the only begotten Son of God. The name Son involves a relation which cannot exist without a conception and a birth. Hence while He is before all things, as the Apostle Paul declares, and in Him all things consist, or are held together through His Providential government of the world, He did not become the Son of God till the incarnation, till the Word became flesh and dwelt among us in the form and fashion of a man. This elevates mankind into intimate relation with the Deity.

AN ADDRESS ON "ISRAEL—THE STONE KINGDOM."

DELIVERED BY MR. JOHN MCNEILL AT THE CALGARY, ALBERTA, BRANCH OF THE CANADIAN BRITISH-ISRAEL-WORLD FEDERATION.

No. I.

ISRAEL—THE STONE KINGDOM.

"A prophecy, literally fulfilled, is a real miracle; one such, fairly produced, must go a great way in convincing all reasonable men."—COLLINS.

THE prophetic visions of Daniel give a skeleton outline of the entire field of prophecy, most graphically portraying the history of five great Empires from his own day onward—four of which practically all students of prophecy agree in identifying. The first was Babylon, then Persia, then Greece, and last Rome.

Readers of the second chapter of Daniel find no difficulty in thus identifying these Empires because history records the successive rise and fall of each; nor do they find difficulty in accepting the symbolic reference to the first as "the head of gold" from its magnificence, to the second as "silver," the third as "brass," and the fourth as "iron" from the ruthless wielding of its power on other nations.

How many, however, have read the narrative of the dream and interpretation, and wondered why the Fifth Empire should be called the "Stone" Kingdom?

And how many have thought of connecting it with the nation referred to by our Lord in Matthew xxi, 43–44, when, speaking to the Jews, He said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder"?

A special significance attached to "stone" and "rock" from ancient times. When they had something of special importance to record, the Hebrews were in the habit of setting up a stone or gathering a heap of stones as a sign or witness to the truth of the event or agreement. If they had to mark the boundaries of a parcel of land, they did so by setting up a stone, and severe penalties were provided by statute in the case of any removing these landmarks. If a treaty was made, the parties to it erected a stone to attest to the truth of the matter, or gathered a number of stones, and called the heap the Stones of Witness.

For example, when Jacob and Laban quarrelled and came to an agreement that each would go his own way with his family, servants and flocks, they set up Stones of Witness at Padan-Aram to mark the treaty of peace; Gen. xxxi, 52–53: "This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac."

So also the great stone set up by Joshua; Joshua xxiv, 27: "This stone shall be a witness against us, for it hath heard all the words of the Lord."

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And the circle of stones taken out of the Jordan and set up at Gilgal (Joshua iv, 4–7) to preserve the memory of their miraculous passage over the river.

At a later date, when the two and a half tribes were assigned land across the Jordan, they raised stones on the bank of the river as a testimony that they constituted one nation with their brethren on the other side. (Joshua xxii, 10.) This act gave rise to serious misunderstanding, however, because they built it in the form of an altar. The Parliament of Israel was convoked at Shiloh, where had been erected the altar at which only the whole nation was to worship. The question of declaring war was debated, but it was decided to send a delegation of heads of ancestral families—one from each of the ten tribes—under the leadership of Phineas the son of Eleazer to confer with the two and a half tribes and seek an explanation.

The reply to the delegation cleared up the misunderstanding. It was, that having been given land outside the natural boundary, the River Jordan, they had erected the memorial altar " not for the purpose of offering offerings and gifts, and to make offerings and sacrifices of thanks to the Ever-Living, but in case your children should forget our part in Israel and say to our sons: 'You are beyond the boundary. You have no part in the Ever-Living.' So that it may be replied, when they say thus to us or to our descendants hereafter, we can answer: 'Look at this building in the form of the altar of the Ever-Living which our fathers made—not for offering, or for sacrifice, but as a bond between us and you, to serve as a witness of our rights.' "

This custom and usage cannot be attributed to lack of education, for the ability to read and write was quite prevalent in those times. We know it was so in Abraham's day, from the tablets discovered in the excavations at Ur comprising personal letters, business communications, bills, and records of sales of property. Also from the tablets in the British Museum, written at the time of the Israelitish invasion of Canaan, being letters to the Egyptian king from rulers of cities and garrisons complaining of the successes of the " Abiri," or Hebrews, and the lack of support from Egypt.

Archæologists record, from their investigations among the ancient buildings and monuments of Egypt, that even in much earlier times the names and scraps of information cut into or scrawled in paint on walls and monuments show that there were constant streams of traffic from one end of the country to the other. Apparently they could no more resist the temptation of a smooth surface than can thousands of our own tourists to-day.

No, the stones were set up as witnessing to the truth of treaty, or bargain, or personal or national rights. And if to-day we speak of getting down to the bed-rock facts of a matter, we use the same symbolism as they did because we mean that we ascertain the absolute truth of what happened.

Then there is the stone which Jacob used as a pillow at Bethel, which we believe is the Coronation Stone now in Westminster Abbey. A change of heart and appeal to God for help led Jacob to dedicate himself to God, and to take the stone on which he had rested his weary, troubled head, and call it the witness to a covenant between his Lord and himself. He carried it with him in his travels, and he and his whole House looked on it with so much reverence that it was taken to Egypt, carried out of Egypt at the Exodus, and became part of the furniture of the Tabernacle.

We believe, too, that this was the stone, or rock, which Moses was commanded to touch with his rod when the Lord wished to give water to the thirsty multitude, but Moses, usually mild, being irritated by the clamour of the people, struck the stone with force—thereby unconsciously typifying the treatment to which the Stone of Israel would be subjected when the builders rejected Him.

It is not necessary to dwell on the history of this famous stone in its progress from Tabernacle to Temple, from Jerusalem to Tara, to Iona, to Scone, to London, beyond saying that every time it has been used in the coronation of a King of the Israel people its part has been that of the *witness* to the covenant under which the new King takes up his office, and to the vows he takes upon himself.

Among the laws of Israel there was a statute relating to weights and measures. As given in Leviticus xix, 35–36, it reads: " Ye shall do no unrighteousness in judgment, in mete-yard, in weight or in measure. Just balances, just weights, a just ephah (bushel), and a just hin (gallon) shall ye have." In the statute quoted: " Just weights shall ye have," the Hebrew reads: " just or true stones." Also in Deut. xxv, 13: " Thou shalt not have in thy bag divers weights, a great and a small," the Hebrew says: " A stone and a stone." Ferrar Fenton's translation reads: " There shall not be in your bag weight and weight; full weight and short weight. There shall not be in your house measure and measure, full measure and short measure. You shall have a just and right weight; you shall have a just and right measure; so that your time may be extended in the land which your Ever-Living God gives to you, for the Ever-Living your God abhors all who do those wicked things."

Proverbs xi, 1: " A false balance is abomination to the Lord; but a just weight is His delight." In Hebrew, this runs: " a perfect stone," and the meaning is as stated, " a just weight."

Proverbs xvi, 11: " A just weight and balance are the Lord's, all the weights of the bag are His work."

In the ordinary business of everyday life, the Israelite was therefore continually reminded of the obligation resting on him to maintain truth and right dealings with his fellow man; the commerce and trading, the buying and selling had to be done by true weights, or, as in the Hebrew, true stones.

Why should this idea of truth be associated with stone or rock? Well, stone or rock will stand up against destructive forces, it is trustworthy, it will bear anything which requires support as nothing else will. On what do we depend for safely building heavy structures, bridges, dams or large buildings? On the weight resting on solid rock. On what do we build our commercial structures, our business undertakings? On truth as between man and man, that a bargain once made will be lived up to and not repudiated; that a purchase or a sale will be carried out and implemented by the

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delivery of a true weight and a true measure ; business resting on truth and right judgments is on a strong, firm and sure foundation ; the building will not be unsettled.

Likewise, speaking of a man's inner life, our Lord uttered a parable :—"Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not ; for it was founded upon a rock." Here the solid rock manifestly signifies Divine truths—those sayings of our Lord which He desired all to receive into the mind, to combine with goodness of heart, and bring down into the conduct, so enabling man to erect a spiritual house and resist every storm of temptation.

———

Is it surprising, then, that prophet, psalmist, and king speak of God Himself as a rock ?

In Moses' Song (Deut. xxxii, 4 : "He is the rock, his work is perfect, a God of truth is he."

Hannah, in her thanksgiving song over the promised child, Samuel, said : "Neither is there any rock like our God."

David, being delivered out of the hand of Saul, sang : "The Lord is my rock."

Isaiah said : "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, the harvest shall be a heap in the day of grief and of desperate sorrow."

Psalm xxviii, 1 : "Unto thee will I cry, O Lord my rock."

Psalm xxxi, 2–3 : "Be thou my strong rock, for a house of defence to save me, For thou art my rock and my fortress."

Psalm lxxxix, 19 : "Then thou spakest in vision to thy holy one, and saidst : 'I have laid help on one that is mighty : I have exalted one chosen out of the people. (verse 25). I will set his hand also in the sea, and his right hand in the rivers.' (verse 26). He shall cry unto me, 'Thou art my father, my God, and the rock of my salvation.'"

And in prophecy of His great plan for the salvation of mankind, He said, through Isaiah, "Therefore thus saith the Lord God, 'Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation ; he that believeth shall not make haste.'"

Nor should we forget that Jehovah is called "the rock of Israel," "the stone of Israel," and the "rock of ages." See Isaiah xxvi, 4 (margin), Isaiah xxx, 29 (margin), etc.

———

If stone or rock has the spiritual significance of truth, the title "the Stone Kingdom" ought to apply to a people with the strongly marked characteristics of fair dealing and right judgments as between man and man, and between nations also ; a people whose history would show they were, in some special sense, guardians of and witnesses for truth. Otherwise, the name would be a misnomer.

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WEEK BY WEEK.

By A. R. H.

WILHELM DIBELIUS pays BRITAIN a striking tribute when he writes :—"So far, BRITAIN, alone of modern European lands, has accomplished the dual task of creating a world dominion and within it a civilization of a distinct type. Since Roman days, the world knows no other case of this combination."

Incidentally the latter sentence in the above testimony forms a significant commentary on Dan. ii, 44 ; a commentary which tends to confirm the fact that BRITAIN is indeed the WORLD-POWER which, in succession to the ROMAN EMPIRE, represents a KINGDOM that shall never be destroyed but shall stand for ever.

Commenting on the types of civilization, peculiar to the British, which have spread nevertheless beyond the limits of the ANGLO-SAXON WORLD, Herr Dibelius continues :—"The ANGLO-SAXONS have built a dominion that, more nearly than any other, approaches the ideal of a self-sustaining, self-sufficient State. It is not an association between a homeland and the colonies supplying it with raw materials, but an IMPERIUM, whose centre has surrounded itself with

A SERIES OF DAUGHTER STATES,*

essentially like it. Each of the Dominions strives to imitate its Motherland by developing industry as well as agriculture, establishing colonies of its own,† and becoming a reflection of the home country in all its scientific, literary and artistic efforts. It is an empire so extended and full of so many diverse interests, that only force could have founded it, but force cannot maintain it ; it is held together by the free voice of all its members.

"The fact that it is so held together derives partly from political and economic reasons, but partly from the force of

THE ANGLO-SAXON IDEA.

This Anglo-Saxon idea rests upon the premise that, within the EMPIRE thus founded by force, every citizen who recognizes its power is a free man. He can express any opinion he likes, in the press or on the platform, he can profess any religion that he chooses—Hinduism, Buddhism and Islam enjoy the protection of the State.

"Unlike the citizen of every Continental State, he is free from conscription, though exceptional legislation may impose it upon him, in exceptional circumstances. No official interferes with his private life, he can move from place to place, clear of any police regulation. The STATE makes no demands of him, and imposes no compulsion upon him ; it merely invites him to co-operate with it. In principle the BRITON is subject to no authority but the one he recognizes.

"These same rights belong to every constituent STATE in the EMPIRE, *vis-à-vis* the whole. Despite all this freedom, the EMPIRE holds together—a fact which proves that this

* This forms a striking commentary on Gen. xlix, 22. Note that the margin of the A.V. gives the word "daughters" as an alternative translation for the word "branches."

† Canada hopes to create a tropical Colonial Empire for itself by some sort of Agreement with the West Indies. Australia aspires to found a Colonial Empire of its own by uniting the islands of the Australian Archipelago.

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STATE, unlike any other in the world, has

A MORAL BASIS.

On no other can a STATE be erected. In principle, the ANGLO-SAXON WORLD-CONFEDERATION is the only complete STATE (the American offshoot is silently taken to be a part of or a parallel to it). It is an advantage for any nation to belong to this STATE.

"When the British missionary seeks, conscientiously, to provide not only for the spiritual but also for the worldly welfare of his flock, he can desire nothing better than to have them taken into the BRITISH EMPIRE. When the BRITON, talking of the BALKANS, desires SERBIA, GREECE or the ARMENIANS to be free to develop on their own national lines, the best method seems to be the creation of a STATE that relies as closely as may be on BRITAIN, and has the closest possible political and economic relations with the centre of modern civilization."

Up to this point Dibelius seems quite serious in his analysis. But now he breaks away into a statement of what he considers to be the Imperialistic faith of the average Anglo-Saxon :—"If there is to be world progress, the Anglo-Saxon idea must continue its missionary work in the future. It is the strenuous but glorious task of Anglo-Saxondom to stand for freedom all over the world and to draw the sword in the cause of small and oppressed nations ; the development of the world will one day bring it about that the entire earth will be filled with the Anglo-Saxon idea, when Anglo-Saxon dominion (with which the UNITED STATES will be associated in some form or other) will transform itself into a LEAGUE of FREE NATIONS, whose defence—in so far as this may still be necessary—will be undertaken by BRITAIN.

"We have here more or less set out what no BRITON would think of setting out systematically, or even, disliking systematic thought as he does, arrange for himself as a logical sequence of thought, *but what dominates the feeling of every Briton with the force of a Gospel.*

"The roots of this convinced

FAITH IN FREEDOM AND EMPIRE

go back to MILTON and his Puritans ; they were renewed by an Imperially-minded Puritan like CARLYLE, and given an idealistic gloss by the whole Imperialist movement associated with the names of SEELEY, CECIL RHODES and CHAMBERLAIN, and issuing in the World War. Cecil Rhodes, indeed, expressed them in his will,‡ with a singular blend of the instincts of the beast of prey and the idealism of the devotee."

Let us rest here a moment and examine that which has been written. What is this Anglo-Saxon idea which is destined to fill the entire earth? The Anglo-Saxon idea is the idea of the KINGDOM of GOD upon earth. This ideal, consciously or unconsciously, is ever in the background of every effort toward Anglo-Saxon world dominion.

‡ Of Cecil Rhodes, Dibelius writes : "As a young man of four-and-twenty he made over his entire fortune to a secret society of his own imagination, which was to spread British dominion over the entire globe. The whole of Africa was to be English, Palestine, Mesopotamia, the whole of Southern America ; the United States were to be rejoined to the British Empire, and an Anglo-Saxon power thus come into being which should rule the world and make war impossible. Not mere conquest, but world dominion for an ethical end."

Dibelius is on sure ground when he traces British Imperialism back to MILTON and his Puritans. British idealism is the idealism of the BIBLE. It is Kingdom-idealism.

It is our vision of the coming KINGDOM which makes our faith in freedom and the EMPIRE so inexhaustibly powerful.

Other nations may rage and imagine as many vain things as they like concerning our final destiny. But the covenants of GOD cannot be shaken. And the KINGDOM will come in spite of the imperfections of its builders.

The Anglo-Saxon idea—or idea of the KINGDOM—is peculiar to BRITAIN because it is peculiar to the BIBLE. And the BRITISH PEOPLE are the PEOPLE of ISRAEL—the PEOPLE of the BOOK.

The idea of the KINGDOM sounds fantastic to people without this Bible-background to their mental outlook. Dibelius is quite justified in saying that "*The whole train of this thought is utterly incomprehensible to the Continental European.*" But he is going to extremes when he adds the verdict that "nine-tenths of its contents are a mere travesty of truth."

It is one thing to hold a great ideal. It is another thing to translate ideal into reality. But the improportion between "*that which ought to be and that which is*" does not impair the purity of the ideal itself.

Nine-tenths of British achievement toward the great ideal falls far short of the ultimate ideal. In this sense it might perhaps be described as a travesty of the truth. But even so, we press toward the mark. We have by no means finished the course. And even now our nine-tenths "travesty" of ultimate achievement is ten times nearer the goal than anything achieved by any other race or people.

Fortunately Dibelius proves himself to be not entirely blind to this possibility. Of British Liberty he says :—"Is then the whole thing a mere verbal construction, which the world has somehow been induced to accept, thanks to the vast power of the British Press and the British cable monopoly? By no means ; there is more in it than that ; like any untruth in which people believe passionately, there is a certain significant kernel of truth in it, which is more important than the cover of untruth around it.

"The kernel of truth within the great historical distortion is the fact that Anglo-Saxon civilization is the

PRIVILEGED COMMUNITY OF MANKIND.

Those who belong to it, enjoy a freedom that the rest of mankind knows not, and the duties connected with it are trifling—they amount to little more than recognition by the individual of the dominating position of this community."

The privileged community of mankind? Why not say the nucleus of the KINGDOM of GOD upon earth? The two descriptions are equal, fundamentally, in their significance.

For the ANGLO-SAXON COMMUNITY is not a community reserved for ANGLO-SAXONS. It is a COMMUNITY which people of every nation under heaven can freely join. Thus Dibelius puts it :—"It is always ready to take in other white brothers, Irishmen in Europe, Boers in Africa, or Frenchmen in Canada. There is but one condition attached—the new entrant to the community must recognize the

RULE OF THE IMPERIUM.

Apart from that, he may keep his peculiarities, his language

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and his religion. British propaganda even extends to the non-European races.

"In proportion as they mentally accept the ideals of British civilization and forget all their dreams of retrieving their old native freedom, they are gradually equipped with all the freedoms of the British citizen.

"These two groups—the full citizens and the *protégés*—are completed by a third, composed by the friends and admirers of British civilization throughout the nations, who may be hoped, in course of time, to give the Anglo-Saxon idea the ultimate mastery within their own people. To all of these, British freedom appears the

HIGH LIGHT OF CIVILIZATION;

that it can only be purchased at the price of British supremacy is naturally not stressed; the Briton himself is apt to be vague in his mind about the connection."

Very good, Professor. But why should there be anything particularly Machiavellian about the fact that British freedom and citizenship can only be purchased at the price of British supremacy?

Acknowledgment of sovereignty is the price that must be paid for citizenship of any kingdom. Freedom can only be maintained by Law and Order. Allegiance to the "powers that be" is a small price to pay for the liberties which result from their supremacy.

Again, it is a law of life that we must be prepared to give all if we would aspire to gain all. If the peoples of other races are expected to forget their dreams of regaining their old native freedom before they become equipped with all the freedom of a British citizen, what of it? They are actually relinquishing a lesser freedom for a greater freedom. They are surrendering a narrow, national liberty for the freedom of a world-wide citizenship. A certain degree of supremacy or sovereignty is necessary in any type of organized society or civilization.

But our German critic is labouring under a complete delusion when, in discussing the Anglo-Saxon idea, he complains:—"There is something preposterous, too, in the complete ignoring of all non-Anglo-Saxon civilizations that speaks in such a confession of faith, since Anglo-Saxon culture is unthinkable without the German Reformation and Romantic Movement, or without the manifold influences that have come across the Channel from France in every century."

Certainly it would be preposterous indeed if the acceptance of the Anglo-Saxon ideal—or idea of the KINGDOM—involved the complete ignoring of the contributions to culture and civilization of all non-Anglo-Saxon communities. But the Kingdom-ideal involves no such negative condition. The whole peculiar construction of the Kingdom-organization is completely unappreciated if it is imagined that the free and full development of foreign civilizations is not provided for.

Anglo-Saxon civilization is a specialized type of civilization specifically created to serve as a nucleus around which all other civilizations may unite and progress in free and full development.

Like the members of a body, each individual member of world-civilization has its own peculiar gift. The peculiar talent of each is essential to the lasting glory of civilization as a whole.

The peculiar contribution of ANGLO-SAXON CIVILIZATION is LAW and GOVERNMENT. If Anglo-Saxon power is destined to rule the world it is only to the end that all the families of the earth may be blessed as a result of this world dominion.

Only ignorant people talk of supremacy and domination. The expansion of the KINGDOM will not spell the Anglicization or Americanization of the world. The ANGLO-SAXON RACE are not called to hold dominion in the sense of domination. They are called to serve.

The KINGDOM represents a scientifically conceived world-civilization. To imagine that world-unity and world-sovereignty can only be set up as a result of suppressing the sovereign independence of individual parts of the world as against the whole, is absurd.

There can be no unity as a result of suppression. Man is endowed with freedom of will and men can only be held together by free consent.

People talk of the break-up of the BRITISH EMPIRE because the daughter nations have sought their independence. But independence is a sign of life and full vitality. Without this independence it would have been impossible for other nations to join the KINGDOM.

The separation of the component parts of the EMPIRE spells the birth of a new and better empire—a WORLD-COMMONWEALTH of FREE and EQUAL NATIONS—an empire which any nation under heaven can freely join.

In this political phenomenon we have confirmed the greatest discovery of modern science:—"Life does *not* proceed by the association and addition of elements, but by dissociation and division."

Division is not synonymous with dissolution.§ JESUS was expressing the progress of the KINGDOM in truly scientific language when He said: "Think not that I am come to send peace on earth; I came not to send peace but a sword."[1] And again: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."[2]

The division of the BRITISH EMPIRE spells progress toward that new and finer world-order in which CHRIST will be exalted as KING, and through which the knowledge of the glory of the LORD will be spread over the face of the earth even as the waters cover the sea. (*To be continued.*)

ISRAEL IN EXILE. 721—606 B.C.

BY E. B. H.

IN the study of the history of our race it has often seemed to me that not enough attention is paid to the years of Captivity. It is frequently assumed that the Ten Tribes became passive slaves, who took an opportunity of creeping away into Scythia, some time during the years of the decline of the Assyrian Empire. Yet it has often been shown that Israel was the chief cause of the end of the Kingdoms of Nebuchadnezzar's dream, and there is every reason to believe they were also the cause of the fall of their arch-enemy Assyria.

§ Biologically, when a cell divides itself, two new cells are born.

[1] See introduction to Week by Week article dated August 30th, for interpretation of the meaning and significance of the word "sword."

[2] Matt. x, 34, and Luke xii, 51.

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When one remembers that the Siege of Samaria went on for three years, and that the little Kingdom of Israel, though depleted in numbers from evil-living, could hold the armies of Assyria for so long, it appears unlikely they would have submitted tamely to captivity. Nine years after the Fall of Samaria, Sennacherib took 200,000 captives from the "fenced cities" of Judah. The region of the Captivity was healthy, and there is no reason to suppose the tribes did not increase rapidly.

The country where they were "planted" has been identified as that south of Lake Van, the Zagros Mountains; and the land north of the Caspian Sea, called the Mountains of the Medes and Kar Kassi. Sennacherib during his reign made an expedition into this very country against some people known as Yasubi-Galleans, who had revolted. He died in 680 B.C., Esarhaddon succeeded him, and immediately had to defend his Northern frontier against "Gimmiri," but they came from Kar Kassi. Kastarita, their leader, with his allies the Medes, seems to have come near to destroying the Assyrian Empire then, and all through the century trouble seems to have come to Assyria from that Northern frontier.

In A.D. 1923, at the Annual General Meeting of the British Academy, the discovery was announced of a small clay tablet, and a paper read describing its contents. It was inscribed in "the minute cuneiform writing used by the Babylonians," and contained a record of events that occurred from the 10th to the 17th years of Nabopolassar, founder of the new Babylonian Kingdom. This King reigned from 625—604 B.C., so it follows that the years the Chronicle deals with are 616—609 B.C. These years include the destruction of Nineveh, hitherto assumed to have happened in 606 B.C., and the difference between the true date and the assumed is important. The writer of the paper considered that the Battle of Carchemish was fought in 608 B.C.—one year after the Chronicle ends.

The Chronicle of the tablet gives the history of the seven years. Cyaxares the Mede (or Umman-Manda), in the year 614 B.C., gathered an army and began operations against Nineveh. At first he could make no impression on his main objective, but took the cities of Tarbis and Ashur in that year, and made an alliance with Nabopolassar, King of Babylon. In 613 a disaster overtook Cyaxares and his army. The Chronicle does not refer to it, only makes it clear that the King of Assyria was able to issue from Nineveh and relieve the town of Anah besieged by Nabopolassar. But according to Herodotus, Cyaxares was attacked before Nineveh by the Scythians—the Bactrians according to Diodorus. In 612, Scythians (or Bactrians), Medes (or Umman-Manda) and Babylonians unite against Nineveh, and the city falls and is totally destroyed. The siege had lasted three years.

Cyaxares was King of Ecbatana, and Nebuchadnezzar married his daughter. There is a legend that the Hanging Gardens of Babylon were designed for a princess who had come from the mountains to become the bride of a King of Babylon, and were to remind her of her native country. Perhaps this girl was the daughter of Cyaxares—and an Israelitish princess.

The Kingdom of Assyria continued till 610 B.C., with its capital at Harran, on a tributary of the Euphrates. The King, Ashur-uballit, reigned there till driven out by a massed Scythian and Babylonian army. In 609 he tried to regain the city by the help of Egyptian reinforcements, but unsuccessfully. Here the history given on the tablet comes to an end.

We come now to Pharaoh-Necho, and his hurried dash to Carchemish. Josephus says he went to the river Euphrates to fight against the Medes and Babylonians, who had destroyed the Assyrian Empire. The account in 2 Kings xxiii, 29, is very brief. In 2 Chron. it is "against Carchemish," and it would be interesting to know if Manda, Scythians, or Babylonians held it, or whether it still formed part of the remnant of Assyria. The Biblical account is more concerned with Josiah's attack on Pharaoh-Necho, and its tragic ending, than with the Pharaoh's destination and alliances. The tablet seems to make it clear that help was urgently called for by Assyria. Pharaoh was delayed by Josiah's attack on him at Megiddo; he remained in Judah long enough to make his lines of communication safe, and arrived on the Euphrates in 609, too late to help his ally. If there was a battle in 608, it cannot have been a decisive one, as an Egyptian army seems to have remained at Carchemish from 609—606. During those years Nabopolassar and Nebuchadnezzar must have had their hands full, consolidating their new Empire with the inconvenience of an Egyptian army camped on the Euphrates. The Egyptians gone, it is possible they would have thought such a valiant ally as Cyaxares had best be subjugated, but in 606 Nebuchadnezzar is free to take an army and subjugate Judah, which he would scarcely have done if Scythians and Manda were a menace.

More than one date is given for the departure of Israel from Assyria, and probably more than one migration took place. But those years between 609 and 606 would have been ideal for their withdrawal and retirement over the head-waters of the Euphrates. Call them what we will, Umman-Manda, Medes, Yasubi-Galleans, Sakae, Israel, Gimmiri, they all came from the lands where the captives of Israel were placed 115 years before, and during the greater part of that time had been the "Battle-axe" and the means of bringing the Assyrian Empire to an end.

QUESTIONS AND ANSWERS.

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

QUESTION.—As a regular reader of the "N. M. and B.," I would like to draw attention to the following point which I should like one of those great writers who write for the "N. M. and B." to comment upon, especially those especially interested in the "keeping of the Sabbath."

In reading through the Ten Commandments yesterday, I noticed for the first time that the word "wife" is omitted from the Fifth Commandment.

Is this due to bad translation, or might the omission be the intention of the Divine Mind so that the "duties of ordinary household work, including the cooking of meals, etc.," should be able to be done by the "housewife" without "breaking the Sabbath day"?

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If this is so, how truly did the "Jews" make the Commandments of God of none effect by the traditions of men.

"ACORN."

ANSWER.—No, the translation from the Hebrew of the Ten Commandments is quite correct in our English Versions and also in the Prayer Book (Exodus xx; Deut. v; the Holy Communion Service). It is quite true to state that there is no actual mention of the word "wife" in the Fifth Commandment, although it occurs in the Tenth, where the implication is that "Thou shalt love thine own wife, and not covet thy neighbour's." The Commandments are naturally framed in two divisions, our duty towards God, and our duty towards men. The connection between the first Four Commandments and the Fifth exists in the truth that all faith in God centres in the filial feeling. Our parents stand between us and God in a way in which no other beings can. It will be observed that the honouring of parents and the keeping of the Sabbath day, which is the same as honouring God, are combined in one precept in the Law of Holiness (Lev. xix, 3).

Filial love, duty and respect, form the ground of national permanence. When the exile was about to take place, the rebuke of the prophet was that they had not walked in the old paths, and had not respected the voice of their fathers as the sons of Jonadab had done (Jer. vi, 16; xxxv, 18, 19). And when in later days the Jews returned to Judæa, and they were about to be dispersed again, the great sin of which they were convicted was the setting aside of this Fifth Commandment for the sake of their own traditions (Matt. xv, 4–6; Mark vii, 10, 11). The same truth is borne witness to by every other nation that has history behind it. China has in the long run owed her duration to the simple way in which she has maintained and uniformly acknowledged the authority of fathers and of paternal influence.

Further, it may be pointed out that the honouring of both "father and mother" presupposes the fact that the mother is and must be a good wife. Progenity in the ancient world was always a sign of blessing (Gen. ix, 1). The lotus plant, so often inscribed on the Egyptian monuments, was a symbol of offspring and family life. All through the Old Testament (and in Semitic thought generally) "sonship" was regarded as the highest duty and privilege, so much so that the Christian Faith is born of the symbolic doctrine associated with the Sonship of Christ (John i, 14; iii, 16; etc.). This thought is still further developed in the teaching of "the bride, the Lamb's wife" (Rev. xix, 7; xxi, 2, 9).

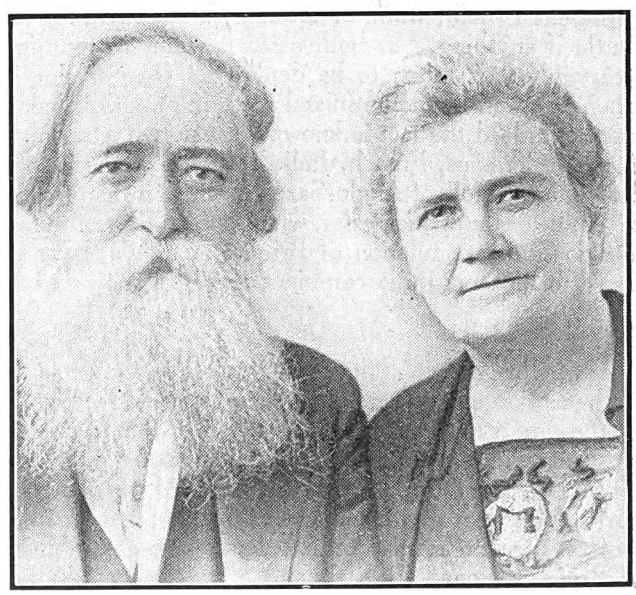
The modern legislation of "one man, one wife" only became firmly established through Christian thought and development, since it was not illegal for Old Testament saints and heroes to have more than one wife. Hence the Fifth Commandment teaches that children must respect their parents, even though in those days it was not improbable for the father to have more than one wife, whereas, obviously, children could only have one mother.

But Christ came to "fulfil the law," *i.e.*, to "fill the law to the full, and thus to complete it." Hence the teaching of Christ is that there shall be only one wife (Matt. xix, 5, 6; Mark x, 7–9), and if a man shall love his neighbour as himself, how much more shall he love his wife?

To return to ancient times, marriage was not necessarily the outcome of love. A daughter would be sold for so much to become a wife, and she was then reckoned as part of the "household," which explains why paternity rather than maternity has the stronger claim all through the Old Testament. A man was seldom said to be the son of his parents, but nearly always the son of his father who is mentioned by name. Not infrequently should occasion arise for the mother to be mentioned, she is known as the "mother of so and so," as, for example, at Cana in Galilee, where we are told that "the mother of Jesus was there." The more correct Biblical description is "Mary the mother of Jesus" rather than "Jesus the son of Mary," or "Mary the husband of Joseph." The Old Testament always seeks to preserve the male lineage, and frequently makes no mention of the identity of the wife or mother; for example, we do not know who David's mother was, neither are we directly informed as to what tribe the Blessed Virgin belonged, though it is always assumed that she also belonged to the House of David, the Tribe of Judah.

In early Semitic times, the woman was often the head of the clan or tribe (cf. Deborah), due to the reason of polyandry, which was more prevalent than bigamy. But this is quite another subject.

BRITISH-ISRAELITES AND DEVOTED MISSION WORKERS IN PALESTINE.



The Rev. Dr. and Mrs. Francis M. Royall.

"Our manners, our civilization, and the good things which are connected with manners and with civilization, have in this European world of ours depended for ages upon two principles: I mean the spirit of a gentleman and the spirit of religion."—EDMUND BURKE.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THERE is a good daily demand for tickets for the Congress meetings—October 6th to 11th, and for the illustrated lecture on America on Wednesday evening, October 8th. We hope for record attendances at all gatherings. We wish our supporters to make it clear to their friends that admission is free to all the Congress meetings, and that only those who prefer to reserve seats need any tickets. For the lantern lecture special tickets are required, as stated overleaf.

* * *

One of the planks in the platform of the British-Israel-World Federation is the consolidation of the Anglo-Saxon race, and especially the promotion of good feeling, right understanding and co-operation between Britain and the United States. Therefore it is that the Executive have this year chosen this particular subject for the Secretary-General's Annual Congress lecture, and they hope that the Hall will be entirely filled. It is all too true that a lot of mischief is done by the Press on both sides of the Atlantic in each often misrepresenting the other's country. B.-I. speakers on both sides are doing what they can to correct this, and in this they have the sympathy of the best men and women among both great peoples, who regard it as a crime to foster strife, believing as they do, that—humanly speaking—the hope for civilization lies in harmony and co-operation between the British Commonwealth and the United States. We have to admit that the masses of our country do not in the least understand America. It is also true that the masses of America misunderstand and misrepresent Britain, while of the British Empire they know but little if anything. In both cases it seems extraordinary, and certainly it is much to be deplored. On our side it is common to dwell upon the mixed races in America, ignoring the fact, if indeed the fact is known, that notwithstanding the millions of Germans, French, Italians, etc., etc., there are ten millions more people of Anglo-Saxon extraction than there are in the whole of the British Isles, which means they outnumber the Anglo-Saxon population of Britain, Australia, New Zealand, Tasmania and India combined!

* * *

When in the United States last year I was given a very cordial reception everywhere, and was pressed to lecture right across the country from ocean to ocean. We were treated with the greatest kindness and hospitality, heard not a cross word, nor experienced anything discourteous as between Americans and British. This is a suitable place to mention that the official Flag of the British-Israel-World Federation is a combination of the British Flag and the Stars and Stripes. We ask, therefore, for a full Hall on October 8th. Will our friends kindly help by the distribution of circulars? The lantern pictures were secured by the Secretary-General at his own expense last year in the chief centres of America, and they are the finest procurable.

The whole of the proceeds of the lecture will be devoted to B.-I. funds without any deduction whatever, so that those who purchase tickets will be helping the funds just as much as by giving a donation.

May we venture to suggest that some of our friends might perhaps be disposed to give tickets to their acquaintances, or send money to us so that we may give tickets to families who can hardly afford to buy them? We shall be grateful.

* * *

Miss Hamilton Hunter will, by special request, give her lecture on "The Vicegerent of Israel, His Privileges and Responsibilities," on Wednesday afternoon next, September 17th, at 3 o'clock, at Headquarters, 6, Buckingham Gate, S.W., opposite Buckingham Palace; and by request the Rev. J. Oliver Vince, B.A., B.D., will address the meeting here on Thursday evening next, September 18th, at 7.30. All are cordially invited.

* * *

During the week September 15th to 20th the Rev. Guy Waddington, M.A., and Mr. Wm. Whitton are conducting a Mission in Darlington. Meetings will be held in the open-air in the Market Place, and on Wednesday, Thursday and Friday evenings, at 7.30, in the Friends' Schoolroom, Skinnergate. Handbills to those who will write to Mr. Whitton, at 34, Denham Road, Sheffield. If any reader in the Area cares to arrange for a private meeting for friends on any afternoon, please write to the Rev. Guy Waddington, Christ Church Vicarage, St. Paul's Road, Bradford.

* * *

W. H. L. writes from U.S.A.:—"As I read each week the wonderful messages in your journal it seems to me that within the walls of 6, Buckingham Gate it has been given to you to find in very truth the long-searched-for Elixir of Life. All other papers seem to me in a spiritual sense tasteless. What wonderful things have been accomplished this year. The marvellous Manifesto is majestic, comprehensive and convincing. The prayers offered will reach the Throne of Grace and will be answered by an outpouring of the Spirit at the Congress, and the blessing will reach many parts of the world.

"Those of us here who believe in Israel teaching are watching world events. Only Almighty God can take away the heart of stone."

* * *

The Rev. Commander Roberts, R.N., writes:—"News has come from Denver, Colorado, U.S.A., that a group of prominent Jews from every State have assembled there, and that among them were Jewish senators, lawyers and doctors. The object of the meeting was to review the trial and crucifixion of Jesus Christ, and to make choice of 71 of the ablest and most learned Rabbis of the whole world to assemble at Jerusalem to consider and decide whether or not their fathers had taken part in the trial and crucifixion, and to either establish their innocence or confess their crime. The Holy Book points to a time in Zechariah xii, xiii, xiv, when terrible judgment will come upon the offenders, and only one-third part be delivered by their Messiah. It is possible this movement will grow, and the outcome may be that they will repent and acknowledge their Messiah."

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The Rev. Dr. Goard has been preaching and lecturing in Vancouver, Victoria, and other places. He is now on his way to London, speaking *en route* at some of the Canadian centres.

Professor Odlum too has been very active in our Cause, speaking for various clubs and associations in British Columbia. About this time he will, we expect, be starting on his journey to England.

* * *

A Bishop writes :—" British-Israel Truth will triumph despite any opposition from blind leaders and theologians. Sometimes such opposition helps to forward the truth and arraigns the opposers,—as instanced by the astonishing effectiveness of your Manifesto. Illogical arguments appear ludicrous in the light of the solid and unassailable declaration of that memorable proclamation. Praying for the 'New Order' to speedily supervene, Yours in His Service."

* * *

A Methodist Minister writes :—" I greatly admire the activity of your Federation. A few days ago I received a letter from the Secretary of 'The Wesley Bible Union' in which he said : 'Many of the British-Israel believers are members of the W.B.U. They are the very salt of the earth. I have never met one who is not a fervent Bible Christian.' "

* * *

The Treasurer of our Leicester Branch writes :—" I must tell you what a splendid meeting we had at the Memorial Hall. The Rev. Joseph Gay was the speaker and he attracted the largest audience we have ever had in the Summer. He gave us a wonderful and stirring address on 'The Place of Jesus in British-Israel teaching.'

"The Deputy Lord Mayor presided (in the absence of the Lord Mayor, on holiday), and he was supported by Alderman T. W. Walker, J.P., a past Mayor of this city, and a Vice-President of this Branch. We shall not soon forget how deeply we were stirred by the impressive address, and our members are asking for the opportunity of hearing Mr. Gay again. Leicester is making steady progress."

* * *

P.A. writes :—" I have much pleasure in enclosing (as last year) £5 for your funds with my very best wishes for the success of the many activities of the Federation. I continually pray that God will bless abundantly all your work : it is so splendid and so inspiring. I speak of it at every opportunity."

* * *

We regret to learn of the death of Mr. John Wilson, of Yarm-on-Tees, though he had attained the good age of 78. He was a staunch B.-I. and had devoted 40 years to studying the subject. Kindly and genial and educated above the average, he possessed the gift of being able to make difficult things easy, and so was a real missionary.

He gave a series of lectures on the Great Pyramid which caused many in the district to study its teaching. He will be greatly missed in Yarm.

* * *

A BISHOP'S CALL FOR UNITY.

Preaching recently at St. Nicholas Church, Great Yarmouth, Dr. Ashton Oldham, Bishop of Albany, U.S.A., gave an urgent call for unity and service. Speaking on the relations of England and the United States he quoted Samuel Johnson's striking phrase, " Our friendship must be kept in good repair," and said there is constant need of interpreters to make the two countries understand one another better. Nothing is more important to the welfare of the world than the increasing and abiding friendship of all English-thinking and English-speaking people. The British Empire and the United States represent one quarter of the area of the globe, and have jointly a population of 570 millions.

There is something very precious about Anglo-Saxon culture, which should be preserved for the good of the world. Combined there is no limit to the good these two great countries can do. War between them is unthinkable. There should be a real warm friendship and understanding ; whole-hearted co-operation for the world's good. Despite anything some irresponsible newspapers and some politicians may say, all thinking American people reciprocate England's desire for a closer friendship. England and America speak a common tongue, they have a great common inheritance, and have a common conception of liberty and freedom. These constitute vital ties.

The purposes of our friendship are not self-preservation and aggrandizement, we must look at it from the higher standpoint of the service they can render to the world.

We were together in the War, may we always be together, side by side in the van of the world's progress.

A great congregation joined heartily in the service, conducted by the Vicar. Five microphones broadcasted the service and the sermon.

The sermon was also preached in Westminster Abbey.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Hall, Friday, 19th, at 8. Miss Hamilton Hunter.
BATTERSEA, 193, Lavender Hill, Tuesday, 16th, at 8. Rev. T. Sparshott Johnson, M.A.
BRADFORD, Friends' Meeting House, Fountain Street, Tuesday, 16th, at 7.45. Rt. Rev. the Lord Bishop of the Falkland Islands.
CANTERBURY, All Saints' Church House (opp. G.P.O.), Thursday, 18th, at 3 and 7.30. Mr. J. J. Morey.
CARDIFF, Central Y.M.C.A., Tuesday, 16th, at 7.30. Rev. W. T. Medhurst.
EXETER, Y.M.C.A., King's Lodge, High Street, Wednesday, 17th, at 3 and 7.30. Rev. Maxwell Carnson.
FORDINGBRIDGE, Victoria Rooms, Tuesday, 16th, at 3 and 7.30. Rev. Kenneth Dodds.
HAMPTON WICK, Friday, 19th. Rev. Kenneth Dodds.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 17th, at 3 ; Thursday, 18th, at 7.30.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 15th, at 8, Mrs. Aiers ; Wednesday, 17th, at 8, Miss Hamilton Hunter.
HULL, Church Institute, Albion Street, Tuesday, 16th, at 7.30, Mr. F. Lythe.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 16th, at 7.45. Mr. John Foster-Beaver.
PAIGNTON, Pendragon Hall, Tuesday, 16th, at 3. Rev. Maxwell Carnson.
RHYMNEY, British-Israel Hall, Tuesday, 16th, at 7.
ROMFORD, Mrs. Jeffery's Drawing-Room, Friar Crag, Thursday, 18th, at 3. Miss Hamilton Hunter.
SHEFFIELD, Victoria Hall, Wednesday, 17th, at 7.30.
SOUTHAMPTON, Wednesday, 17th. Rev. Kenneth Dodds.
SYDENHAM and FOREST HILL, Park Hall, Sydenham Park, Friday, 19th, at 7.45. Mr. J. J. Morey.
TAUNTON, Monday, 15th, Mr. Francis' Dining Room, at 3 ; Municipal Hall, at 7. Rev. Maxwell Carnson.
TEIGNMOUTH, Town Hall, Thursday, 18th, at 7.30. Rev. Maxwell Carnson.
WORTHING, 71, Rowlands Road, Wednesday, 17th, at 3. Mr. Basil Stewart.

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LARGE CENTRAL HALL, WESTMINSTER

Wednesday Evening, October 8th, at 7.30.

HERBERT GARRISON, F.R.G.S., F.R.E.S.,

On

"SCENES, CITIES AND CITIZENS OF THE UNITED STATES: GREAT FEATURES of a GREAT COUNTRY."

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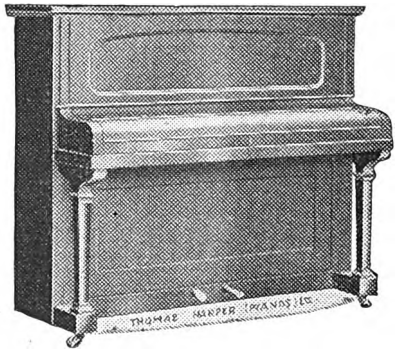
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CONTENTS.

	PAGE
THE AUTHORITY OF THE NEW TESTAMENT.—II. By the Rev. Dr. W. Pascoe Goard	593
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL." (Letter No. 11.) By Professor Edward Odlum, M.A., B.Sc.	594
THE SACRED TENTH. By P. W. Thompson, M.A.	595
ELIJAH, AND THE RESTORATION OF ALL THINGS. By the Rev. Joseph Gay, A.T.S.	597
THE INEFFABLE NAME OF GOD.—II. By the late Rev. Martin Lyman Streator, M.A....	599
WEEK BY WEEK. By A. R. H.	601
LLANTWIT MAJOR (Illustrated.) By R. Mayell	603
THE SIGN OF THE SON OF MAN. A PERSONAL EXPERIENCE. (Illustrated.) By H. F. Dale Josolyne	604
EMPIRE DAY IN SYDNEY, N.S.W. By W. E. Oldroyd (of Sydney, N.S.W.)	604
CHOSEN FOR SERVICE. By E. M. Foster	605
THE SECRETARY-GENERAL'S NEWS AND NOTES...	606

EDITORIAL.

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

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

THE AUTHORITY OF THE NEW TESTAMENT.—II.

BY THE REV. DR. W. PASCOE GOARD.

THE Book of Revelation has also its authorship indication. It is "John; Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

This is most certainly a reference to a former work. When and where did John bear record of the Word of God. Let us turn to the first chapter of the Gospel of St. John, and read its opening sentences. It is a record of the Word of God. "In the beginning was the Word; and the Word was with God, and the Word was God."

The opening sentences of the first Epistle General of John pick up the same story in the same form of phraseology. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness and shew unto you that eternal life which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you."

And so we find the Revelation joining the authorship of the Book of Revelation to the authorship of the Gospel and the Epistle of St. John in these specific words: "The Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant JOHN; Who bare record of the Word of God, and of the testimony of Jesus Christ and of all things that he saw . . ."

There are other indications which indicate the author of the Book of Revelation to be the Apostle John. But this will suffice for the illustrative purposes of this article.

Not till generations and centuries had passed, and the personal influence of the Apostles had passed away, did the Church think it necessary or seemly for it to judge what writings should be included in the Canon. But the time came when the Church Council did sit in judgment and they did decide on the writings which should be included in the Canon. These writings were confined to those which the Apostles had themselves written, or caused to be written for them under their own eye. In settling the Canon of the Scriptures the Church was careful to remember that the authority had been vested in the personality of the Apostles. The Church made no claim whatsoever to any such authority as being vested in the Church. Every item of the New Testament was accepted because of the fact that it carried the personal authority of one or more of the Apostles.

In the seventh century the Council of the Christian Church prepared and authorized the Canon of the New Testament, as we have it in our hands to-day. Every item in the Book carries with it Apostolic authority. Therefore the authority of the Church is not required to authorize any of the Books therein contained. But *the authority of the Church restricted the number of items to those which are now found in the Bible*, and they did so on the ground that only these bear Apostolic authority. Let us note this most clearly. *The Church did not authorize* the Apostolic writings. The Church rejected non-Apostolic writings. The Church's action was purely negative. No authority but Apostolic authority could warrant any writing going into the New Testament. No other authority is sufficient for such a purpose.

Now let us consider. If no authority but that of the Apostles is sufficient to warrant any oral or written word

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to be included in the Bible, then it follows most certainly that no such authority is sufficient to add anything outside of the Canon of the Scriptures.

The voice of the Church might debar; the voice of the Church can add nothing to the Holy Scriptures. Therefore the voice of the Church is most emphatically subordinate to the voice of the authoritative Scriptures.

How does this apply? Well, for instance, the voice of the Holy Scriptures declares that *God Himself ended the virginity of the Blessed Mary*. Before the birth of the Lord Christ the Lord by the voice of the Angel Gabriel ordered the marriage of the Virgin Mary. From a Virgin she became by Divine appointment a MATRON, A MOTHER IN ISRAEL. The sons and the daughters born to her husband and her were registered in the vital statistics of the Temple, and are recorded in the Bible. Advertising this great fact to all the world the first Head of the Church after the Resurrection of our Lord was St. James the Just, the brother of our Lord, the son of Joseph and Mary. After the death of St. James, the Church never had one person whose authority was either exercised or acknowledged by all the Church. That it should be so was not in our Lord's plan. He Himself was and always will be the High Priest and APOSTLE of our profession. The Church meets in Christ its living Head. The Church had TWELVE Apostles after Him. The Church had A MULTITUDINOUS MINISTRY thereafter.

Again the New Testament declares emphatically the Christ was ONCE OFFERED, and that "THERE REMAINETH NO MORE A SACRIFICE FOR SINS." Yet there is a voice of one branch of the Church which claims to speak with authority for all the Church and which claims to have a sacrificing priesthood. In the Mass they daily claim to offer the very Body and Blood of Christ as a sacrifice for sins. Thus the voice of Apostolic authority, speaking through the Books recognized as Apostolic by the Church, overrides and condemns that voice of a section of the Church in these later days. What shall be said regarding this matter?

This must be said, that inasmuch as the Church refused to allow any statement or doctrine or writing which does not carry Apostolic authority to be placed in the Bible for the guidance of the Church and people, by the same act the Church of the seventh century debarred the Church in later centuries from making any such authoritative assertions of doctrine.

Therefore, we shall disregard the voice of the Church in these later times whenever the voice of the Church is at variance with the Holy Scriptures, and we do so by the authority of our Lord and of His Apostles, and by the decision of the early Church.

Moses and the Prophets, our Lord and His Apostles, all agree that Divine authority is vested in the "Word of God written."

The Church itself debarred all other voices from a place in the sacred Scriptures, and from a share in the authority of the sacred Scriptures.

This is where the Church in Britain took its stand long ago. This is the place where all the Christian Church shall yet stand.

Unfortunately the Roman Catholic Church has asserted the claim to an authority for its own voice on a par with, or even superior to, the Holy Scriptures. In this they have taken the path of error which must be repented for, or which will lead to downfall. The world is more and more opening its eyes to the teachings of the Word of God, and is more and more testing all things by the authority of the Word of God written.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 11.)

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

49th.—Another statement of Mr. Forbes needs a comment. He says, "But is it not plain that if we are descendants of the lost tribes, so likewise are many other nationalities, and the term British-Israel is ridiculous?"

Not so, Mr. Forbes! Eminently sane, Mr. Forbes! It will help you to know the meaning of the word British. It means *covenant man*. Simple, is it not?

I call a Cornishman British, and, in like manner, I call a man of Devon British, and I call a man of Essex British! Of course, and truly so! But in no way does that interfere with their shire rating. One is of Devon, another of Essex, and the third from Cornwall.

Again, I call a Welshman British, a Scotchman British, an Englishman British, a Manxman British, and a true Irishman British. All quite true! And in no way does this change the rating of these men as Irish, Manx, Welsh, English and Scotch.

All alike are British, but all are not Manx.

Again, I call a Norseman British, a Dane British, most Swedes British, Jutes British, and ancient Saxons British. And I do well. I hold to good history, and of course thus please Mr. Forbes. Here we come, yes, we arrive at our goal. The Devon man, Englishman, Scot, Irish, Welsh, Manx, Jute, Dane, Norse and Swede are each and all *British*, each being a man of the covenants in force from their fathers Abraham, Isaac and Jacob.

But a Scot is not a Devonshire man, nor is a Norse an Irishman, even though they are all men of the ancient covenants. While they may be British, *i.e.*, covenant peoples, they are not all members of the official Kingdom of Israel, ruled over by the seed of David and leading the world in all that counts for universal human uplift.

Mr. Forbes, please use the word British in its true sense and your greatest difficulty will vanish as vanished your "Stone Wall," and the term will not seem ridiculous to your analytical mind.

Never mind if some of our British-Israel writers do or have used the word *British* as if it belonged only to the people of the British Isles and their descendants in the Overseas Dominions.

50th.—Mr. Forbes kindly says: "I am not anxious to puncture a harmless theory." Good of you, indeed! If harmless, then there is no need of *trying* to puncture it.

But, my dear good sir; you use this gentle speech after doing your best to puncture this "harmless theory." And doing your best, you have failed and quite properly are ready to let it go as harmless.

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But, farther on in your concluding remarks, you say: "The Devil takes care that such theories are used as apples of discord."

Pretty strong talk this! This "harmless theory" seems to be Devil-begotten. Queer! This arch-enemy of man has not the reputation of using *harmless theories* in his contest. So you, Mr. Forbes, go so far as to say British-Israel teaching is Devil-begotten and Devil-used. Of course you do not mean this. Surely you do know that we, who believe and teach that the Anglo-Saxon peoples have their early origin in Israel, believe, stand for and teach that the whole Bible is the revealed Word of God.

You surely know that we, all over the world, stand for and teach most earnestly the plan of personal salvation through the merits of our Redeemer and Saviour, the Eternal Son of the Eternal Father.

This teaching comes first with British-Israelites the world over, and the national teaching comes second.

If you know this fact, your words above quoted are not kind, not Christian and not true!

At this point I do not think so much of you as when you were telling things historically correct.

51*st*.—Lastly, Mr. Forbes, considerably disturbed by Diabolus, to wit, the Old Serpent, the Dragon, otherwise known as Devil, says as his final word: "Thus Satan gains his point by setting the Lord's people at variance, and creating estrangement and animosity among them."

It jars a man's nerves, if he be a Christian, to be told that he helps Satan to estrange other Christians. I sincerely hope the writer of the pamphlet under discussion is not co-operating with the Dragon to estrange Christians and stir up animosity among them.

I have great pleasure in saying that I, as a British-Israelite, am not knowingly linked up with or serving his Satanic Majesty to separate Christians.

Further, I do not know any British-Israelite who is engaged in this sort of work. We go further yet, and say that we are trying to oppose Satan and aid in the work of salvation to the best of our ability.

Doubtless the Dragon keeps after us all and does betimes get a grip *on some of us, myself and Mr. Forbes included, perhaps!* But in no case does Mr. Forbes or the present writer join up intentionally with Satan to cause bad feelings in the Christian ranks.

The B.-I. people are whole-hearted in their desire to serve the Lord and humanity, to win men and women to the Christian fold and to make the world better. Come over and help us in our laudable work, Mr. Forbes.

THE SACRED TENTH.

By P. W. Thompson, M.A.

(Author of *The Whole Tithe, Israel in Prophecy and History*, etc., etc.)

For this article we have borrowed the title of the late Dr. Lansdell's famous work on tithes, a work which is still on sale, and which is more than worthy of perusal by all those who are desirous of becoming deep students of this most important subject.

Concerning the tenth, Dr. Alexander Whyte said that "somehow or other the tenth part fills all classical literature as well as the whole of Holy Scripture." Certainly one is quite amazed at the frequency with which that dedicated proportion is alluded to, even though it be in an almost accidental manner. We happen recently to have been making short literary excursions in the territories of Dickens, Crockett, Shakespeare, Scott, and Dumas, and to have been reading the Old Testament in the Septuagint version. As for Dickens, the word tithe is used in *Dombey and Son*, but casually. But in *Our Mutual Friend* Boffin's first act after coming into the Harmon Estate is to go round to his solicitor and instruct him to offer "for the apprehension and conviction of the murderer, a reward of one tithe of the property." Turning to Crockett's *Raiders*, it is said of Johnny Faa, the King of the Gypsies, "there's no a penny that rattles in a beggar's wooden cup, no a boddle that is gi'en him at a changehouse, but Johnny Faa himsel' gets his tenth o't. He's a kind of pope amang them." And deserting Faa, King of the Gypsies, for Henry VI, King of England, we note with interest (Part I, Act V, Sc. V) that Henry directs the Earl of Suffolk to

"Take therefore shipping, post my lord to France,
"For your expenses and sufficient charge
"Among the people gather up a tenth."

Dumas is careful to let us know that the gigantic Porthos made a weekly habit of dispensing his tithes to the poor, though the content seems rather to infer that this remarkable warrior regarded the practice as by way of a little necessary spiritual whitewashing. Had Porthos been a student of the Apocrypha he would have come across the passage, "Bind not up sin twice, for in one sin thou shalt not be unpunished. Say not, 'He will look upon the multitude of my gifts, and when I offer to the Most High God He will accept it.'" But Porthos was not a student of divinity. He was a portent of humanity.

Scott introduces the tithe, somewhat jocosely, in a fine passage of *Ivanhoe*, where thieves divide their plunder, and readers of *The Antiquary* will remember the Rev. Dr. Blattergowl and his constant and practical study of "teinds" which is the Scotch term for tithes. Which study so absorbed his attention, being an eager recipient of the said emoluments, that on one occasion, being kept waiting for his dinner, the hungry man spent the painful interval in the perfect peace of mental and monetary satisfaction, his attention absorbed by a chapter in an ecclesiastical authority on "teinds, or tithes."

Really one is more than struck by the constant reference to this "Sacred Tenth" by so many writers of different ages and different nations. It all points to a wide diffusion through the ranks of thoughtful men blessed with the historical outlook, of the knowledge that throughout historic time God has made a claim, and a very definite claim, upon the material increase of man.

It has always been a matter of surprise to us that the Septuagint is always sold at what must be to so many possible readers the impossible price of twenty shillings. For we have reason to believe that this version was the Old Testament very largely made use of by our Lord and the

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Apostles. Quotation after quotation in the New Testament is taken from the Septuagint, not from the customary Version. This being the case, one would have thought that sufficient demand would have manifested itself amongst the Christian public for this work, to have insured its issue in a much cheaper form. Such however is not the case, and in consequence most Christians have not read the Old Testament in the form in which our Lord certainly read it, and to which the Greek Church adhered for three centuries. We are aware that many hotly-debated issues are raised by mere reference to the work, issues into which we have no present desire to penetrate. Anyone desiring to pursue the subject is referred to Ch. VI of McCormack's *Heptadic Structure*. We approach the matter from the standpoint of the tithe only. But while on the subject of figures, and for the sake of those interested in questions of Biblical Chronology we may note the suggestion put forward by McCormack, that the chronology of the Septuagint admits of the accuracy of the Egyptian and Babylonish systems, which the chronology of the Massoretic Text does not. And this causes one furiously to think. Certainly one or the other has been deliberately tampered with. Which?

In *The Whole Tithe* we have pointed out that the Septuagint does away with the whole mystery concerning the incident of the offerings of Cain and Abel, showing that that of Cain was rejected solely for its niggardliness, in that it was "rightly brought, but not rightly divided." In 1 Samuel i, 21, or 1 Kings i, 21, as it is called in the Septuagint, there occurs an interesting reference to the tithe. In the Revised Version we read "And the man Elkanah and all his house went up to offer unto the Lord the yearly sacrifice and his vow." But in the Septuagint "And the man Helkana and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land." This reminds one of a parallel passage from the Apocrypha (Tobit i, 5-8): "All the tribes which fell away together sacrificed to the heifer Baal, and so did the house of Naphtali, my father. And I alone went often to Jerusalem at the feasts, as it hath been ordained unto all Israel by an everlasting decree, having the first-fruits and tenths of mine increase." One cannot help noting that Elkanah, a God-fearing man, only went once a year to Jerusalem to discharge himself of this responsibility, though the Mosaic Code demanded a triple attendance. And so it was for nearly the whole nation until severe chastisement in later days brought a closer adherence to Mosaic ordinance. In the meanwhile it would appear that God graciously tolerated a partial obedience, for Elkanah was a much blessed man. His single attendance would enable him to bring to the Treasury the whole of his tithes.

However this may have been the Septuagint states, as the customary version does not, that Elkanah was in the direct strain of Abraham and Jacob in this respect, that he "paid all the tithes of his land." This phrase "all the tithes" is of course the equivalent of "the whole tithe" of Malachi, and it may be of interest to turn to Malachi (again in the Septuagint) and see what rendering is put forward for our acceptance in the famous passage which is the sheet-anchor of that increasingly multitudinous assembly of persons who have accepted the privilege and obligation of tithe-paying.

There is considerable divergence from the better known version, and that divergence does not perhaps tend to make it known as a better version. But, as is usual with the variations of the Septuagint, they are at least interesting. "Will a man insult God? for ye insult me. But ye say, Wherein have we insulted thee? In that the tithes and first-fruits are with you still .... The year is completed, and ye have brought all the produce into the storehouses; but there shall be the plunder thereof in its house; return now on this behalf, saith the Lord Almighty, see if I will not open to you the torrents [or windows, or flood gates] of heaven and pour out my blessing upon you until ye are satisfied. And I will appoint food for you, and I will not destroy the fruit of your land, and your vine in the field shall not fail .... And all nations shall call you blessed, for ye shall be a desirable land, saith the Lord Almighty."

A witty Frenchman said of the constant changes in our English educational system: "The more it changes, the more it's the same thing." And it may be said of the variant renderings of Malachi iii, 10, from Authorized Version through Revised and Moffatt, as far as the Septuagint, that the more they change, the more they are the same thing. There is first the direct charge of robbery in withholding the tithe, which robbery the Septuagint prefers to regard as flagrant insult. The Septuagint seems to confine this insulting behaviour to a single year—"the year is completed"—whilst the customary version would equally apply to a term of years. But there is in both an equivalent charge of misbehaviour, a charge to put the matter right by repentance and restitution—"return now on this behalf," and a promise of blessing following hard upon obedience,—"I will pour out my blessing upon you until ye are satisfied." Seeing how much it takes to make some of us satisfied with respect to this world's gear this promise is a fair parallel to the "blessing that there shall not be room enough to receive it," to revert to words which are more familiar to us. A point of interest is that the Septuagint joins the tithe and the first-fruits together in close proximity. The tithe was two shillings in the pound, and the first-fruits from fourpence to sixpence in the pound, according to the means and the disposition of the donor. In the calculations given in *The Whole Tithe* we have assumed it throughout at fourpence, and believe that we have by so doing fairly set forth Israelitish custom. As regards this assessment we have no clear Scriptural guidance, but are compelled to rely on the testimony of Maimonides, a witness whom Lansdell considered sufficiently authoritative for the purpose. There is certainly a high degree of probability attaching to his testimony.

Now these excursions into literature both sacred and profane, in our search for references to "the tenth part which fills all classical literature," proved highly interesting to ourselves, and we trust will to our readers, but what is the ultimate intent? We may reply, with the wise Prospero

"Hear a little further
"And then I'll bring thee to the present business
"Which now's upon us, without the which this story
"Were most impertinent."

Literature is only of value in so far as it affects life. There are times when one is so mentally inert that the only per-

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missible form of literature is the lightest, but even that lightest stuff should be clean stuff, and joyous stuff. We have deep sympathy with the clergyman who recently gave it as his opinion that one of the Church's great needs at the present moment is a good novelist who is a true believer. When in our hours of ease we relapse into Dickens, and Charles Reade, and Captain Marryat, and Tom Hughes, and to some extent Thackeray also, it adds and adds greatly to our intellectual enjoyment and refreshment to find that these men believed in God and were not afraid to say so. Where are we to find their like in the present day? It was a wise man who said that "when a new book came out, he always read an old one."

Our present point is simply this, that if this constant reference to the tenth fills all classical literature, how have these constant references affected your life and mine? Has the repeated suggestion found its normal effect in habitual action?

At this period of time few men are wholly ignorant upon the subject of the tithe. It is much in the air. Thirty years ago a religious journal endeavoured to secure a series of letters for its correspondence column on the subject of tithing, and had to drop the whole project. Within the last year a correspondence on tithing started itself in another religious periodical, and so completely had the atmosphere changed that the esteemed Editor wrote me stating that "this correspondence is like Tennyson's brook." Our readers will recognize the irony of the quotation. A generation since it couldn't start. Now it can't stop, unless the flood be editorially dammed. Which is a healthy sign.

Under God, this happy state of affairs is, we believe, eventually traceable to the fine work which Dr. Lansdell wrought in his day. Modern Canterbury pilgrims may well pay a tribute of respect to his memory by visiting the City Museum and viewing the Lansdell Collection. For Lansdell was a man of many interests. Tithe-payers in particular might render this little token of esteem to a great man whose memory must be kept green. His record demands this.

Then if, in the overruling Providence of God, and partly as a consequence of Lansdell's work, partly as a consequence of other works, partly as a consequence of editorial courtesy, and partly as a consequence of constant allusion in all classical literature, this subject has been so widely brought before the Christian public, why is there any necessity for further reference thereto within the confines of these pages?

For two or three reasons. In the first place, the "Christian public" is made up of units. Men are not converted in masses, but individually. So with their pockets. Tithe-paying amongst Christians is, thank God, greatly on the increase. But there are individual Christians who are not tithe-payers, who are not even systematic givers, and these are the men we are after. Secondly, we have come across numbers of tithing Christians who never bring the practice before the notice of others, because they "think that they all know all about it." Only a little while ago we met a man who gave us to understand that he thought all Christians started paying their tithe as soon as they became Christians, that the practice began with their conversion. This is hardly true of one case in a hundred. And how shall the remaining ninety-nine hear without a preacher? Or rather having heard, as many of them now have, how are they to come to the point without being brought to the point? *In every congregation of Christians there are men and women simply waiting for straightforward preaching on this topic, waiting for the last clerical tap to drive the nail right up to the head.* Oh, for the ministerial hammer!

We must make the frank admission that, despite the constant reference to the Sacred Tenth throughout all literature, sacred and profane, our eyes have been dulled, and our hearts hardened. The tithe has not been paid, and it is because of this contempt of God in material things that the Church is so terribly impoverished in spiritual things. Let me ask each reader two questions: (1) Are you a tithe-payer? (2) Are you prepared to become a missionary of tithing? With our 2,000,000 unemployed, and our low spiritual level, these questions are urgent. The same cause is responsible for our national poverty in things economic and things Divine. And that cause is "robbery of God."

One sentence as to the devolution of the tithe, and that a very short one. In these days of Modernism a Fundamentalist must make the matter of the devolution of his tithe a matter of the most earnest prayer. He is dealing with God's Revenue. It must not be diverted in directions upon which no blessing from God can possibly fall. For these things we shall render an account at the Last Day. Will that account pass the audit of the Sacred Treasury?

ELIJAH, AND THE RESTORATION OF ALL THINGS.

By the Rev. Joseph Gay, A.T.S.

Malachi, in words which close the Old Testament Canon, speaks thus: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." (R.V.) This, and Malachi iii, 1, are the only references we have in the Old Testament to the coming again of Elijah, the prophet of Israel, who prophesied in the days of Ahab, king of Israel.

In the Gospels we have three most important references. According to St. Luke, the Angel Gabriel, in announcing the birth of the Forerunner, John the Baptist, speaks on this wise: "And he (John) shall go before His face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." (R.V.)

Our Lord, in His estimate of His Forerunner John, said: "And if ye are willing to receive it, this is Elijah which is to come." (St. Matt. xi, 14.) St. Mark tells us that when they came down from the Mount of Transfiguration His disciples asked Him, saying: "The scribes say that Elijah must first come. And He said unto them, Elijah indeed cometh first, and restoreth all things; and how is it written of the Son of man that He should suffer many things, and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him." (St. Mark ix, 9-13. R.V.)

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It is clear then, according to our Lord's own word, that the prophecy of Malachi, concerning the coming of Elijah, before that terrible day of the Lord, was fulfilled in the birth of John the Baptist.

Now there would be no difficulty about this matter were it not for the phrase which our Lord uses, "Restoreth all things." It is manifest surely that John the Baptist did not restore all things. His premature death cut short his ministry at a very early period. He certainly did not restore all things in the sense in which we understand the phrase. The prophet Malachi does not use the phrase at all. He describes the scope and extent of Elijah's ministry thus: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." Is this what is meant by the restoration of all things? Who can tell? One thing is certain that such mutual turning of fathers to children, and children to fathers, is fundamental to the universal restoration of all things.

Now the scope of the Forerunner's ministry coincides with the scope of the ministry of the Master whose Forerunner he is. The extent of the one is the extent of the other. A herald can only exercise a heraldry consonant with the ministry of the lord he heralds. He cannot go beyond him, and he must not fall short of his content and intent. That is surely clear. Is not that what our Lord meant when He immediately added: "And how is it written of the Son of man, that He should suffer many things, and be set at nought?" John, as Elijah, could not go beyond that. The suffering of the Son of man, the setting at nought of the Son of man, must necessarily limit the ministry of John as the "Elijah who was for to come."

But was not the ministry of John a ministry of reconciliation? Was not the whole purport of his preaching to turn the hearts of the fathers to the children, and the hearts of the children to their fathers? We have but the smallest fragment of John's ministry recorded; but we have sufficient to indicate its trend. It was a ministry which, if carried to its logical conclusion, would have restored all things. But how could all things be restored at that time, when the Son of man had yet to suffer and be set at nought? The suffering of the Master of necessity limited the ministry of the servant. It could not be otherwise. The one involved the other.

What was the ministry of Christ in His first appearance upon the earth? The answer to that question will clear the ground for a right understanding of John's ministry, and will reveal him as the Elijah who was for to come.

SAVIOURHOOD.

The first ministry of Christ was the ministry of Saviourhood. Though the throne of His father David had been given to Him from the beginning, He could not, at that time, sit upon that throne. The impending Cross forbade it. They would have taken Him by force and made Him their king. They had sufficient insight into His conduct and behaviour to see that He was every inch a king; but He could not allow it.

"I have finished," said He, praying to His Father in the Upper Room, "the work which Thou gavest Me to do." What work had He finished? The work which centred in His Atonement: the work of Saviourhood, and Redeemership of Israel.

Thus it is that the ministry of John was a ministry of reconciliation, fundamental to the restoration of all things. Such reconciliation could only be effective in and through the sacrifice of the Son of man, "To make reconciliation for the sins of the people."

"For this is He that was spoken of by Isaiah the prophet, saying, The voice of one crying in the wilderness, make ye ready the way of the Lord, make His paths straight." (St. Matt. iii, 3. R.V.)

What way of the Lord? The way of salvation.

How could that way be straightened out in preparation for His Coming? By the repentance of the people.

"Repent ye, for the kingdom of Heaven is at hand."

Here again, repentance is essential to the restoration of all things. We know perfectly well that, in this our day and generation, repentance by the nations is absolutely essential to restoration of the nations. So then, as far as it was possible at that time, John did restore all things as our Lord said.

The First Coming of Jesus involved the coming of one in the spirit and power of Elijah. The Second Coming of Jesus will involve the coming of that same spirit and power of Elijah. That spirit and power may come in an individual person, as in the case of John, or in an individual nation, as in the case of Israel, but it is bound to come, prior to the Second Advent. Why? For the same reason, "to prepare the way of the Lord, and to make His paths straight."

What way of the Lord this time? The way not of salvation but of judgment; for Jesus will come, not to Saviourhood but to Kingship.

KINGSHIP.

It is very noticeable that all the parabolic references to our Lord's Second Coming are couched in regal terms. "When the Son of man shall come in His glory, and all the angels with Him, then shall He sit upon *the throne* of His glory." (St. Matt. xxv, 31-46.)

"But when *the king* came in to behold the guests." (St. Matt. xxii, 11.) It is also important to note, in connection with our Lord's Second Coming, the words: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (St. Matt. xxiv, 14.)

The restoration of all things in the spirit and power of Elijah must precede His Second Coming, just as it preceded His First; and the fundamental basis of the one is the fundamental basis of the other. It is the same message of reconciliation, the turning of the hearts of the fathers to the children, and the hearts of the children to their fathers. This is in accord with all prophecy which insists upon the repentance of Israel before the Lord shall come. There must be this spirit of mutual understanding, and mutual forbearance, and mutual love, as an essential preparation of the way of the Lord, a straightening of the highway for the approach of the King.

The message of Anglo-Israel is along that line. As far as the Anglo-Saxon race is concerned, that is the goal we aim at, and that is the goal which, by the grace of God, we hope shortly to reach. In the reconciliation of that Anglo-Saxon race, in the solidarity of that God-created people, will surely come,

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as a natural corollary, the reconciliation of all God's people everywhere throughout the civilized world.

THE ELIJAH OF AHAB'S DAY.

Let us now take a glance at the Elijah of Ahab's day, for we may learn thereby one or two things. The question arises, in the first instance, why is this prophet, among all the prophets of Israel, selected as the true type of forerunnership? We have no writings from his pen. He has no undue prominence among the prophets of Israel. Why is *he* a type, and not Isaiah, or Jeremiah, or Daniel, or any of the other great prophets whose writings have come down to us? Why, when our Lord was transfigured, did *this* prophet appear with Moses, as representing the prophetic office? There must be something outstanding in this man to warrant his selection. And there surely is.

Elijah was unique among all the great prophets of Israel, in that he lived in the immediate, and not in the remote. His vision is not projected into the future. He deals with the everliving present. In that present, his ministry is a ministry of restoration.

There is first and foremost the restoring of a true Deistic concept. That is the meaning of Mount Carmel. If a nation is to be prepared for the Lord, then that nation must return to a true monotheistic concept. "If God be God then serve Him; but if Baal then serve him." God must be first all the time.

This will involve a strong and even vehement attack upon the powers of evil in high places. In this Elijah is a true forerunner. If a nation is to be restored to pure thinking and clean living, it must be reformed from above downward, and not from below upward. That is to say, the order of reform which obtains to-day among the nations must be reversed. If the head be sick, then the whole body is sick also. To bring the body therefore into health, you must heal the head; the healing of the body will follow as a natural consequence. That is the order of Elijah's restoration; the fathers first and then the children.

Elijah attacked iniquity in high places. He challenged the king, and all that the king stood for in Israel. Elijah's message was a national message, his ministry a national ministry, his restoration an immediate restoration. He is therefore, above all the prophets of Israel, a true type of the Forerunner. Up to this time Elijah's ministry had been rather destructive than constructive. He had been pulling down rather than building up. This was an essential but preparatory work of the forerunnership. Having cleared the ground, Elijah then began to build.

The great constructive work of this prophet, which he began somewhat late in life (one estimates him to have been about 60 years of age at the time), was the establishing of the schools of the prophets. This work continues even unto this day. Every school and every college in Anglo-Saxondom has its genesis in Elijah's schools of the prophets. He gathered the youth of the nation together and taught them the law of the Lord. He trained them and sent them forth to teach the nation the law of the Lord.

Can we imagine any work more preparatory, in these last days, than this? The spirit and power of Elijah is the spirit and power of the teaching prophet, who gathers the youth of the nation to his feet and, training them in the knowledge of the law of the Lord, sends them forth to instruct the whole nation.

Nay, more; not only must the Israel nation be taught; but the whole world is to be brought to an appreciation of the law of the Lord, so that when the Lord shall come, He will find a people prepared for Him, knowing what His law is, and ready to obey that law. The restoration of all things involves education, enlightenment, knowledge in the law of the Lord God of Israel. All the characteristics of Elijah's great ministry are indeed the characteristics of forerunnership; hence he stands as a true type of that spirit and power which must precede the Coming of the Great King.

THE INEFFABLE NAME OF GOD.—II.

BY THE LATE REV. MARTIN LYMAN STREATOR, M.A.

GOD was a Designer before He became a Constructor. He was a Designer and a Constructor before He became an Upholder. He was all of these before He became a Redeemer. All the names of God, except His absolute name, I AM, Yahweh or Jehovah, are names of relations. Thoughtful design of the self-existent and ever-living Jehovah is the basis of Creation, Providence and Redemption.

This design is so precise and definite that it may be represented by geometrical relations and numerical expressions. The science of Chemistry demonstrates that every element in the mineral kingdom has its own peculiar number according to which it acts on other elements and unites with them. In His design and method of construction of the universe the Creator gives us intellectual emblems of His own mental characteristics. As the Apostle Paul says: "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." (Rom. i, 20, R.V.) God is the greatest of thinkers, and He delights to reveal Himself to those who take delight in thinking.

As He reveals Himself by what He has done, it becomes us as His intelligent creatures to study Him through His works. They demonstrate that He is Palmoni, the Wonderful Numberer, as revealed to the prophet Daniel. He says, as translated by Dr. Robert Young: "I heard a certain holy one speaking, and a certain holy one saith to the wonderful numberer who is speaking: till when is the vision of the continual sacrifice, and of the transgression, an astonishment, to make both sanctuary and host a treading down? And he saith unto me, Till evening-morning two thousand and three hundred, then is the holy place declared right." (Dan. viii, 13, 14.) In the mind and the counsel of the eternal God, the King of the ages, the times and the seasons all are numbered. He knows and indicates in a secret truth the time of the great consummation which is coming on apace. The numbers dominating the whole creation are rooted in His own being, and, in the midst of complexity arising from manifold simplicity, they display His supreme wisdom and omnipotent power.

Three is the numerical emblem of God in His work, primarily because there are three Divine actors in the work. The

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Father devises all things, the Son executes all things, and the Holy Spirit reveals, confirms and consummates all things. Each in intimate relation and perfect unity with the others performs His own distinctive work for the happiness of the whole creation and the glory of God. "Distributions of gifts there are, yet the same Spirit, and distributions of ministries there are, and the same Lord, and distributions of energies there are, and the same God who energizeth all things in all." (1 Cor. xii, 4-6.) In each case the same Deity is working in executing one supreme will according to the peculiar work belonging to each distinctive Person. God over all energizes all persons for the accomplishment of His work in executing His will. Hence the Son of God Himself said: "My meat is to do the will of him that sent me, and to accomplish his work." (John iv, 34.)

Three is the numerical symbol of God's going forth in His mighty work throughout the universe, because in the unity of the Divine work the three Divine actors co-operate perfectly with each other, executing one supreme will.

The first effort of the Creator in His going forth may be represented in mathematics by a straight line. This is simply a symbol to help us in our finite understanding to gain an apprehension of the mighty work of God as the Creator. But He went forth in further effort, which may be represented by another line at right angles to this first line. This is simply a mathematical symbol of the beginning of creative energies. The crossing of these two lines gives a centre. We may consider it the centre of the universe. Their extension from the centre gives the four cardinal points, North, South, East and West. Hence in the very nature of things, from the necessities of the case, four is the numerical symbol of creation, for it comes into existence under these fourfold conditions. Hence in the Great Pyramid of Egypt, which is becoming "a sign and a witness unto Jehovah of hosts" (Isa. xix, 20), the miracle in stone, stands on a base that is four-square, and exactly oriented, from which four triangles slope to the "chief corner stone" as the apex of the Pyramid, pointing upward to God as the head over all things. Starting from the centre of these two lines crossing each other at right angles, we have four lines branching out in four different directions. These represent the dynamical forces of the Creator as He marches onward in majestic strides building up the magnificent temple of the creation. To represent numerically this dynamical energy we need to raise three to the fourth power. This is not an arbitrary statement. Its truth inheres in the nature of things. Three times three are nine, which is the square of three. Nine times nine are eighty-one, which is the square of nine and the fourth power of three. But God goes forth in His creative power not only in these four directions, but in every possible direction. Hence to get a numerical expression symbolizing this thought we need to square the eighty-one. Now $81 \times 81 = 6561$, which is simply three raised to the eighth power. As four is the emblem of creation, eight, which is twice four, is the emblem of the twofold creation, embracing the heavens and the earth. Hence this notable number, 6561, which is three raised to the eighth power, according to the law of symbolism which is based on the association of ideas, is the numerical emblem of the primeval oracle of creation, which in its simplest form declares, "In the beginning God created the heavens and the earth." (Gen. i, 1.)

As a numerical symbol, 6561 represents God working from Himself as a centre in all directions throughout the universe. It is not simply a line. Neither is it a level plain. It has length. But it also has breadth. But, more than this, it also has depth or thickness. In some respects it is like an immense cube in that it has length and breadth and thickness. In other respects it is like a vast globe, extending in all directions from the central throne of God, the invisible Creator.

The number 6561, as a numerical symbol of the Deity, is not an arbitrary selection. It inheres in the very nature of things. It is as true as mathematical relations are true. It represents a profound thought. It gives us a glimpse of the transcendent thoughts of the Creator, in forming a creation that would exhibit His everlasting power and divinity. When we analyse this number under the power of an enlightened faith we perceive that it has its roots in God Himself, Who is the great Mathematician, or, better still, Palmoni, the Wonderful Numberer. This number, as a symbol of the Deity, is an intellectual emblem, which cannot be idolized. God is spirit. No material thing can represent Him. The function of spirit is thought. It is only by means of clear and deep thinking that anyone can perceive why and how it is that this wonderful number, 6561, is a fitting symbol of Him Who is wonderful in His counsel and wonderful in His works. This number is the numerical value of the Ineffable Name of God. The significance of the hidden name gleams forth from this number. It represents the name of the Creator in the consummation of His work. It is the numerical emblem of His name when the will of God shall be done on earth as it is done in Heaven. It indicates the name of the Creator when the Kingdom of Heaven will prevail over all the kingdoms of the world. In this hidden symbol is a numerical prophecy that "Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his Name one." (Zech. xiv, 9.) His Name will be the manifestation of His own inmost being in His completed work, evincing His supreme goodness in perfect love.

These things Prof. Totten, in his superb mathematical genius, saw in a flash. He seemed to discern them by intuition. Consequently he expressed them tersely. But his statement of what was so manifest to him was given so succinctly that the average reader could not discern the reasons for it. I have found it necessary for my own satisfaction to trace out the reasons one by one, following line upon line, catching here a little and there a little gleam of the secret truth hidden in the wisdom of God and giving rays of its mystic light only to those who in the spirit of faith will diligently and persistently seek for it. Such an investigation may be helpful to Gideon's band of searchers for truth, who delight in hunting hidden wisdom.

Keep in mind that the Hebrew was a numerical language, and that every word written in Hebrew had a numerical value. The name of God as the source of power is EL. Its numerical value is 31, which is a fit numerical emblem of the threefold personality, office and work in the unity of the Divine being. The absolute name of God is Yahweh in Hebrew. It is translated Jehovah in our English Bibles. Its meaning is

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I AM. It denotes absolute, irrelative self-existence. It indicates that God has life in Himself, and, consequently, that He is the fountain of life. It indicates that He is the Same, yesterday, to-day and for ever. It is translated by the Apostle John in the Apocalypse as "He who is and who was and who is to come." He was in the beginning, before the foundation of the world. He is throughout the whole course of human history. He is to come in the fulness of the manifestation of His own being and work at the consummation of the age, when the fulness of the whole earth becomes the glory of God. Hence He is the Becoming One. He is the author of the beautiful and orderly arrangement of the universe, and the fountain of life in its manifold manifestations. He is the God of the covenants of promise, Who ever lives to fulfil His promises. Hence Yahweh is His memorial Name. (Hos. xii, 5.)

Now what is the numerical value of the Hebrew letters in the august Name, YaH-WeH? The four Hebrew letters of the word are Yod, ten; He, five; Vau, six; and He, five. Reading the digital values of these letters from right to left as written above we have the significant number 5651. It is not the same as the number of the real Ineffable Name, but it is related to it, somewhat similar in form and significance. It is an approach to it, although not the very name itself. Hence Prof. Totten could say: "The true name of The-Almighty-One does not occur openly in the Bible."

The radical meaning of Yahweh is the I AM, the Being. Hence He is the Eternal, the Same yesterday, to-day and for ever, the Becoming One. Because of His entering into covenant relation with the elect race of Israel, it became His memorial Name. It is a type and a prophecy of His Ineffable Name, but, for accurate thinking, should be distinguished from it. They are frequently confounded.

WEEK BY WEEK.

By A. R. H.

Jesus is the Prince of Peace. But He is not the Prince of "Peace at any price," all pacifists and mischief-makers to the contrary! This much we have on His own testimony: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." *

Division is a sign or mark of life. "Life does not proceed by the association and addition of elements but by dissociation and division." That is the great testimony of modern science. And thus discovery brings modern science up-to-date with Biblical revelation.

God is life, and Jesus came that we might have life, and life more abundantly. He is the Great Life-giver and Great Divider. The peace He brings is not a static peace but a living peace. Not a soulless peace but a poise in which we can exercise the highest of all activities. It is peace with power like a sword which divides asunder the heart and soul of man.

It is thus with God's Kingdom in the earth. The sword of the Lord is the word of God. The word of God is the human expression of divine ideals. The conquests of the Kingdom are of the mind and of the spirit.

* Luke xii, 51.

True, Israel is God's Battle Axe and Weapons of War.† With this battle-axe God breaks in pieces the power of non-Kingdom nations. The words of God are spirit and they are life.‡ They are sharper than any two-edged sword.§ Thus it comes about that the propaganda of moral and spiritual ideas has proved to be as effective in its influence and potent in its results as war itself.

By these means the opposition and objection of nations to the idea of inclusion in the coming Universal Kingdom will be broken down. Conversion and persuasion is the type of aggression practised by the Kingdom. Absorption not conquest is the law of Kingdom-expansion. For God is a God of Peace not of force.

But disintegration is essential, preparatory to the formation of an ideal synthesis. The nations will be "consumed" [1] *as they are "taken in" and given a potential equal status with the other members of the Commonwealth.*

What is the nature of this great new synthesis? Nothing less than the gathering of all nations into one great family. The British Family of Nations forms the nucleus around which the whole human family is to be organized into one Universal Kingdom. The British Family form the one family through whom all the families of the earth are to be blessed.[2]

That is the idea of the Bible, the ideal of Christ, the goal to which God's Brith-ish People are striving. In its fulfilment, the desire of all nations will find realization.

* * *

What is the inspiration behind ANGLO-SAXON civilization? What is the ANGLO-SAXON idea? The ANGLO-SAXON—or Seed of ISAAC idea—is the idea of the KINGDOM of GOD upon earth. It is a national ideal with an international idea behind it. It represents a practical attempt to create the UNIVERSAL KINGDOM of righteousness in the earth. It spells the attempt to bring about the literal fulfilment of the Lord's prayer: "*Thy Kingdom come . . . . on earth, as it is in heaven.*" It is the attempt to bring into bodily manifestation the KINGDOM for which spiritually-minded people of every nation and tongue have prayed and longed throughout the ages.

But we agree with *Herr Dibelius* when he says that "If the Anglo-Saxon idea of

A FREE WORLD STATE

be taken as the description of something actual it is a crude falsehood." Of course it is. The Kingdom is not the KINGDOM yet. It is still in the "*must be being restored*" process of development. Not until the KINGDOM is fully restored and has been cleansed of "*all things that offend and them which do iniquity*," [3] will it be prepared to properly carry out its work.

Dibelius is again inspired when he adds the following apologia: "The Anglo-Saxon idea can only be understood as the confession of

FAITH OF A COMMUNITY,

organized like a CHURCH . . . . It is the confession of a community of faith that presents a high ideal as though it were a reality, and finds in the shameful contrast between the 'is' and the 'ought to be' the spur to approximate the real to the ideal."

† Jer. li, 20. ‡ John vi, 63. § Heb. iv, 12.
[1] Dan. ii, 44. [2] Gen. xii, 3. [3] Matt. xiii, 41.

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Yes, the faith of the KINGDOM is like the faith of a CHURCH simply because it is the faith of the BIBLE and the faith of CHRIST. And the BRITISH PEOPLE, truly and faithfully inspired by this high ideal, are impelled to move forward, however hard and discouraging the way, We do not wait for the evidence of visible results. Like our father ABRAHAM we go forth not knowing whither we go but believing in "*the evidence of things not seen*" and being assured that what GOD hath promised He is able also to perform.[4]

Our faith is GOD-given. We trust in a faithful GOD which keepeth covenant.

Why should there be anything dishonourable or hypocritical in finding in the "shameful contrast between the 'is' and the 'ought to be' the spur to approximate the real to the ideal"? It is the only mental method by which progress can be attained in any field of human endeavour.

Nevertheless, Dibelius continues complainingly: "The outsider may find it hard to credit that this confession of faith, despite the crude falsehoods contained in it, and the crass ignorance of the whole of non-Anglo-Saxon actuality that it reveals, is nevertheless sincerely believed in by millions of people. Such, however, is the case. Perhaps

A KEY TO UNDERSTANDING

may be found when we examine Anglo-Saxon religion."

Certainly the key to understanding is to be found in Anglo-Saxon religion. For Anglo-Saxon religion is founded on the BIBLE. And the BIBLE is the secret of Britain's greatness and British character.

Of necessity the Anglo-Saxon ideal involves a certain ignorance of non-Anglo-Saxon actuality. In this mental freedom lies its strength. In its separation from Gentile idealism lies the secret of its influence.

Mentally as well as spiritually we are a KINGDOM set apart from the kingdoms of *this* world. We are a World-Kingdom "*in*" the world but not "*of*" it. Ignorance of non-Anglo-Saxon actuality is the price we must pay if we would fulfil our special rôle as

CO-CREATORS WITH GOD

of a new and better world-order. The formation of a new world demands the action of a new mind[5] and a new spirit.[6]

But it is a gross error to claim that this condition of mental isolation involves "an obstinate incapacity to recognize the value of any other form of civilization." It is equally erroneous to imagine that it involves the ruthless subjugation of "alien states and forms of life." It involves neither of these negative conditions.

Freedom and Toleration are the marks of Kingdom-civilization. The KINGDOM influences all but compels none. Other civilizations are not asked to surrender anything of their own peculiar genius when they enter the political boundaries of the UNIVERSAL KINGDOM. They bring their own peculiar talents into it.

Even in this present stage the fact is true. For the BRITISH COMMONWEALTH is what it is to-day solely because it holds within its bounds peoples of every race, colour, religion, creed and tongue. Tolerance not persecution, persuasion not coercion, education not prohibition, are the watchwords of the KINGDOM. Freedom of belief, religion, creed and manner of worship, are the peculiar marks of Kingdom-civilization. In this freedom lies its strength. The secret of this freedom and cohesion is the love of CHRIST.

But Dibelius finds reassurance strangely difficult. "There is a vast danger here," he writes, "for all non-Anglo-Saxon peoples. For the British idea is not the programme of a few Chauvinists and enthusiasts, but the

FAITH OF A CIVILIZED WORLD.

In it the utmost freedom—for the chosen ones—is combined with the silent ignoring of the whole of the rest of the world. It affords a formula for approaching the world in the guise of a redeemer, while ruthlessly subjugating alien states and forms of life. It is this which made it so mighty an engine of propaganda in the war. Germany told the world that it merely wanted to maintain itself. The world was not interested: it watched its struggle for existence with bleak impatience. BRITAIN set out to conquer half the world, with the declaration that it brought peace and freedom to all. And the world believed it, since it desired peace and freedom, and is used to paying an infinite price for an infinite good."

No! Professor, your charges in this respect will hardly bear the light of close investigation. The British idea does *not* represent a vast danger to non-Anglo-Saxon peoples. It does *not* spell freedom for the British and the silent ignoring of the rest of the world. The British idea spells the practical realization of the ideal of unity in diversity. The British idea remains the one hope for the future of world-civilization.

It is a false charge to claim that BRITAIN, in the guise of a redeemer, ruthlessly subjugates alien states and forms of life. The destiny of states is in higher hands than human. The life of nations is beyond the tyranny of individual caprice. The life and destiny of every state is in the hand of GOD.

States and forms of life which are based upon false foundations contain within themselves the seeds of inevitable decay. There is no injustice in the judgments of ALMIGHTY GOD. Nationally as well as individually, we reap as we sow.

And if the sentence of dissolution is passed upon a defaulting system, we are not justified in condemning the nation chosen to carry the sentence into effect. BRITAIN-ISRAEL, in her rôle as God's Battle Axe and Weapons of War[7] is officially appointed as executant of divine justice.

Germany told the world that it merely wanted to maintain itself? No wonder the world was not interested! Germany could have taken her rightful place within the fellowship of nations had she chosen the path of peaceful development. Everything was in her favour. In 1914 she had her colonies overseas and an ever-growing share of the world's trade and commerce.

But she chose instead the path of force and world conquest. For generations she prepared for the great "*Der Tag.*" Whilst BRITAIN remained unprepared, Germany prepared the greatest military machine the world had ever known.

In the light of these military preparations Germany's claim

[4] Rom. iv, 21.
[5] Cf. Rom. xii, 2.
[6] Cf. Jer. xxxi, 33, and Ez. xxxvi, 26, etc.
[7] The Kingdom only uses physical force in meeting physical aggression. Normally the Kingdom relies upon the striking force of the propagation of moral and spiritual ideas.

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for international sympathy seems singularly inappropriate. Can Germany complain if the world watched the struggle with bleak impatience? Prussian militarism destroyed the moral justice of the claim for sympathy by forcing Germany to take upon herself the rôle of aggressor. Defeat became a self-inflicted judgment.

For it is a universal law of life that "*they that take the sword perish with the sword.*"[8] In great things as in small the universal law of sowing and reaping exacts its inexorable toll.

BRITAIN did not set out, in 1914, to conquer the world. BRITAIN set out to save the world. And she set out to save the world with the declaration that she brought liberty[9] and peace for all.

The world believed BRITAIN because the world has learnt that an Englishman's word is his bond. And the world is rapidly beginning to find that the officially pledged word of BRITAIN—as word of the KINGDOM—represents a guarantee of justice nearly as trustworthy as that of the word of GOD itself.[10]

(To be continued.)

LLANTWIT MAJOR.

By R. MAYELL.

DID St. Paul preach in Britain? Yes, without the shadow of a doubt; at least so said the Rev. J. W. Evans, Baptist minister of Llantwit Major, Glamorganshire.

It was the occasion of the Annual Pilgrimage of the members and friends of the B.-I. Branches in the South Wales Area.

From Cardiff the party journeyed on Wednesday, June 25th, conducted by our Area Lecturer, Rev. W. T. Medhurst, to that old-world town nestling among the dunes on the north bank of the Bristol Channel between Cardiff and Swansea.

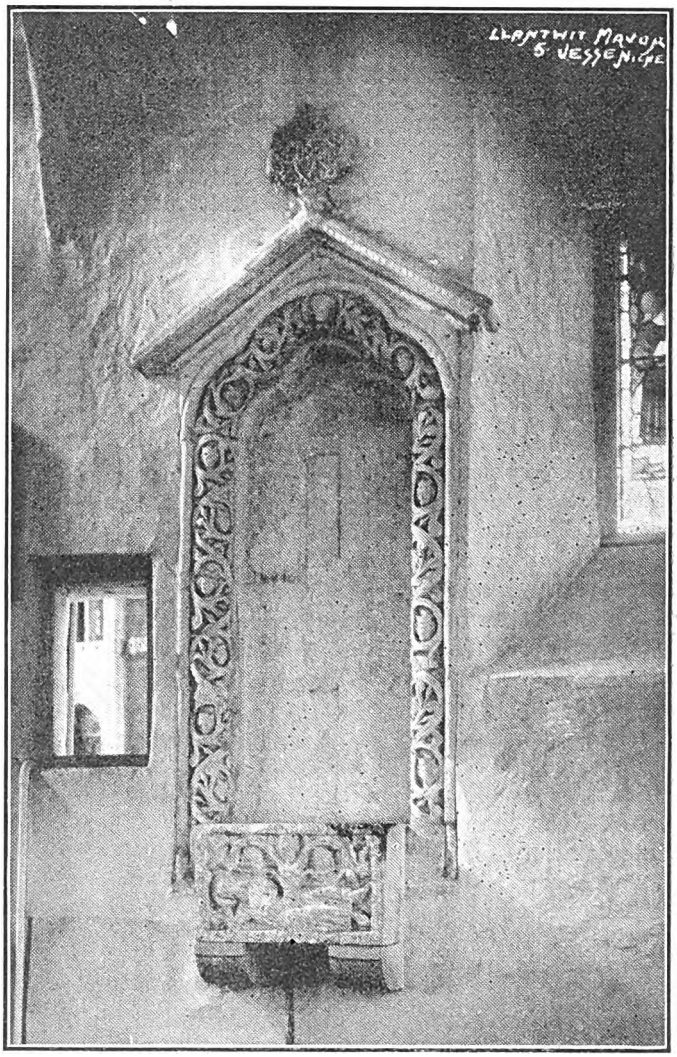
Near by at St. Donats lie the ruins of the Palace of Caradoc, ancient Britain's best-known king. (Now in charge of Manasseh, having been recently purchased by Mr. Hearst, of U.S.A.)

Here Britain's first Christian king worshipped in a wattle church, said to pre-date Glastonbury. Here the first Christian monarch "bowed the knee" to King Jesus. To-day his descendants, King George V, Queen Mary and the Royal Princes knelt under the stately dome of St. Paul's, worthy descendants of the Royal Line of David, whose son, Solomon, sat on the throne of Jehovah, and whose sons still sit on that same throne established over the House of Israel for ever.

And here on this venerable spot now stands St. Illtyd's, where we were shown a remarkable niche (Jesse's Niche) rescued from the debris of the devastation of the Middle Ages, when all "evidences" of "Royal descent" were hidden away or destroyed in order to establish "Apostolic Succession." We gazed in wonder at this niche placed in the wall of the nave. Carved in stone, at the base is the root of a tree, the "root" of which is a recumbent figure, out of the loins of which grows two vine branches, amongst which are two heads crowned.

The branches then spread out and upwards forming the sides of the framework of the niche, providing a "line" of branches along which are interspersed at succeeding stages other crowned heads, seven on either side.

In a space under the apex, where the branches again meet, the central figure of Christ is placed. A root out of the stem of Jesse traced through Solomon—Joseph on one side (see Matthew) and Nathan-Mary the other (see Luke).



Evidently this bore no relation to the dark ages of priestly usurpation and mediæval superstition. Why then, thought we, was it there? Naturally, and obviously enough, it related to the Royal Palace close by.

The niche perpetuated the high esteem in which that "Royal Line" was held, to which also that Palace was so vitally connected, and whose superiority its earthly occupant acknowledged in lowly reverence in the House of God here erected.

We listened to our guide, Rev. J. W. Evans, as he so graphically described Caradoc's journey to Rome, the romantic courtship and marriage of his daughter Gwladys to the Roman

[8] Note the emphasis on the word "take." It is the aggressive principle that is condemned. Matt. xxvi, 52. See pamphlet entitled "Disarmament: A Divine Condemnation," obtainable of the Covenant Publishing Co., 6, Buckingham Gate, London, S.W.1. Price 1½d. post free.

[9] Where liberty is, there is the Spirit of the Lord. For "where the Spirit of the Lord is, there is liberty." 2 Cor. iii, 17.

[10] The destiny of the Kingdom is in the hand of God. The official word of the Kingdom has the authority of God behind it.

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officer, Pudens, and how natural it seemed that when the Royal party returned to the Royal Palace here at St. Donats that Paul should be one of the party, and later on to preach on the spot in the town now marked by a Cross.

And also that before his return a college should be erected, part of the walls of which may now be seen, which pre-dates the university of Alexandria.

Amongst its students were St. Illtitus and St. David, Gildas the historian, and the great St. Patrick whom the British Church afterwards sent to evangelize Ireland. This centre of learning still persists in the present Cowbridge High School close by. Later we visited the seashore where, when the tide is very low, may still be seen the black relics of an ancient landing-stage, where possibly the Royal party and Paul landed.

Despite the tramp of Rome's invading legions and later Rome's devastating superstition, here still lie relics of early British history in close relation to the Royal House of David, perpetuated as the Sun, Moon and tides.

THE SIGN OF THE SON OF MAN.

(Matthew xxiv, v. 30.)

A PERSONAL EXPERIENCE.

By H. F. Dale Josolyne.

What is this sign? John Wesley, in his notes on the New Testament, commenting on the above verse says: "It seems a little before He Himself descends, the sun, moon and stars being extinguished . . . The Sign of the Son of Man (perhaps the Cross) will appear in the glory of the Lord." The object of this article is to tell of one of the wondrous appearances of this Sign, during the great darkness and thunderstorm that passed over the North of England on Friday evening, August 29th. A thunderstorm has always had a great fascination for me, and I stood for half an hour or more at the open door looking up into the sky. The lightning was incessant, both sheet and forked, with dazzling balls of blue fire. The thunder was appalling, unspeakably majestic, and the darkness intense. The lines of Sir Walter Scott written when quite young came to mind:—

"Loud o'er my head the awful thunders roll,
The vivid lightnings flash from pole to pole,
It is Thy Voice, O God, that bids them fly,
Thy Voice directs them through the vaulted sky.
Then let the good Thy mighty power declare,
Let hardened sinners Thy just judgments fear."

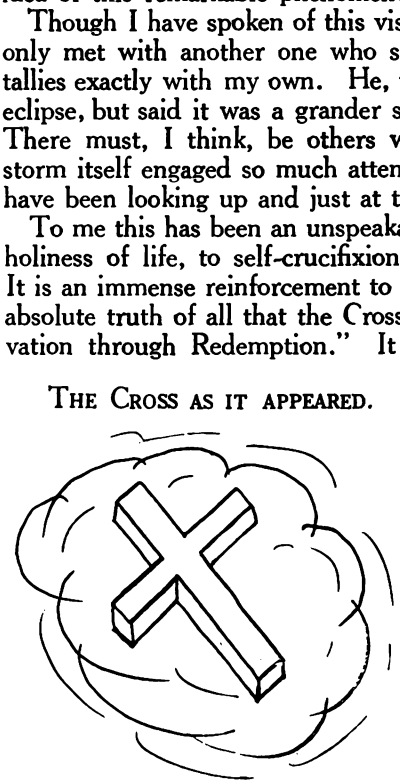
Continuing to look up, I saw, far away above and through the storm clouds, a luminous ball of fire, as though the sun was trying to break through the darkness, increasing in size to that of two or three suns, and then in the centre of this light, but very much brighter, a beautiful golden cross was distinctly seen, not upright, but slanting or leaning, just as a cross would be when borne upon the shoulders. It remained clearly visible with sharply defined outline for about a quarter of a minute, and then disappeared in the surrounding fiery cloud, which remained for a little time longer and then gradually dispersed.

The thunderstorm continued to rage, but during those few seconds I was oblivious to everything but that wonderful sight. Those who saw the eclipse of the sun two years ago, by imagining a cross instead of a circle of light, will have some idea of this remarkable phenomenon.

Though I have spoken of this vision to many, as yet I have only met with another one who saw it, and his description tallies exactly with my own. He, too, likened it to the sun's eclipse, but said it was a grander sight, which indeed it was. There must, I think, be others who have seen it, but the storm itself engaged so much attention that not many might have been looking up and just at the right moment.

To me this has been an unspeakably solemn event, a call to holiness of life, to self-crucifixion and patient crossbearing. It is an immense reinforcement to faith, a visible proof of the absolute truth of all that the Cross of Jesus stands for, "Salvation through Redemption." It is also the Master's own sign that His Coming draweth nigh. He may even now be on the very threshold of His appearing. "What manner of persons then ought we to be in all holy conversation and godliness."

The Cross as it appeared.



"The Lord sitteth upon the flood; yea the Lord sitteth King for ever."—Psalm xxix, v. 10.

About twelve months ago there appeared in some paper the account of a remarkable appearance of a beautiful cross in the sky, gradually formed out of a bright cloud. This was not, however, I think, in a storm but on a fine day. Some of your readers may have seen it, or remember reading about it.

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

EMPIRE DAY IN SYDNEY, N.S.W.

By W. E. Oldroyd (of Sydney, N.S.W.)

The spirit abroad in this capital city was expressed, according to its leading newspaper, by the following quotation, used by Professor R. G. Macintyre at the Royal Empire Society's Dinner:

"Also we will make promises. So long as the blood endures
I shall know that your good is mine; ye shall feel that my strength is yours,
In the day of Armageddon; at that last great fight of all
That our houses stand together and the pillars do not fall."

The Premier of New South Wales, speaking on the privileges of citizenship, said that, according to the newspapers, one

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part of the British Empire [no doubt he was referring to statements made by the Prime Minister of South Africa] apparently is determined not to allow any action to be taken which would in any way involve any abandonment of its right to secede from the British Empire. Thank goodness, we are not very much concerned with our right to secede from the British Empire. We do not want to be in the Empire and out of it at the same time. We do not want to get all the benefits —material and spiritual—that come to us as members of the Empire, and at the same time get all the advantages that may be imagined to come from independence. Although we are determined to work out our destiny in our own way, we are determined that that destiny is to be a component part of the British Empire.

Replying to the toast, "The United Empire," Professor Macintyre said that laws which regulated Australia's life were the legacy of the great nation-builders of the past. "Shall we sell this birthright for a mess of pottage mixed in the cauldron of Communism?"

EMPIRE SUNDAY.

The Governor-General (Lord Stonehaven) delivered an address on "The British Empire," at the Central Methodist Mission. His Excellency said the Empire has grown up during the last century, but when you compare it with the four hundred and fifty years or more during which the Roman Empire lasted, you will agree that we are at the beginning of our history.

The Rev. J. N. Stephen, B.A., preaching in St. Andrew's Cathedral, said that next to being born into a Christian family it was a fine thing to be born into the British Empire, the growth of which was surely one of the most astounding events in the history of humanity.

Dean Talbot, preaching from the text, "Ask of Me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm ii), said the conditional promise of our text was never fulfilled to Israel of old, but it has, in part at least, been fulfilled in our Empire. She has entered into the heritage of nations and received the uttermost parts of the earth for her possession. The world is stirred to-day by the wonderful achievement of Miss Amy Johnson, who in her little Moth has flown over ten thousand miles of land and sea. But here is a significant fact. Starting from the heart of the Empire, she finally lands on one of the outposts of Empire. Our text could only be fulfilled to Israel so far as she sought, not her own material advancement, but the extension of her spiritual influence in the well-being of other nations and the extension of the Kingdom of God. Our Empire is not perfect, but it is generally allowed that it exercises its rule with a sense of justice and freedom. When we pray for the British Empire, we pray that it may extend that wider Empire of Christ.

Rev. Hugh Paton, preaching on the subject of Empire Day in St. Stephen's Presbyterian Church, took for his text the verse in the Psalms, "Blessed is the nation whose God is the Lord." This phrase, he believed, could be applied to the British nation. Ours was an Empire of Bibles and Churches. We had our faults and our sins. But there was no land in the world where moral standards were higher, or where there was more righteousness of life. It was because of God's blessings that we held the position in the world that we do to-day.

Bishop D'Arcy-Irvine, preaching, at St. Philip's Church, from the text, "Fear God, honour the King," spoke of the vast extent of the British community of nations; there had never been anything like it in the history of the world. There was in it a Divine purpose, and it seemed that the quality of service was the distinguishing characteristic of the influence of the Empire. On the occasion of the celebration in England of the Tercentenary of the Authorized Version of the Bible, the then Archbishop of Canterbury, presenting the King with a specially bound copy of the Holy Scriptures, said: "The growth and strength of the Empire owe much to the English Bible. It has sweetened home life; it has set a standard of pure speech; it has permeated literature and art .... Above all, the English Version of the Bible has made accessible to us the revelation of God our Father in His Son Jesus Christ our Lord." In the course of his reply, His Majesty said: "It is my confident hope .... that my subjects may never cease to cherish their noble inheritance in the English Bible, which, in a secular aspect, is the first of national treasures, and is, as you truly say, in its spiritual significance, 'The most valuable thing that this world affords.'"

CHOSEN FOR SERVICE.

By E. M. Foster.

Great Britain, the mighty Israel nation, with her Dominions and Colonies, her "company of nations," is fulfilling the promise God made to Abraham and Isaac, the founders of the Anglo-Saxon-Celtic race. The promised world-wide domain, the possession of the "gates" and strategic positions of the world, are in rightful hands, in Israel-British hands, not by chance but because of the faithful Covenants sworn by the Lord.

The Empire is our heritage. For God promised and repeatedly declared in Holy Scripture that the Kingdom He would set up should be everlasting. "Hath He said, and shall He not do it?"

Our patriotism is more than the natural love of country found in every race. It is more than pride. It is a solemn expression of thankfulness for these possessions, and for the unspeakable privilege of leading the world. We are chosen to be "a royal priesthood, an holy nation," ministering to the needs of the world, making "desolate places to be inhabited," administering the Law of the Lord. What a high calling.

British-Israel teaching contends for unity and loyalty. It makes clear the sacred duty of the humblest British worker at Home, and the loneliest Empire builder in the furthest corner Overseas. It provides the inspiration needed in these times; for the lowliest service is exalted when the giver knows that he contributes not merely to a material end but to the glory of God and the salvation of mankind.

Literary communications intended for the NATIONAL MESSAGE, Ltd. and for the COVENANT PUBLISHING Co., Ltd., should be typewritten, and bear the name and address of the sender, and be sent to

THE EDITOR, The NATIONAL MESSAGE, Ltd.,
6, Buckingham Gate, London, S.W.1.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are very grateful for donations towards the expenses of the Congress. Among a number sent anonymously is one for £100. We thank every donor most sincerely, whether the amount be large or small. As we must advertise in the public Press, and must do so at once, we need generous help. A new Congress circular is now ready with arresting headlines like those overleaf, and we shall be glad to supply them in any quantities. It is essential to get the attention of the man-in-the-street. We ask for volunteers to distribute these circulars in thousands. It is difficult to overcome the prevailing indifference to higher things, but let us try. Faith and works, patience and persistence, can accomplish much. At all events we must bear our witness. We dare not run away like Jonah; in any case there would not be big fishes enough to save us!

* * *

As previously announced, there will be a meeting of direct Members and Associates of the Federation on Thursday, October 2nd, at 6 p.m., at Headquarters. The adjourned Annual Meeting for both direct members and branch members will be held on Thursday, October 9th, between the afternoon and evening Congress meetings on that day.

* * *

The opening meeting of the Headquarters' Autumn session on September 10th was an unqualified success—a fine audience, and a splendid address by the Rev. Maxwell Carnson, F.R.G.S., F.R.S.A., who again spoke on September 11th with the Rev. John Complin to another good company. Mr. Garrison presided on both occasions.

The meeting on Wednesday afternoon next, September 24th, is to be addressed by Dr. Norman H. Joy, M.R.C.S., L.R.C.P., M.B.O.U., F.E.S., who was for sixteen years Medical Officer at Bradfield College, Berks. His subject will be "Science and Religion from a New Point of View," illustrated by lantern slides. The speaker for Thursday evening will be Mr. John Leech, K.C.

* * *

J. A. N. writes:—"I read with great interest your Manifesto and your journal. There is no question that we are living in very grave times, and I am perfectly certain the Menace is serious, far more so than many people realize. I feel that the work of your Federation is just what is wanted to-day to guide our people in the right way, and to bring us all back to the experience of true religion. It is the chief thing to aim at, and if successful our troubles will soon be solved."

* * *

The Rev. Ernest A. Couldrey, our Commissioner for the North-West Area, opened his campaign with two splendid addresses at Southport on September 8th to good audiences, especially in the evening. He received a very cordial welcome and he made an excellent impression. The Chairmen were Messrs. E. S. Jacques and W. H. Webb.

On September 11th Mr. Couldrey lectured for our Liverpool Branch to a very good company.

* * *

Miss Hamilton Hunter opened the session for our Sutton and Cheam Branch on September 8th, by giving two able and impressive addresses. The afternoon subject was "Is England Ephraim-Israel?" and that in the evening was "The Signs of the Times." Both were greatly enjoyed.

* * *

Special meetings for Intercession for the Divine blessing on the Congress will be held at Headquarters on Monday evenings, September 22nd and 29th, at 8 o'clock. All are invited.

* * *

H. D. writes:—"It was good of you to reply so promptly and with so much generosity to my letter. I am most grateful and I thank you very cordially. I am finding the literature you sent me most interesting. Truth is ever welcome and I value fresh light. I see a steady aim at a time of so much conflict and uncertainty and erroneous teaching."

* * *

The Bible Study Class conducted at Headquarters by the Rev. W. Andrew Sinden commences the session this week and will be continued on Wednesdays, September 24th and October 1st at 6.30 each evening. All invited.

* * *

Col. Evan A. Watkins, B.A., M.D., of New York, an earnest Bible student, who has an extensive knowledge of the Bible Lands, and spent many years there, and was with General Allenby in his Palestinian campaign, writes in warm terms of praise of Dr. Goard's book on "The Documents of Daniel," complimenting the author on "the very distinct and clear ring of historic interpretation," and expressing the hope that it "will be a link in the chain across the Atlantic which will bring us closer together in Israel's interests."

* * *

We are glad to learn by cable that a party is being made up from Canada and United States to accompany Dr. Goard for the Congress, including the Rev. Mark Jukes, Chancellor Du Bois and, we believe, Mr. Howard Rand.

* * *

Mr. Philip E. J. Monson, the indefatigable Secretary for the State of California, is working heroically for our great Cause in Los Angeles, where a State Convention is being held this month. The State has been divided into four districts for organization purposes, each 300 miles long by 230 miles wide, and plans are being made for two Commissioners for each district. Mr. Monson reports that tremendous strides have been made since December last. Meetings are to be held in a fine building in a central position with halls having a seating capacity varying from 500 to 2,000. A Radio programme is in contemplation. Splendid, good friends; all success to you and God's blessing.

* * *

BRITISH-ISRAEL-WORLD FEDERATION.

On Tuesday, Mr. J. J. Morey gave two lectures at the Masonic Hall, St. Leonards, the subject in the afternoon being "The Present Menace and How to Meet It." In the course of his address the lecturer dealt fully with the

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present industrial crisis and the appalling growth of unemployment, coupled with the menace of Russia and the Soviet organization for a Godless campaign of revolution. In this connection it was shown how Russia had arisen as the mighty beast of Biblical prophecy. With the efforts being made by the nation to patch up the danger arising from the domination of this power, Mr. Morey showed that these endeavours to overcome the danger would be unavailing, the only remedy being that God must "be enquired of by the House of Israel." Until such time will the menace to the Throne and Christ's Kingdom continue in Israel. The subject of the evening lecture was "Britain's Wonderful Place in Bible Prophecy." Herein it was shown that God had work for the British nation as well as for the Church, and that Britain had a definite place in the prophecies, in spite of the fact that so many are at the present moment denying the vital truths which they reveal. Although nations try to govern without God, such efforts are doomed to failure, and in the end must necessarily go under, as Jehovah's power must be established on the earth. There is but one way of stemming the flood of infidelity now dominating the country, viz., to pray and fight against it by rousing the nation to its responsibilities and privileges as God's chosen people. An interesting feature of the evening address was the lecturer's explanation of the symbolism contained in the British coinage, and the proof it gives of our Israelitish descent. —*Hastings Observer.*

* * *

The Rev. John Complin writes :—"Surely the hour has come for the awakening of our nation to its high destiny as the Evangelizer of the nations. Not one of the original band to whom was committed by our Risen Lord in the very year of His sublime Sacrifice and glorious Resurrection the task of evangelizing the world was a non-Israelite. Upon the English-speaking race very evidently rests that same responsibility to-day.

"Shall we not as a nation awaken to the Divine call, and bend all our efforts to the one great issue.

"The creeping paralysis which seems to be slowing down our administration in many places where our Flag flies will vanish with all other weaknesses when we have a great National Revival of Religion. The moral leadership of the world will only be in safe and strong hands when Immanuel is enthroned in the ideals and purposes of our National and Dominion leaders and representatives. Your Congress appeal for prayer and for revival stirs my heart, and if the appeal meets with the response it deserves, the Federation will be justified as never before. As you know, and as we all ought to know, the foundation of Revival is laid in persistent and sacrificial prayer in the Name of our great Intercessor. May the Holy Spirit's power and blessing be upon the Congress and make it the greatest prayer power since Pentecost. I have recently been privileged to present the possibility of a coming Revival to many congregations in Ulster, and over 1,400 of God's people have responded to the call for consecration to His service. May the flame of Revival passion spread to the greater glory of our Immanuel."

* * *

Orange Street Church should be a familiar name to both Anglican and Nonconformist.

Founded by the Huguenots, it was later occupied by the Establishment, and is now a Congregational Church. One who ministered there was Toplady, the author of "Rock of Ages." Another was the Rev. Samuel Luke, whose wife wrote that well-known children's hymn, "I think when I read that sweet story of old."

Many distinguished people have worshipped there.

It has a great history. Why should it not have a still greater influence? Right in the heart of London—with thousands of people all around it—spells opportunity. Perhaps there are great things in store for the faithful at Orange Street.

On Sunday, September 28th, the Rev. Maxwell Carnson, F.R.G.S. — our newly-returned South African Commissioner —preaches there in the morning at 11 o'clock, and in the evening at 7 o'clock.

Visitors to London should help to fill the Church on this and the two following Sundays, October 5th and 12th, when the Rev. E. A. Couldrey takes the services.

October 12th will be Harvest Thanksgiving Sunday. The Church is situated just out of Leicester Square, and behind the National Gallery.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, Old Sessions Court, Guildhall, Thursday, 25th, at 7.30. Rev. Maxwell Carnson; Annual Meeting at 5, Argyle Street, at 3.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, 25th, at 8.
BEXHILL-ON-SEA, Devonshire Hall, Thursday, 25th, at 7.30. Colonel Smythe.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 25th, at 8. Mr. J. J. Morey.
BRADFORD, City Cafe, Colliergate, Friday, 26th, at 7.45. Bible Study.
BRADFORD-ON-AVON, B.-I. Crusaders' Room, Monday, 22nd. Rev. Maxwell Carnson.
BRIMSCOMBE, GLOS., Institute, Men's Bible Class, Sunday, 28th, at 2.30. Dr. Eric F. Waddington.
BRISTOL, Rotary House, Colston St., Friday, 26th, 3 and 7.30. Rev. Maxwell Carnson.
CARDIFF, Central Y.M.C.A., Tuesday, 23rd, at 7.30. Rev. W. T. Medhurst.
EXETER, Y.M.C.A., King's Lodge, High Street, Wednesday, 24th, at 7.30. Annual Meeting.
HALIFAX, Brunswick U.M. School, Thursday, 25th, at 7.30. Mr. B. L. Bateson.
HEADQUARTERS, 6, Buckingham Gate, Monday, 22nd, at 8. Prayer Meeting; Wednesday, 24th, at 3, Dr. Norman H. Joy, at 6, Study, Rev. W. A. Sinden; Thursday, 25th, at 7.30, Mr. John Leech, K.C.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 22nd, at 8. Mr. C. S. McKelvey.
HULL, Church Institute, Albion Street, Tuesday, 23rd, at 7.30. Mr. B. L. Bateson.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 25th, at 7.45. Mr. E. A. Dillon.
LONDON, Orange Street Congregational Church, Leicester Square, Sunday, 28th, at 11 and 7. Rev. Maxwell Carnson.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 23rd, at 7.45. Rev. T. H. Whitehouse.
NOTTINGHAM, Friar Lane Friends' School, Thursday, 25th, at 3 and 7.30. Rev. T. H. Whitehouse. Afternoon Tea.
RHYMNEY, British-Israel Hall, Tuesday, 23rd, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 24th, at 7.30.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 22nd, at 8. Rev. T. Sparshott Johnson, M.A.
STROUD, GLOS., Stroud Brotherhood, Old Chapel, Sunday, 21st, at 2.45. Dr. Eric F. Waddington, of Cheltenham.
WATFORD, New Public Library, Hempstead Road, Monday, 22nd, at 7.45. Rev. W. A. Sinden.
WIGAN, Miner's Hall, Millgate, Wednesday, 24th, at 7.30. Rev. E. A. Couldrey.
WORTHING, Heene Rooms, Heene Road, Thursday, 25th, at 3 and 8. Miss Hamilton Hunter.

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Monday, OCTOBER 6th to Saturday, OCTOBER 11th at 2.45 and 7.30.

Annual Congress of the British-Israel-World Federation.

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THE SINISTER DESIGNS of SOVIET RUSSIA.
THE UNREST in INDIA, CHINA, PALESTINE, EGYPT, Etc.
UNEMPLOYMENT; INDUSTRIAL DEPRESSION; ERRORS of OUR OWN COUNTRY.
THE ENEMY WITHIN OUR GATES.
WAKE UP BRITAIN: A Trumpet Call to the Nation.
THE ONLY WAY OUT OF THE MAZE OF THE WORLD'S TROUBLES AND OURS.
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AUTHOR'S NOTE.

"This pamphlet has been written as an easy introduction for the benefit of those who, interested in the absorbing subject of the Great Pyramid, require something which will put before them as simply as possible the main features of that remarkable monument and the purpose for which it was erected. It is based on the writings and addresses of Messrs. D. Davidson and B. Stewart, who are acknowledged as the two leading authorities on the subject to-day. The latter was kind enough to read the manuscript and make some emendations which have greatly improved its value from the viewpoint of clearness and accuracy. I therefore submit this essay to the reading public in full confidence of the truth of the facts set forth in it."

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By M. BLOXAM.

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From the dawn of history the practice of adopting, and the usage of, ensigns, standards, banners and symbols has been employed by mankind with both national and religious import. Whether we turn to the civilized nations of antiquity, the Egyptians, the Assyrians, Babylonians, Persians, Hebrews, Greeks and Romans, or to the uncivilized races of modern times, such as the Red Indians of America or the Maoris of New Zealand, symbolism is found in a variety of forms, and in all stages of development.

For all those who are desirous of learning something of the National ensignia of the ancient people of Israel (the great nations of Britain and the U.S.A.) we can do no other than very strongly urge them to read this work which sets forth, with heraldic and historic veracity, the origin and symbolic meaning of these emblems.

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

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CONTENTS

	PAGE
ISRAEL'S FIRST INTERNATIONAL COVENANT, AND WHAT CAME OF IT. By the Rev. Dr. W. Pascoe Goard	609
AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL." (Letter No. 12.) By Professor Edward Odlum, M.A., B.Sc.	612
THE INEFFABLE NAME OF GOD.—III. By the late Rev. Martin Lyman Streator, M.A....	613
THE CRUCIFIXION OF CHRISTIANITY.—VI. By the Rev. John Blacket (of Australia)	615
WEEK BY WEEK. By A. R. H.	617
ISRAEL'S MISSION. By W. E. Thiem, President of Adelaide (South Australia) Branch	619
LEAD US, NOT INTO TEMPTATION. By A. R. H.	621
THE SECRETARY-GENERAL'S NEWS AND NOTES	622

EDITORIAL.

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

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

ISRAEL'S FIRST INTERNATIONAL COVENANT, AND WHAT CAME OF IT.

By the Rev. Dr. W. Pascoe Goard.

The first Covenant Israel made with an international content is graphically recorded in Joshua ix. The whole chapter is taken up with this important matter, which should thereafter affect the whole life of the Israel nations as long as history concerned itself with them. We may be sure that Israel is not yet done with that Covenant or the people to whom the Princes of Israel bound the nation for ever.

The next chapter, showing the beginning of consequences to the nation Israel, is one of the most striking chapters of the Old Testament.

In reading it we find that God intervened in the struggle through the direction of natural phenomena.

The blazing heat of the midday sun of that semi-tropical land was suddenly changed to chilly cold such as would energize wearied men.

The dry air and blazing sky was suddenly filled with moisture, as terrific storm-clouds gathered over the whole face of the sky.

Lightning, in unusual intensity, and thunder which seemed to rend the sky asunder shook the air.

Electrically-produced hailstones of a size which destroyed men as though they had been mowed down by bullets from machine guns fell upon the fleeing hosts of the enemies of Israel.

Wind of cyclonic force would accompany such an outburst, and torrents of water delayed the terrified fugitives from the battlefield. The fleeing hosts met the storm face to face and perished through it by multitudes. Israel, two or three miles distant, escaped the hail and the storm, and benefited by the coolness of the air.

They flew upon the enemy and destroyed the army.

The narrative of the fight is given. Then there is given the statement of Joshua's command to the Sun and the Moon.

The Sun was at the zenith at the moment. It was high noon on the day of battle. That which Joshua said was, "Sun, be silent . . . . ." A great controversy was being settled between himself and his people on the one hand and the league of nations which had massed its forces against him on the other.

Joshua, in the Name of Jehovah the God of Israel, had made a Covenant with the Gibeonites as we have seen. The league of nations were gathered to wipe them out as traitors to the land of Canaan. The Covenant of Joshua to protect the lives of the Gibeonites was at stake; the whole forces of Israel, and even the forces of nature, must be used to see that the Covenant of God might not be allowed to fail. The Lord intervened.

Now, we are generally able to understand, and to accept as a fact often demonstrated in history, that God does intervene on behalf of His people, and has again and again done so on behalf of our nation, by control of the weather forces. This calls for Divine action in the meteorological world which is limited to the winds and vapours of our climate as earth dwellers.

But when it comes to the exercise of Divine power to lengthen the day, as in the case of Joshua, there we halt. That is an interference with the forces of nature on a grand scale. Would the Lord change the course or modify the speed of a planet or of the planetary system for any reason local to the earth? Something like this seems to be in our mind. Perhaps our idea of the majesty and power of the Divine Per-

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sonality is too limited. Nature has grown in our estimation and knowledge in these later days. Perhaps the thought of God has not kept pace in our minds with that growth.

It may be that our thought of God has been as of one using in His Providential rule from time to time power sufficient to turn the course of the winds and of the clouds, but not sufficient to interfere with the motions of the planetary system, much less of the fixed stars. The history of theology may have something to do with this matter. Surely if our thought of God keeps pace with our widening knowledge of the material universe we shall see that His direction of planetary movement is as logical as this direction of " the winds and seas " which obey Him.

Yet it may not be necessary for us to think in terms of planetary motion. It may be that the winds and the clouds were all that were called upon to obey the command of Joshua.

Yet, again, have we quite mastered the sayings of Joshua on that occasion? Was it a literal command or was it a forecast of what he saw taking place before his eyes?

It was midsummer; it was noon; the Sun was almost directly overhead and the Moon was over the Valley of Ajalon, about 5 degrees above the horizon north and west from where Joshua stood at Gibeon.

What was it that Joshua actually said in his address to the Sun? " Sun, stand thou still . . . . . and thou, Moon . . . . . " But the margin gives another rendering, " Sun, be silent . . . . . and thou, Moon . . . . . " Joshua's army had marched seventeen miles; had climbed over three thousand feet in doing so; had fought a battle with the Amorite army investing Gibeon; had well nigh surrounded the Amorite host, cutting them off from their cities, Jerusalem and other cities to the South—and now the Amorite army had escaped his net and were in full flight for the maritime plain by way of the two Beth-horons.

If a long war were to be obviated it was necessary that the pursuit should be taken up and pressed home till the Amorites were destroyed.

But the Amorites had slept while Joshua's army climbed all night, up from the Jordan Valley. They had still been at rest while Joshua's army were rapidly taking up their strategic positions. They began to bestir themselves when the forces of Joshua appeared and gave them battle. But they had mustered to destroy the Gibeonites, not to fight Joshua. Destruction was to be meted out to the Gibeonites because they had made peace with Joshua, and Joshua's God. They therefore thought only of retreat before the forces of Israel. Behind the walls of their cities they could bid Israel defiance. In the open they would be destroyed. So, fresh and fleet-footed, they ran.

Then Joshua called upon the Sun to " keep silent." The intense heat, and the consequent weariness of Joshua's men, were protecting the enemies of the Lord. Let the voice of the Sun and Moon cease to be heard in the controversy in favour of the enemy.

Then came the sudden darkening of the heavens. Then came the wind, the lightning, and the thunder which accompanies such an electric storm. Then came hailstones large enough and plentiful enough to destroy a multitude of men. The whipping wind, the flooding rain, the lightning and the thunder, the death-dealing hailstones, the flooded pathways, all hindered the fleeing enemy.

All these things fell on the enemy and not on the Israel army. Those who have had experience of such storms know that the line of their progress is clearly marked even to a few feet. The coolness *refreshed the troops of Israel.* The storm *delayed the Amorites.* For another twenty-seven miles the Israel army pursued, fought, and destroyed the Amorite army. Then they returned and took Beth-horon. There they hanged the five kings. After that, " when the Sun went down," they took the kings down from the trees and cast them into the pit where they had hidden themselves and rolled a great stone against the mouth of the pit. All this between noonday and sunset. It was a long day measured by the achievements of the army. That is the only way by which we can measure the day. What was it; refraction the result of the unusual storm? Was it a halting of the earth in its diurnal motion? We do not know. All that we know is that a narrative which will stand the probing of astronomical science tells us that the light remained till the army of Israel had accomplished a full day's march after noon, not to count the fight, the capture of Beth-horon, and the hanging and later burial of the five kings.

Whatever happened, it was that Joshua might be enabled to carry out the terms of the Covenant made with the Gibeonites; who were scarcely worth the danger and effort one would be inclined to say.

Four hundred years later we find this Covenant with the Gibeonites cropping up again and another miracle being enacted on account of it. King Saul had seemed to think that the Covenant had elapsed long before. Perhaps he was a modernist of his day and imagined that the Covenant as recorded in the Book of Jasher and of Joshua was not to be taken literally.

At all events he decided as a matter of policy to disregard it, and he slew some of the Gibeonites, and planned to wipe the whole of them out from among Israel.

Then came three years of famine on Israel in the days of King David. At last, suspecting some supernatural cause for the long-continued drought, David enquired of the Lord, and he received the answer given in the text which narrates the matter.

" Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, *It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.

And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

And they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

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Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, *whom* the Lord did choose. And the king said, I will give *them*.

But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that *was* between them, between David and Jonathan the son of Saul.

But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land."—2 Sam. xxi, 1-14.

In addition to these great efforts on the part of the people, and of suffering, in consequence of this International Covenant, and the miraculous Divine interventions as we have seen recorded, there was the constant irritation of having an alien race, bitter because of their bondage, dwelling in their land and in their midst. One can enter into the feelings of Saul, the King, when because of endless exasperation and assuming that a Covenant made four hundred years before had lost its binding force, he determined as a matter of policy to clear them out from the confines of the Kingdom. But such feelings were vain. Once committed, there was no escape from the moral obligation on the part of the nation, and there was no possibility of doing the immoral thing without bringing sure suffering in its train.

The Lord would never have permitted Israel to enter into the Covenant had Israel enquired of Him. But once His Name was committed to the Covenant, it must be kept to the bitter end.

The probability is that we are still feeling the punch of the results of that Covenant in our Irish and other troubles.

In order to show the deadly danger there may be in International Covenants, and that by such Covenants we may assign to the Lord the task of protecting our enemies against ourselves or of punishing us for not keeping Covenant even with an enemy, we shall present other cases for our consideration.

Jehoiakim, King of Judah, entered into a Covenant with the King of the Chaldees, and swore by the Name of God to fulfil its conditions. After three years he disregarded his Covenant and oath, and the Name of God which had been attached to the Covenant by the oath. THEREFORE the LORD destroyed him. So we read:—

"In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.

Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

And he did *that which was* evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said."—2 Kings xxiv, 1-13.

Zedekiah, King of Judah, entered into Covenant with Nebuchadnezzar and broke his Covenant with him. Therefore the Lord moved against him.

"Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

And he did *that which was* evil in the sight of the Lord his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the Lord.

And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy.

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand."—2 Chron. xxxvi, 11-17.

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This is still an unalterable law of the Kingdom, and we of Britain are the national basis of that Kingdom still. It is impossible that we should put our hand to a Covenant of any character but the Lord will require it of us that that Covenant be kept even to our hurt.

What, then, will be the effect of loading the ankles of Britain with Covenants made with nations who are not in the mental attitude towards what is, to us, truth and honour to be so bound by their word? Remember that Covenant made with Belgium, to which both Germany and ourselves were signatories. Germany regarded it as a scrap of paper and expressed astonishment that Britain should plunge into war because of such a flimsy thing. Accordingly the two signatories met face to face in Belgium, the one in spite of the Covenant and the other in defence of the Covenant.

May God save us from entanglements in this the greatest league of nations ever organized. Other nations will still be free to act according to their own interests, while our hands will be bound by our own honour, and by our allegiance to that God Who will not allow a Covenant to be broken even in order to save from national war and utter disaster.

He is a Covenant-keeping God. We must be a Covenant-keeping people.

AN EXAMINATION OF MR. AVARY H. FORBES' "STONE WALL."

(Letter No. 12.)

By Professor Edward Odlum, M.A., B.Sc.

"Britain the Head of the World."

Mr. Forbes, referring to the British-Israel believers and teachers, uses these words:—"Its devotees seem to think that Britain has always been and *still is* at the *head of the world*."

In commenting on this statement, I will quote the sayings of men who are not counted among the British-Israel teachers and writers.

Let Professor Muth, of Munich, speak:—"A world empire, such as the British, is the *work of God*.

"The British Empire was not created by human plans .... But no other nation on earth can destroy the British Empire, for *it is necessary in the defence of the liberty of the world*."

Thus Professor Muth puts the British Empire at or close to the "head of the world." No doubt Mr. Forbes is pleased with this encomium.

In 1914, autumn, the measurement of Britain by Belgium was published as follows:—

"Thanks from nation to nation, from people to people, from man to man."

"During these unspeakable trials which our poor little country has had to put up with for the last two months (four years before the War ended), your people of Great Britain and Ireland *have remained our hope and trust*."

"It was the confidence in British diplomacy, to that enlightened and generous diplomacy, that free and independent *Belgium is indebted for its existence*, and for eighty years of peaceful progress."

"The greatest need has conceived the mightiest, the *wisest altruism the world has ever had the privilege to witness*. The entire Belgian people feel riveted to your nation through eternal ties of blood."

Thus we see that Belgium places Britain ahead of all other nations as her saviour. British-Israelites could not use stronger terms.

Look at this! "*The mightiest, the wisest altruism*" the world has ever seen.

We trust Mr. Forbes will be pleased that the above two remarkable statements are made by foreigners, and not by "*patriotic intoxication*."

Had B.-I. writers used the above words, I suppose the *facts would have been false*, but these facts stated by foreigners are apt to be true.

Baron Von Bulow has a word on England. Hear him!

"The English people, politically, are the maturest of the nations, ... The grand fabric of the British Empire, the greatest the world has ever seen since the Roman Empire," etc.

Strong praise by an enemy! Surely Mr. Forbes does not get angry when Baron Von Bulow puts Britain politically ahead of all the nations of the world. Perhaps after the above, our B.-I. writers and speakers may say a *few* strong words for Britain!

We are so interested in Mr. Forbes' views of British-Israel and his troublesome doubts, and of his real worth as a writer and teacher, that we delight to tarry with the subject and to give any help we can find within or without us.

Professor Usher, Ph.D., *trying to present* the views and feelings of the German Empire before the War, concerning Britain says:—"On every one of the world's trade routes, like an ancient robber knight in full armour, lance in hand, stands England. The *domination of the world* on the sea enables the supreme power to inflict the most terrible crisis upon other nations. .... All nations must become tributary to the City of London, some more, some less."

This Professor tells us that the *domination of the world on the sea belongs to Britain*. And he goes further still. He says: "*All nations* must become tributary to London."

Strong words! He places Britain at the *top* of the world. Perhaps Mr. Forbes imagines the Professor is "intoxicated."

We now quote from a brilliant Frenchman, not in any way a B.-I. teacher.

Provost Paradol says:—"Neither Russia nor United Germany suppose they should attain the highest fortune, can pretend to impede the solution, relatively near at hand, of the long rivalry of races for the *ultimate colonization and domination of the universe*.

"The world will not be Russian, nor German, nor French, alas! nor Spanish. Spain tried to colonize and failed. France tried and failed. *Lastly, England came forward. She definitely accomplished the great work*."

Thus speaks the proud Frenchman, in spite of his true patriotism and love for France. He, too, puts Great Britain at the "*head of the world*," particularly of colonization and all it includes.

We so delight in our work of extending help to our friend that we are impelled to add a little more in the way of testimony proving that Israel-Britain is "The *Head and not the Tail*." By this means we will more surely see that the blessings

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promised to Israel by Divine oath are fulfilled in Britain, and *therefore Britain is official national Israel.* This "therefore" has sound, basic logic tied up with it. It is good, very good *argument.* Yes, yes, we are capable of some argument, reasonable argument, logical argument, sound argument, yet.

Dr. Von Dollinger says:—"To the Anglo-Saxon race, rather than to the German or Sclav, is assigned, in the coming age, *the intellectual supremacy* that in ancient times belonged to the Greeks, and afterwards to the Romans."

This is fine. It makes one feel good.

Mr. Forbes, in his modesty, was afraid that we British-Israelites were *intoxicated patriotically.* And as he and others suggested this condition often and by differing words, some timid, cautious ones among us, *like myself,* felt as if a touch of national vanity might seize us in its relentless grip.

We now find we are safe. Dr. Von Dollinger and the others above quoted save us from overwhelming, national pride and vanity. They all use stronger words of laudation concerning old Britain than we have dared to use.

In what we have shown in this and previous letters, we know that *Britain is "at the head of the world."* Let us see where we stand.

"In spiritual blessings Britain stands alone."—Avary H. Forbes, M.A.

"The British world empire is the work of God."—Professor Muth, of Munich.

"The mightiest and wisest national altruism ever manifested was shown by Britain during the Great War."—A Belgian writer early in the War.

"The English people politically are the maturest of the nations."—Baron Von Bulow.

"Britain holds the domination of the world on the sea."—Professor Usher, Ph.D.

"*The ultimate domination of the world* is coming to Britain, or the Anglo-Saxon race."—Provost Paradol, of France.

"To the Anglo-Saxon race is assigned, in the coming age, *the intellectual supremacy* that in ancient times belonged to the Greeks, and afterwards to the Romans."—Dr. Von Dollinger.

Thus far we find *Britain at the head* of the world in spiritual blessings; in national altruism; in a special Divine creation; in political maturity; in the domination of the world on the sea; in colonizing and ruling of nations; and in *intellectual supremacy.*

And all this from foreigners excepting our friend Forbes, *who gladly and truly adds his quota.*

We can now proceed after this small halt by the way.

The French writer, Taine, of last century says of the British in speaking of the Bible:—"From the Bible have sprung much of the English language and half of the English manners. Never has a people been so deeply imbued with a foreign book."

While Mr. Forbes says the Anglo-Saxon people are at the head of the world in "spiritual blessings," Taine says *they lead the world as students of and believers in the Bible.* What world-leaders these strange people are!

Let me say a word or two on Taine. He speaks of the Bible as a "foreign book." He means a book that has come to the British from outside. Herein he is in error. The Word of God came out of the heart, life, thought and doings of *all Israel,* and therefore it is not a Book foreign to Britons who are Israelites.

No wonder they read, love, honour, trust and defend *their own Book which God by the inspiration of His Holy Spirit produced in and through them in past ages.*

To follow up this idea we quote from Pere Hyacinth. In referring to the Bible, he says:—"These ancient oriental books are as thoroughly assimilated in England (the British Isles) as if they were of English origin."

He hits a great truth. On the human side they are of *English origin,* meaning by the word, British; meaning by this word, Israel; meaning by this word, *all Israel*; meaning by these two words, *Judah and Israel of the two kingdoms from* 975 B.C., as well as by all Israel from the Exodus to 975 B.C.

Let us have a word from the famous, brainy, direct writer, Max O'Rell. He says:—"If I have not succeeded in proving that in spite of their thousand and one whims, *the Anglo-Saxons are the only people in the world who are perfectly free,* I have wasted my time."

Here is another condition, state and characteristic in which Anglo-Saxons "*lead the world.*"

After all these quotations, we take it for granted that Mr. Forbes will never again say in a sarcastic manner concerning British-Israel teachers that "Its devotees seem to think that Britain always has been and still is *at the head of the world.*"

Were it necessary, we could give a hundred pages of similar quotations, but we think our duty is finished for the present. Reader, do not fail to note that Mr. Forbes speaks almost as highly of Britain as we do, and nearly as favourably as the above quoted foreigners do.

He, at present, does not fully believe Britain is God's modern time official and Divinely-led nation of promise and of selection, being Israel of old. In a little while, we think he will not mention India, the Hindoo, or the present-day "Scand" as the official national kingdom of Israel.

(*Concluded.*)

THE INEFFABLE NAME OF GOD.—III.

BY THE LATE REV. MARTIN LYMAN STREATOR, M.A.

THE numerical value of the ineffable Name is 6561 which as already shown is the square of 81 or is three raised to the eighth power. It is a marvellous fact, as shown by investigation, that the structure of the universe is based upon this very number. In his profound work on the Source of Measures, J. Ralston Skinner says:

> "A square of 81 to the side, or 6561 in area, contains a circle whose area equals 5153; or, rectifying the circumference, a diameter of 6561 has a circumference of 5153 × 4 equals 20612." (p. 1.)

Again he makes a statement worthy of the investigation of all architects, civil engineers and scientists, exhibiting the ancient view of the creative design.

> "The greatest development is that the entire system seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the basis or law of the exertion practically of creative power

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—that is, it was the creative design, of which creation was practically the application . . .

The true study of the Deity by man being in the observation of His works, the discovery of the fundamental creative law, in numbers and measures, as regards His works, of as wide and comprehensive grasp as shown, would locate the substance of such a discovery as the practical and real tangible link between God and man, as that by which man can in a measure realize the actually existing working qualities of God, just, speaking most reverently, as he would those of a fellow-man—as, say, of a mason, or of a carpenter, thus revealing tangible existence, likeness, relationship, and, remotely companionship. Such a link, once found, would constitute a basis for superstructure of recognition, praise, worship, and copy. As a fact, this system seems to underlie the whole Biblical structure, as a foundation for its ritualism, and for its display of the works of the Deity in the way of architecture, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon." (pp. 3, 4.)

This link has been found in the numerical significance of the ineffable Name of the Creator, exhibiting the essential factor in determining the relation of the diameter to the circumference of a circle. The relation is also found in the word Elohim, the majestic plural in Hebrew for God as the personal embodiment of the dynamical energies of creation. They are found in Him, and proceed from Him, for power belongs to God.

In connection with this, consider what Professor Totten says concerning these fundamental mathematical relations of all structures, embracing the universe itself.

> "It is impossible for one skilled in mathematics not to see the pi-ratio in all of these things, or cycles. The ancient Ratio runs 3½ equals 3.14, a fair approximation only: 31 is El, or God in Hebrew, and it has been shown the Elohim is arithmographically still—3.1415—upon the circumference of the Very Beginning! Is this an accident? Hence the length of the earthly life of Jesus, as Son of El, was 31.1416 years. The length of the womb-life of all men is 3 raised to the eighth power, or 6561 hours on an average, or 273 days, and thus into the ninth hour of the 274th day. But LIGHT, the first thing that the Great Author created into mundane affairs, arithmographically, was 20612, or the Hebrew word Aor, to be read as written over the circle, encompassing all things: hence 20612 divided by 6561 equals 3.14159 equals pi." ("The Tau Cross," pp. 49, 50.)

The numerical value of the Hebrew word Yahweh, translated in our English Bibles by the word Jehovah, when its numerals are written around the circumference of a circle is 5651. While the numerical value of J-H-V-H is 5651, the numerical value of J-V-H-V is 6561, which is the square of 81, and is 3, the numerical emblem of God in His threefold personality, office and work, raised to the eighth power. Thus we see that the number dominating the structure of the universe inheres in the very name of God. His name in Hebrew as the centre and the source of power is EL, whose numerical value is 31, indicating threefold personality, office and work in the unity of the Divine Being. The mysterious name whose consonants are J-V-H-V, and whose numerical value is 6561, gives us a clue to the hidden name of God which is not declared openly in the Bible. This hidden name of God as an old name has reference to God in His creative and life-giving power. It will be revealed in the fulness of its significance at the fulness of the times, when the glory of the Lord shall cover the earth as the waters cover the sea.

This is the ineffable Name of God. It is incommunicable, because it has not yet been revealed in its fulness. While it is intimately related to the name Yahweh or Jehovah, it is distinct from it. It is not yet made known, save by implication, because we are not yet able to receive it in the heights and depths and the lengths and breadths of its mysterious meaning. Not till we shall know as we are known will we be able to understand and appreciate it. Now we see through a dim window obscurely. Then we shall see face to face. We shall be like Him when we shall see Him as He is.

That all these things are involved in the ineffable Name of God is indicated by the cubical and orbital significance of 6561, the mystic number determining the relation of the diameter to the whole circumference of the creation. While we do not yet know the name and are getting ready to receive it, we can learn something of its import from the significance of the mystical number controlling the structure of the whole creation, the visible and majestic temple of the holy and invisible God.

"Holy and reverend is his name." (Psa. cxi, 9.) The conquering Christ in His final conflict with the Antichrist and his impious host wears a Name which no one knoweth but He Himself, indicating the precious consummation of His relation to God and His people. (Rev. xix, 12.)

In the conclusion of his profound study on The Source of Measures, the learned author, J. Ralston Skinner, makes a statement which will be highly appreciated by every Gideonite and Berean who delight in the vindication of truth. He says:

> "Does one wish to build a house? No house was ever actually built with tangible material until first the architectural design of building had been accomplished, no matter whether the structure was palace or hovel. So with these elements and numbers. They are not of men, nor are they of his invention. They have been revealed to him to the extent of his ability to realize a system, which is the creative system of the eternal God; open at all times to man for his advance into its knowledge, just in the measure of his application and brain ability; free to all as is the water we drink and the air we breathe. But spiritually, to man the value of this matter is, that he can actually, in contemplation, bridge over all material construction of the cosmos, and pass into the very thought and mind of God, to the extent of recognizing his system of design for cosmic creation—Yea, even before the words went forth, Let there be! It is the realization of the existence and mental workings of the Divine mind, by means of the little primal cube and its circle, which to us are tangible realities, that goes to prove to man that his soul lives, and will continue to live; and thus he may take little heed for his body, which is, however exquisitely constructed, but a mask, dulling the finer power of his mental whole" (pp. 318, 319).

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The Name of God is an expression representing what He is in His inmost Being, His real essence, or of the manifestation of Himself in His work. The fulness of His Being cannot be known till His work is fully accomplished. Hence He is the Becoming One Who will manifest the fulness of His essential Being and real character at the final consummation of His great work. His old Name is still hidden. In the nature of the case the ineffable Name of God cannot be fully known till the old name develops into the new name that manifests the fulness of His Being, His Power, His Goodness, His Love and His Glory. The faithful overcomer will share the bliss of this Name, for the Messiah says, "I will write upon him my new name." (Rev. iii, 12.) The best interpretation of this gracious and precious promise which I have been able to find is that given by Archbishop Trench. It confirms some of the thoughts concerning the ineffable Name advocated in this article. His writings evince a reverential Christian spirit. He says:

> "This new name is not 'The Word of God' (Rev. xix, 13) nor yet 'King of kings and Lord of lords' (xix, 16), as some will have it. It is true that both of these appear in this Book as names of Christ; but for all that, neither of them could be called His new name; the faithful having been familiar with them from the beginning. The new name is that mysterious, and in the necessity of things uncommunicated, and for the present time incommunicable, name, which in that same sublimest of all visions is referred to: 'He had a name written, that no man knew, but he himself' (xix, 12), for none except God can search out the deep things of God (1 Cor. ii, 12; cf. Matt. xi, 27; Judges xiii, 18.) But the mystery of this new name, which no man by searching could find out, which in this present condition no man is so much as capable of receiving, shall be imparted to the saints and citizens of the new Jerusalem. They shall know even as they are known (1 Cor. xiii, 12.)" (The Epistles to the Seven Churches in Asia, pp. 198-9.)

The Hebrew patriarchs "confessed that they were strangers and pilgrims on the earth." (Heb. xi, 13.) So also are we their children. "We have not here an abiding city, but we seek after the city which is to come." (Heb. xiii, 14, R.V.) It has secure foundations, for its Builder and Maker is God. The Lord is there. We shall be like Him when we see Him as He is in the fulness of His power and triumphant glory. How great is His sure and precious promise to him that overcometh! "I will write upon him my new name." (Rev. iii, 12.) He delights to have us with Him, and to share with Him the power and the glory which He has won for us. Therefore we will glorify His Name through the ages of the ages, His own new Name, expressing the fulness of His Godhood and the glory of His manhood.

As we are now living in the appointed time of the end, when, according to the prophet Daniel, "knowledge shall be increased," the time is rapidly approaching when the mathematical and scientific principles hidden in the numerical symbolism of the Divine Word will be discerned by the chosen people, the Anglo-Israelites of the world, and will give them a mighty impulse for performing their Divine mission in this crisis of the ages. God is preparing the way for disclosing His secret truth that has been hidden for ages in order to its disclosure in these times of crisis. Its revelation will shatter the bulwarks of scepticism and will enlighten the chosen people of the Anglo-Saxon race concerning their noble origin in the Hebrew patriarchs, and their glorious destiny under the Messiah, the Holy One of Israel. Then He will reveal to each faithful overcomer in all the fulness of its meaning the power and beauty and glory of His own NEW NAME.

THE CRUCIFIXION OF CHRISTIANITY—VI.

By the Rev. John Blacket (of Australia).

The Miracles of Our Lord and His Resurrection.

Dr. Horton puts the position very lightly when he declares: "The Modernist says: 'You must not think that the religion of Jesus Christ rests upon those miracles recorded in the Gospels, because those miracles can only be verified by evidence, and evidence of the kind that verifies miracles is almost impossible to obtain centuries after.'" But are we not to accept the testimony of the New Testament writers, and of the Apostolic Fathers, men who taught and practised the highest and sublimest morality that the world has ever known—men who hazarded their lives, and gave up their lives, in defence of the truths recorded?

What is the objection to miracles? We have been told that "miracles (or the intervention of the Deity in human affairs) are, to the scientific thinker, *a priori* so improbable that no amount of testimony suffices to make him entertain the hypothesis for an instant." But *a. priori*—antecedently to experience—all that is marvellous in our experience to-day was to our forefathers incredible and impossible. If our fathers had been told, not many years ago, that the time would come when we would be able to talk to people living the other side of the world, actually hear their voices, and do so almost as soon as the words left their lips, the statement would have been as improbable and incredible as Professor Huxley's "centaur trotting down Regent Street." In relation to what is possible in the world of nature we must cease setting limits even to human power, let alone that Power which is Divine.

"Looking at the matter from the most rigidly scientific point of view," said Professor Huxley in his "Controverted Questions," "the assumption that amidst the myriads of worlds, scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black beetle's—no being endowed with powers of influencing the course of nature as much greater than his as his is greater than a snail's—seems to me not merely baseless but impertinent. If our intelligence can (in some matters) surely reproduce the past of thousands of years ago, and anticipate the future, it is clearly within the limits of possibility that some greater intellect (even of the same order) may be able to mirror the whole past and the whole future. . . . If our insignificant knowledge gives us some influence over events, practical omniscience may confer indefinably greater powers." We thank Professor Huxley for these admissions.

Is there evidence of the existence of such an Intelligence as Huxley supposes? The answer is that our Lord Himself is such. Then why should not miracles happen? Why should there not be new departures within the range of human

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experience? Why should not the sick be healed, the blind receive sight, a storm be calmed, or even the dead be raised? Dr. Dallinger in his book, "The Creator, and what we may know of the Method of Creation," affirms that "what to us may be profoundly miraculous may be the outcome of sheer and unmodified natural law." If we understood the forces of nature—the constitution of the universe—as a Higher Intelligence than ours understood them—we might add greatly to what men would now call the improbable, the incredible, the miraculous. In all past time electricity existed, but men were unconscious of its power and marvellous possibilities. It remained inoperative for human use, but with the widening of human knowledge those powers and possibilities have been discovered and utilized, and greater marvels have been wrought than the miracles of our Lord.

On a Theistic basis—"one God, Who is over all, through all, and in all," as Paul affirms (the Divine immanence)—the possibility of the miraculous must be conceded. This Professor Huxley admits.

In this connection we may reason from the human to the Divine. Man is an intelligent being, and has the attribute of freedom. He can and does interpose in nature. Such is his birthright. He is "to replenish the earth and to subdue it." (Gen. i, 28). Instead of nature being the master of man she is his servant. Instead of being the slave of the cosmic process, man has dominion over it. Nature is really an instrument placed as it were in the hands of man for the realization of his ideals, and for the fulfilment of his purposes. By his ever-increasing knowledge of the forces of the universe, and the conditions under which they operate, he makes the most subtle and powerful of them realize his ideals, and minister to his needs.

Now what is true of nature in relation to man (a finite intelligence), namely, that she is an instrument for the fulfilment of his purposes, must be true of the Infinite Intelligence "over all, and through all," and what is possible to the human creature must be possible to the Divine Creator.

But here we are met with the question: "What about the uniformity of nature?" It is assumed that nature flows on in the uninterrupted rhythm of cause and effect, and that any interposition would be followed by consequences of the most serious character. In his "Fragments of Science" Professor Tyndall tells us that "without a disturbance of natural law, quite as serious as the stoppage of an eclipse," or "the rolling back of the falls of Niagara," no act of humiliation, individual or national, could "call one shower from heaven." This might be true of a creator who makes a world as a watchmaker makes a watch, and

"SITS ALOFT, AND SEES IT GO."

What are we to understand by the "uniformity of nature"? It is this: The same causes produce the same effects under the same conditions. It will be noted that the *conditions* are vital.

Those who speak in such strong terms as Professor Tyndall does of the "uniformity of nature" seem, for a moment, to lose sight of her plasticity. Here, again, we may reason from the human to the Divine. If nature is to be an instrument in the hands of man for the fulfilment of his purposes (as he really is), then, along certain lines, she must be amenable to control—she must be plastic. Such is indeed the case. Man is constantly interposing in nature, altering the conditions under which force operates, and bringing about new departures (may we say *miracles?*), yet no serious consequences follow. His intelligent, judicious interposition answers to wise and beneficent purposes.

For example: It is in accordance with the uniformity of nature that water should not rise above its level. We may term such a natural law. Man brings his pumping apparatus into operation, and water rises considerably above its level, and in a desert there is an oasis. All over the Australian Commonwealth pumps are at work, yet no serious consequences follow. If the Deity, as Professor Tyndall assumes, cannot control the rainfall "without a disturbance of natural law like the stoppage of an eclipse," man by interpositions in the course of nature can make the water flow up the hillside and "turn the wilderness into standing water, and sow the fields, and plant vineyards" (Ps. cvii, 35-37). In defiance of the force of gravitation man can mount up in space, and fly through the air, and so long as the machinery is perfect, and wisely controlled, there are no serious consequences. Again, it is in accordance with the "uniformity of nature," or in harmony with natural law, that like should produce like. The seed of an almond produces an almond. The gardener interposes with his budding or grafting skill, and almond trees are now laden with peaches. There is an actual breach in the constitution of things for a desired and beneficent purpose. Man can so modify his surroundings as to affect the rainfall.

If the "uniformity of nature," then, is no bar to human intervention, neither can it be a bar to Divine intervention. What the creature can do surely the Creator can perform.

If there are Divine interpositions in the affairs of men to-day (which, I think, will be granted), why should not the special manifestations, inaugurating a New Dispensation, have occurred of which we read in New Testament times—not only the miracles, but also the Resurrection of our Lord? It is my conviction that just as there are periods in the material realm (for instance, the incoming of life) when the "veiled" Creator takes new departures, there are equally such in the spiritual world. It is said that "miracles do not happen to-day"—a very questionable assumption. I fail to see that in the interest of Christianity they are needed to-day. The founding of the Christian Church (based on the Resurrection of our Lord); the power, the potency (transforming effects) of the "glorious Gospel of the blessed God"; its progress despite the world, the flesh, and the Devil—progress in the face of appalling opposition—constitute the supreme miracle of the ages.

Before closing this section let us turn once more to Polycarp, Bishop of Smyrna. His testimony to the Resurrection of our Lord is indeed impressive, more especially as he was the disciple of the Apostle John, and (as Irenæus tells us) "had been brought into contact with many who had seen Christ." Not only so, but Polycarp, when nearly one hundred years old, sealed his testimony to our Lord and to His Resurrection by giving up his life at the stake. Polycarp commends the Philippians, to whom he wrote an Epistle, because "the strong root of their faith" continued to his day, and brought forth fruit to the Lord Jesus Christ, "Who, for our sins," said

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Polycarp, "suffered even unto death; WHOM GOD RAISED FROM THE DEAD, having loosed the bands of the grave. To Him all things in heaven and on earth are subject." "HE WHO RAISED HIM UP FROM THE DEAD," Polycarp says, "will raise us up also if we do His will, and walk in His commandments." He brings his Epistle to a close with the prayer: "May the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, Who is the Son of God, and our everlasting High Priest, build you up in faith and truth. . . . . May He bestow upon you a lot and portion amongst the saints, and on us, with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in His Father, WHO RAISED HIM FROM THE DEAD."

The denial of the Resurrection of our Lord by some Modernists, who profess to be His followers, is indeed the "Crucifixion of Christianity"—the disintegration of the Christian Faith.

WEEK BY WEEK.

By A. R. H.

DIBELIUS made a shrewd hint when he suggested that the key to understanding the Imperialistic faith of the ANGLO-SAXON might be found when we come to study ANGLO-SAXON RELIGION.

Of course the secret of our faith in EMPIRE and in the KINGDOM of GOD is contained within our religion. For religion is founded on the BIBLE, which remains the secret of our national greatness.

ANGLO-SAXON faith and religion are easy to understand for anyone who understands the BIBLE. But it is not easy for people without the BIBLE-background to their mental outlook. In view of this we fully appreciate Dibelius' statement that "Nothing in ENGLAND is so hard for the Continental observer to understand as the ANGLO-SAXON attitude to religion and the ESTABLISHED CHURCH."

It is natural that the people of GOD'S KINGDOM in the earth should tend to develop a type of national religion, communal in nature rather than individualistic.

Anglicanism as distinct from Nonconformity bears this special mark. It embodies the conception of the CHURCH as being not so much the temple of a living spirit as the

PALACE OF AN INVISIBLE KING.*

This is exactly the type of conception one would expect to find developed by the Kingdom-people as being the most suitable for a specifically national Kingdom-church organization.

Like every other conception it does not develop to perfection if unrestrained by modifying influences. Nonconformity has a vital part to play in the national religious life and most effectively "prunes the tree of ecclesiasticism."

"Every conceivable form of external Christian activity has been tried out in ENGLAND," writes Dibelius, "and Christian ideals of conduct have—*though all fulfilment always implies a certain coarsening of the ideal*—been realized in ANGLO-SAXON hands with a fulness to which the whole rest of the world can show nothing equal or even comparable."

But the worship of the NATIONAL CHURCH in BRITAIN has naturally developed along special lines. In the NATIONAL CHURCH the KINGDOM itself is organized for worship as a nation.

Dibelius describes the ENGLISH NATIONAL CHURCH worship as

A GREAT COMMUNAL CULT

which will "deeply move those who are accustomed to it; to others it is apt to appear like empty formalism. All this, however, is the result of the fact that, to a degree incomprehensible to the German, worship is for the ANGLO-SAXON the main form of expression of the religious sense. The German Protestant goes to church because he seeks to derive some spiritual benefit from the service of GOD; the ENGLISHMAN, in order that GOD may receive from him His due service, honour and gratitude."

Everyone will understand the type of distinction that Dibelius is trying to make. There is a sharp distinction between the individual approach to GOD of the Nonconformist system of worship and the organized worship of the NATIONAL CHURCH wherein the nation as a nation makes its approach to GOD.

And although the tendency of a STATE CHURCH may always err toward formalism it by no means justifies the claim that such a service is less spiritually beneficial to the individual than the Nonconformist systems of worship. In the national system the individual approach to GOD is just as real. It is the approach of the individual *en masse*. In this approach as a nation, the individual finds his own personality uplifted and carried along in the cumulative enthusiasm of mass suggestion. No one can deny the driving force and power of mass psychology.

Both the individualistic and national types of worship are essential to the religious life and health of a nation. And in the future we may expect to see the individualistic types strengthened and purified throughout the world, together with a great extension and expansion of the influence of the national or Kingdom-type of worship. We look for the day when every nation and kingdom in the earth has its national worship organized on national as well as individualistic lines.

In the day when the kingdoms of this world become the KINGDOM of our LORD and of His CHRIST, then every nation within the KINGDOM will have its proper organization for the national, as well as individual, worship of its peoples.

Dibelius' use of the word "communal" in this connection is happy and appropriate. But he would have done better still to use the word "kingdom." For the "great communal cult" of the ENGLISH NATIONAL CHURCH represents the approach to GOD of the people of the KINGDOM as a Kingdom-people.

The significance of the Kingdom-aspect of this matter is beginning to dawn on every side. Thus the ARCHBISHOP of CANTERBURY, after commenting on the remarkable fact that the expansion of the BRITISH EMPIRE (or KINGDOM) was exactly similar to that of the CHURCH—declared: "Where once there were only a few isolated and scattered missionary dioceses, there is now a COMMUNITY of FREE and SELF-GOVERNING CHURCHES in all parts of the WORLD. Within this

COMMUNITY OF CHURCHES

—as within the BRITISH COMMONWEALTH of NATIONS, the bond

* This conception was first expressed in these words by Archbishop Laud.

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is spiritual—a common FAITH and ORDER, a common reverence for the MOTHER CHURCH of ENGLAND and the ancient SEE of CANTERBURY. The unity is spiritual and free."

The significance of this new development is made publicly manifest to the world during the periodical Lambeth Conferences.† Of this conference, Dibelius writes: "It may prove to be the parent cell for an international Anglican organization. The conference further strives, with the utmost circumspection, for unity among Protestant Churches throughout the world, and since the war, increased energy has been put into the effort to bring world Protestantism together under Anglican leadership.

"A movement like this, though absolutely disinterested in itself, would certainly have consequences of more than spiritual importance; it would provide ANGLO-SAXON world dominion, resting hitherto on BATTLESHIPS and BANKING, with

A SPIRITUAL BASIS

which might prove far more effective than either of these."

Thus Dibelius paints for us a picture of CHURCH and STATE in BRITAIN marching side by side together toward one great goal. And have we not in his reference to a transition from "battleships and banking" to "a spiritual basis" an echo of the message of the GREAT PYRAMID?

Mr. David Davidson writes regarding the Epoch of Transition defined as 31st January, 1933: "The sequence of the related symbolism was shown to imply drastic material changes prior to 31st January, 1933, and

A REVOLUTIONARY SPIRITUAL CHANGE

in the BRITISH RACE, in the BRITISH EMPIRE, and in the UNITED STATES of AMERICA, after 31st January, 1933. It was explained that the GREAT CHANGE was portrayed as a spiritual revival of the BRITISH RACE, analogous to in its origin to, but immeasurably greater in its effects than, the WESLEY-WHITFIELD movement that gave spiritual momentum to the BRITISH INDUSTRIAL REVOLUTION of the EIGHTEENTH CENTURY; that gave spiritual impetus to the AMERICAN WAR of INDEPENDENCE; and that fostered the pioneering spirit that gave the world what is best in the BRITISH EMPIRE and the UNITED STATES of AMERICA—in spite of the 'straight-jacketing' influences of ecclesiastical and civil forms of government in the EIGHTEENTH CENTURY. *What happened then is, in a more spiritual sense, due to happen within the next six years.*"

Moreover, Mr. Davidson is careful to emphasize the fact that it is essential for the CHURCH in BRITAIN "to teach the Gospel of the KINGDOM by the example of

AN ORGANIZED COMMUNITY

reflecting in its collective life—as distinct from its individual examples of living—the glory of the TRUE CITY of GOD. For the Gospel of Salvation is concerned solely with the spiritual rebirth of the individual. The Gospel of the KINGDOM, however, is concerned with the sociological organization of the SPIRITUAL STATE . . . . The essential characteristic of 'The KINGDOM' is organization."

Yes! The essential characteristic of the KINGDOM is organization. And what people on earth are better qualified to be organizers of the KINGDOM of GOD upon earth than the BRITISH-ISRAEL PEOPLE, designated by the Scriptures "A PEOPLE for ACTION."‡

Dibelius, unwittingly, catches a glimpse of this when he writes of the ENGLISH: "CHRISTIANITY, for a people with such a passion for deeds and want of comprehension for dogma, is

AN ACTION AND AN ORGANIZATION

dedicated to the glory of GOD."

Again, he puts the contrast between BRITISH and CONTINENTAL conceptions of religion, strikingly, when he says: "ENGLISH piety, inasmuch as it is PURITAN, seeks to *save* the world; GERMAN piety seeks to *overcome* the world."

ANGLO-SAXON religion is active rather than contemplative. Psychologically, we must attribute this chiefly to the impellent energy of ideas. For the idea of ideas inspiring ANGLO-SAXON faith is that of the building of the KINGDOM of GOD upon earth. The impellent energy of this idea constitutes the most tremendous call to action that has ever reached the conscience of humanity. The BRITISH PEOPLE, being by race and age-long training, "a PEOPLE for ACTION," are naturally more susceptible to this inspiration and call than any other race or people.

Foreign observers watch this tendency with mixed feelings. Thus, Dibelius, in trying to analyse the ENGLISH conception of Christian responsibility, writes: "Further, must the CHURCH see herself as the loyal servant of the STATE, and approve or at best pass over in silence any and every expression of the policy of might in international affairs? Is not her task, as

AN INTERNATIONAL SPIRITUAL FORCE,

to influence public opinion, *of all nations* to see in her a moral counterpoise to the ruthless nationalism of State power? Is not the present epoch, *when the naked brutality of economic interests seems to rule the world*, expressly designed to call for the resistance of spirit against matter, of the eternal against the temporal, of CHRISTENDOM against the international Cæsaro-papism of capital?

"Such a line of thought is widespread among the intellectual leaders of English Christians everywhere; it is the strongest proof—if proof were necessary—of the vitality of Christian ideas in modern life; *it is, in part, the spiritual parallel to the political Imperialism that dominates the English mind.*

"There is a tendency, on the CONTINENT, *either to ignore this spiritual Imperialism of Anglicanism, or to dismiss it with a shrug of the shoulders as one more sign of English hypocrisy.* The English missionary is recalled, with his BIBLE draped with the UNION JACK, and all clerical efforts after unity are put down as spiritual variations on the tune of RULE BRITANNIA. This is both exceedingly unjust and exceedingly short-sighted.

"There certainly are camp followers of the movement, notably in the PRESS, who are more concerned with politics than with CHRISTIANITY; many of them. There is much in the professions of friendship issued by the clergy and others,

† Dibelius writes: "In August, 1920, the Lambeth Conference addressed a Great Manifesto to the world, designed to lay the bases for Church reunion. What was contemplated there was not a reabsorption in Anglicanism of the Free Churches or any Continental sects, but the erection of a World Church, in which the Church of England would be only one among a series of equivalent Churches. The issue of such an invitation by the head of the English Church, at a time when the shouts of victory in war were resounding in the air, constitutes a landmark in the history of civilization."

‡ 1 Peter ii., 9. Ferrar Fenton.

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both before and since the war, which reveals a blank ignorance of any point of view but the BRITISH. Further, it is obvious that a real success in

THIS SPIRITUAL IMPERIALISM

would be of the greatest possible utility to the political Imperialism of ENGLAND. But none of these objections touches the fundamentals of the neo-Georgian idea. Every powerful CHURCH in the plenitude of Christian life must strive for world acceptance. *That is what it is for.* As to the impregnation of the entire movement by authentic Christian fire there can be no doubt, however many beggars may warm their hands at it.

"A movement, beginning in 1845–46 with the EVANGELICAL ALLIANCE, and reviving in 1867 with the LAMBETH CONFERENCE, is no mere by-product of war emotion, but a slowly ripening fruit of the dawning sense of responsibility and power of the ANGLICAN CHURCH itself. There is, further, nothing hypocritical in the translation of

THE NEW IMPERIALISM

of the CHAMBERLAIN era to the religious sphere; on the contrary, the fact is but *one sign among many of the healthy interpretation of political, spiritual and economic forces in English national life.*

"As to the future of the movement, opinions will differ. If, however, those are right who hold that our age is yearning for

NEW SPIRITUAL LEADERSHIP

after the pernicious drought of a materialistic age, a movement with the leaders of a WORLD-WIDE CHURCH behind it must be rated very seriously indeed. *Any Church or any nation which stands aloof from world tendencies, condemns itself.* Mere negation will not help; the task is rather to see to it that a stream rising from spiritual springs is not muddied from political swamps."

Well, if the testimony of the BIBLE and GREAT PYRAMID is true, BRITAIN is destined to supply the new spiritual leadership that shall lead the world out from the dried-up, sun-burned plains of a materialistic age into the promised milk-and-honey land of the new and better spiritual age.

Tribulation is teaching the ANGLO-SAXON WORLD that life is one and cannot be split up into watertight compartments. *The political, spiritual and economic forces of the national life are inextricably intermixed. The health of one is dependent upon the health of all.* The life of the whole nation in all its parts must be brought into harmony with the law of CHRIST.

The foundations of the false city are being shaken by world-tribulation. The BRITISH RACE are the shock-absorbers and builders of the new and true CITY OF GOD. Theirs is the task of meeting the initial shock and chaos of reconstruction and readjustment. But having trodden the *Via Dolorosa* of initial tribulation, they will pass through the GATE of SACRIFICE triumphantly leading a regenerated humanity out into its new sphere of operations and activity—the plane of perfection.

NOTE.—*This series will be continued in* THE NATIONAL MESSAGE *issue dated October 11th, 1930.*

ISRAEL'S MISSION.

BY W. E. THIEM, President of Adelaide (South Australia) Branch.

An Address delivered to the Adelaide (South Australia) Branch, July 24th, 1930.

WE most of us remember being told of a wonderful story from our early childhood, the story of how God gave His only begotten Son to suffer and to die in our stead. Without the atoning Blood of Jesus Christ our position is quite hopeless, for we "all have erred and come short of the Glory of God." Think for a moment of the Ten Commandments. Can any of us say that at all times we have consistently kept each and all of them? We all know that we have not, but nevertheless we may proceed with joy and confidence, for we believe in the Promise of Sanctification by Faith.

Let me present to you the picture of another scene, faithful Abraham willing at the command of God to offer up his only Isaac, the son so miraculously given him in his old age. Abraham's fidelity was all God required of him, as He himself would provide the sacrifice, and He rewarded Abraham with a wonderful promise—even sworn to by God.

"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."

If God has not honoured his promise to faithful Abraham, what reason does there remain for us to expect Him to honour His promise to accept the Blood that was shed on Calvary's hill for our ransom? Have any of us shown greater faith and submission to the Divine will than did Abraham that we should expect preference over him? We know that we have not. We therefore turn to Scripture and history which alone can give us the assurance on the subject that we need, and far from being disappointed or disquieted, we behold a plan unfolding that for thrill and magnitude surpasses comprehension, and at times we feel so overwhelmed with God's greatness and our insignificance that we turn back with joy and relief to our "Rock Anchor," "the Man of Sorrows and acquainted with grief."

Far from proving faithless to Abraham we see God using this selected "Father of nations" and his seed to work out His mighty purposes in the earth, and slowly but surely equipping and developing them. The process may at first appear to be unnecessarily protracted, but the Master-Builder makes no mistakes. In His building no weakness is permitted to remain in the foundation to the endangering of the superstructure. True, one must believe God could have built them up as quickly as He desired. "This people I have formed for Myself. They shall shew forth My praise." We must, however, recognize that He did not choose to make machines of us but leaves us the liberty of free-will, the right to choose between good and evil, and yet He continues to mould Israel into a "vessel well pleasing unto Him."

There should be no need to make the mistake of identifying Israel with the Jew or of confusing the two; in fact the first eleven books of the Bible make no reference to the

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Jew, whilst Israel comes into the picture in the first book and carries on to the last; for her continuity is by Divine Charter as long as the ordinances of the Sun and Moon continue (Jer. xxxiii, 25, 26).

Men who do not trouble to investigate the plan running throughout the Bible frequently object to the thought of God's favouring one nation more than others; but which of them, were he erecting some large structure, would say that his works' overseer was on the same level as the unskilled labourer employed to assist the builders? In like manner, God in His infinite wisdom has trained and equipped Israel to be a big strong member of the family of nations.

Israel went through many stages to learn his business. First we see him in bondage to the Egyptian learning to serve. When the time arrived he was redeemed from servitude to man that he might in the wilderness learn the wisdom and necessity of serving God. Then we see him under the Law, the "schoolmaster" to bring him to Christ, from Whom he would receive his marching orders. But the vessel was marred in the making. It had to be remodelled, but of the same material, which it had of necessity to be, for God is a Covenant-keeping God and He had said, "My covenant will I not break, nor give my Glory to another." "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" (Jer. xviii, 6).

God's plans must go forward. He had chosen Israel for His witnesses long before Israel went astray (Isaiah xliii, 10, 11, 12). The prophet Hosea is particularly illuminating on God's dealings with the witnesses that went astray, and whom He recovered and restored (Hosea ii, 6, 7; xiv, 20).

Was such poetic beauty ever approached outside of Holy Writ? Who but the British-Israel believer can see it, for he has the key that unlocks the great treasure trove of the Bible, finding its choicest gems in passages that formerly were meaningless. Other passages that formerly had their own appeal to the reader must now appeal with double force. "I am not sent but unto the lost sheep of the House of Israel." "I am the good Shepherd and know My sheep, and am known of them." The recognition was mutual when the Shepherd came, and Peter was able to take up the refrain from Hosea and write, "But ye are an elect race, a royal priesthood, an holy nation, a people for God's own possession. . ." (1 Pet. ii, 9, 10).

But the witnesses whom He had chosen and now given their marching orders, "Go ye into all the world and preach the gospel to every creature," were not yet fully equipped; the time had not yet arrived for the destruction of the Great Enemy of mankind, and Satan's witnesses also could go forth and throw down as Israel builded. Israel must now be gathered into the Covenant land promised to her in 2 Sam. vii, 10, and be established under the Throne of David. Concerning this Throne there was to be no end to the increase of His Government and Peace (Isaiah ix, 7); the *Government* built upon the law of Jehovah on which our common law is based, and the *Peace* that follows the immunity from invasion. Even in the mighty conflict upon which unarmed Britain entered against armed Germany, not a foot of British soil was at any time invaded.

In the Book of Revelation, chapter 12, we have in Apocalyptic language that of which Joseph saw something in his dream, which at first displeased Jacob, but not for long. The great enemy sought first through the agency of the political forces within the Roman Empire to destroy the man-child, Jesus Christ, but without success; next the battle was carried on against His followers to destroy His work. But men were raised up who loved their Saviour more than they feared man, and against such, persecution badly failed. Subtler methods must accordingly be adopted. The degrading influences of Ecclesiastical Rome, with her paganism disguised under Christian names, was now cast out like a flood, threatening to engulf Israel with idolatry once more.

At this stage Israel's witnesses were to go through a period of restraint, or as John wrote, "prophesy in sackcloth for 1,260 days." This had its currency in the period of 1,260 years that elapsed between the time that Constantine made Christianity not only safe but fashionable in Rome (resulting in the filling of the Church with unconverted pagan hordes) and the time of the Reformation.

Much controversy has been raised as to the identity of these two witnesses, but I think that a careful study of the two priesthoods with which Israel was served fulfils the description that John gives of them; and their great and unusual power is the power of Israel under God. The Levitical priesthood was continuous and hereditary, ministering in secular matters for the duration of the Throne of David. The Aaronic priesthood was by calling or selection from the tribe of Levi, and carried out the ceremonial of the Temple. With the fall of the Temple, and the widespread evangel of the Gospel of Salvation, there was a change made in this priesthood (Heb. vii, 12). The Aaronic gave place to the order of Melchizedek, a priesthood to whom the patriarchs went to enquire of God (1 Sam. ix, 9).

The work of these two priesthoods or witnesses, described by John as "the two olive trees" and "the two candlesticks standing before the God of the Earth," is seen in their persistent protests against the darkening influences of the foreign priesthood; in fact for 250 years Wales firmly resisted their encroachments until compelled by Edward I to submit. As the end of the time in which they were to "prophesy in sackcloth" drew near, their efforts became more and more pronounced. There were the Albigenses, the Waldenses, the Hussites, the Wycliffites, and many smaller organizations continually becoming an ever-increasing source of irritation to the Papal hierarchy; until at last, the Fifth Lateran Council that was held from 1512 to 1517, attended by representatives of the Church in all lands, took action.

They requested that all dissenters should send their representatives to Rome to plead their cause. None appeared, perhaps because the trap was not sufficiently camouflaged. The "two witnesses" seemed dead, or non-existent, and were pronounced so by the court orator of the Council amid triumphant acclamation. "Now no one contradicts, none opposes." To the Pope he said, "The whole body of Christendom is now subject to its head, that is to thee." The same day the Pope issued an edict, one purpose of which was the exclusion of all heretics from the Church visible. There

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were great rejoicings, banquetings and the giving of gifts as the revelator John has shown (Rev. xi, 10). The date of the pronouncement was May 5th, 1514.

On October 31st, 1517, just 3½ prophetic days or lunar years later, Martin Luther nailed up his historic defiance of the Pope, and the light of the Reformation rapidly spread. No longer need the two witnesses prophesy in sackcloth, but in the open fearlessly, as God gave them opportunity. From the stake rings down, through the days that have since gone, their defiance of the worst that Rome could do. "Be of good cheer, Master Ridley, we have this day lit a candle in England that I trust by the Grace of God will never be extinguished."

But the seven times of punishment on the "rebellious race" was not yet fulfilled. In the clear light of Protestantism the witnesses had still more work to do ere the necessary strength was obtained that Israel-Britain might step into first rank among the nations, with sufficient power to defy the destroyer, give liberty to the captive and break the yoke of the slave. The Evangelical revival in England surely prepared the race, so that at the end of the eighteenth century they were armed not only with the military and naval strength to protect their own abroad, but with the mighty essentials for their mission that the London Missionary Society and the British and Foreign Bible Society, and kindred organizations given of God, were able to supply. "Thou hast increased the nation, O Lord, Thou hast increased the nation: Thou art glorified: Thou hadst removed it far unto all the ends of the earth." (Isa. xxvi, 15) (R.V. Margin.) "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man nor waiteth for the sons of men."

Great as this work has been, we feel that it is but the earliest of what is to come. The long novitiate of Israel does not indicate weakness or delay on the part of Israel's God, but rather greater preparation for greater service. "I have graven thee upon the palms of My Hands" surely indicates God's good pleasure to use His chosen servants to greater purpose. There is still a world to win for Christ. How many other worlds we do not now know.

Ecclesiastes tells how that when a mighty king besieged a city, a poor wise man by his wisdom saved it. Let us, weak as we may seem, try to save this city of ours. If we labour in His strength, we labour with His infinite resources at our disposal. To-day we face a topsy-turvy world with many nations tottering to their fall. In striking contrast stands out the multitudinous peoples that have sprung from faithful Abraham, steady, strong, and stable. To-day as never before there is need for the strength of Joseph's bow. "Oh Israel, praise ye the Lord."

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LEAD US, NOT INTO TEMPTATION.

By A. R. H.

THE phrase in the LORD'S prayer:—"*Lead us not into temptation,*" causes perennial dispute as to exact meaning. A clue to the exact significance of the prayer may be found in the record of our LORD'S temptation, recorded in Matt. iv, 1 (A.V.).

GOD does *not* lead us into temptation but leads us into an environment or condition that will help us to overcome evil. GOD never allows us to be tempted more than we are able, but always makes plain

A WAY OF ESCAPE*

that we may be able to bear it.

Thus of our LORD'S temptation, it is written, *not* that JESUS was led by the SPIRIT to be tempted, but "*Jesus was led up of the Spirit into the wilderness . . . .* to be tempted of the devil."

GOD did *not* lead His Son into temptation. *God led His Son into the wilderness*; an environment in which He was strengthened to resist evil suggestion. *The Spirit always leads thus.* It is the Devil who tempts, not GOD.†

In his modern English version of the Scriptures, FERRAR FENTON renders the prayer in very significant fashion:—"*You would not lead us into temptation,* but deliver us from its evil."‡

This translation is the literal translation of the original Greek, retaining the Greek moods and tenses. FERRAR FENTON defends this rendering on the grounds that the usual version, having been made from a Latin translation, "*could not reproduce the actual sense of the Saviour* as given by the Evangelists, for the Latin has no Aorist of the Imperative Passive Mood as used by Matthew and Luke."

Doubtless Ferrar Fenton's modern English rendering expresses the real meaning more exactly than the Authorized Version. But in reciting the Authorized Version we can obtain the same result if we make a long pause following the second word, thus:—"Lead us . . . . . not into temptation," etc.

The words "Lead us" then become a constructive affirmation in harmony with the account of conditions accompanying our LORD'S temptation, and the general experience of Christian people.

Lost opportunity is not only the lost venture, it is the source of constant regret. We look back, we know now what we have lost in neglecting the happy chance, the golden hour, and self-reproach presses upon our hearts.

"Miss not the occasion; by forelock take
That subtle Power, the never halting time,
Lest a mere moment's putting off should make
This chance almost as heavy as a crime."

BISHOP BOYD CARPENTER.

* 1 Cor. x, 13.
† Cf. James i, 13-14.
‡ Matt. vi, 13. Ferrar Fenton.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

LOOKING at the state of things in our own country and in the world generally at this time, it is not too much to say that at no period since the British-Israel-World Federation was founded in 1919 has our Congress met under world conditions so disturbing and ominous as those now prevailing. We have no need to particularize here; the papers are daily reporting evidences of the unrest and discontentment, even strife and revolt, in many parts. In Britain herself we have distressing examples of how things have gone wrong in various ways, so that our Statesmen and Church leaders are bewildered and at their wits' end. No one seems able to grapple with the economic and unemployment problems. No religious leaders appear who can stop the downgrade in spiritual matters; the falling away is alarming; to attempt to minimize it is folly; to ignore it would be disastrous. All men and women of good will are looking and longing for remedies, but how many are looking in the right direction? Are we not right in declaring that there is no other way out of our troubles than by coming back as a nation to God and the Bible through a great Revival? To this end is it not the duty of the British-Israel-World Federation to proclaim the Gospel of the Kingdom of God with redoubled energy and enthusiasm?

One great danger is the temptation to give way to pessimism, and this is just what many excellent and some highly-placed people who are not British-Israelites have done to our personal knowledge, but no true B.-I. can be a pessimist. On the other hand, all British-Israelites must beware of falling into the *laissez-faire* attitude of mind. All must realize that God expects us—everyone—to take our part and do our VERY BEST, and now is the time for *all* to stand in with might and main, with courage and determination, to stem the torrent of evil. Prayer and faith certainly, but are not some forgetting that works are necessary also, yes, and self-sacrifice? Awful remorse will come to those who discover—when it is too late—wherein they have failed. We make no apology for speaking plainly, nor would any true believer have us do otherwise. These are times for self-examination, clear thinking and right acting, are there not? Let us remember the exalted privilege of co-operating together with God. What counts by comparison with this? Remember God's call to Abraham, Moses, Paul, and their response and the results which followed, changing the whole course of history. We are at a crisis in human affairs and the situation must be faced. Sectarianism has failed to deal with it. If any human institution can hope to succeed, must it not be Interdenominational?

Now, our Federation is that unquestionably, and we have ventured to issue a CALL TO THE NATION, and it has just appeared in six weekly papers. It is to appear in three daily papers this week and three more next week, in terms similar to those printed overleaf.

It is earnestly to be hoped that great numbers may be attracted to our Congress who have never yet attended any of our meetings, but it is eminently desirable that our own supporters should be present in force to help create the right atmosphere. Will our friends therefore please make every endeavour to attend?

The speakers for next week at Headquarters are Mr. J. J. Morey on Wednesday afternoon at 3, and the Rev. Sparshott Johnson, M.A., on Thursday evening at 7.30. Those for last week were Miss Hamilton Hunter and the Rev. J. Oliver Vince, B.A., B.D. A Prayer Meeting will be held on Monday evening at 8, for the Divine blessing on the Congress.

* * *

By request of the Rector—Canon Sidney Savage, M.A.—Mr. Basil Stewart is giving another address at the Church of St. Bartholomew-the-Great, Smithfield, E.C., on Sunday, October 5th, at 6.30. The subject is "The Great Pyramid and its significance for to-day."

* * *

Errata:—In our issue of August 23rd, page 535, second column, line 11 "lands" should be "bands," and 6th line from the end of article, "least" should be "last."

* * *

SPECIAL NOTICE.—Our issue for October 4th will be a special BIBLE number; it will contain appropriate articles by the Rev. Dr. Goard, the Rev. Arthur Pritchard, M.A., A.R.H., and many testimonies concerning the Bible by eminent men, all being of particular value at this time in view of so much destructive criticism. In anticipation of a large demand we are printing many hundreds of extra copies. Our readers will, we feel sure, be glad to have copies for sending where they think they will be likely to do most good.

* * *

Miss Hamilton Hunter addressed a successful Drawing-Room meeting on September 18th at Romford, through the kindness of Mr. and Mrs. Jeffery. The audience was so deeply impressed that it has been arranged to form a Branch, and Mr. Sadler has undertaken to act as Secretary.

* * *

B. W. writes from New York:—"I received from a very prominent English business man, who is a dear friend of mine, a copy of your Manifesto, and it has made such a profound impression upon me that I have had photostatic copies made for sending to certain prominent Americans to open their eyes.... You are working on the right lines, because you are basing your cure for the troubles of man on the prescription contained in that Book of books, the Bible."

* * *

The Rev. Joseph Gay has, by special request, addressed the Hounslow Brotherhood. There was a large and appreciative audience. Mr. Chapman, a B.-I. stalwart, presided. The wish was expressed that Mr. Gay should pay another visit and continue the story of Israel which he had begun.

* * *

The Canadian Federation has subscribed for THE NATIONAL MESSAGE to be sent regularly to an important library in Toronto, and they have a promise that it shall be placed for the use of students, who also have a copy of the latest special number.

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The Rev. T. Sparshott Johnson has addressed meetings at Barking, Hornsey, Leamington, Royston, Battersea and Hounslow. In the last-named place the Chairman kindly offered to pay the whole of the expenses of a meeting next month. At Leamington two meetings were held, and they were well attended by appreciative audiences.

On Sunday, October 5th, Mr. Johnson is preaching at Edgware Parish Church, at 11 a.m. and 6.30 p.m.

* * *

The Rev. Maxwell Carnson has been addressing meetings at Paignton, Taunton, Exeter and Teignmouth, This week he is at Bristol and Bath. Autumn activities generally have begun in earnest in many centres.

* * *

Our Hostel, Abbots Leigh, Glastonbury, reports many visitors this season. It should be remembered that the Hostel is open all the year round.

* * *

The Rev. Dr. Goard and Professor Odlum and others have conducted a mission in Vancouver, with large audiences, and both have been giving B.-I. addresses over the Radio. Dr. Goard is addressing Canadian Branches on his way to England.

* * *

A correspondent in Belfast takes exception to the statement made by Mr. Causer in our issue of August 2nd last, page 496, top portion of first column, that "England is the only part of the whole British Empire that allows Sunday trading in alcoholic liquor"; he says that by certain provisions under the bona fide traveller Act liquor can be obtained on Sunday in both Scotland and Ireland.

* * *

A small Society of which the Lady Sydenham is President has been formed to provide a home in Kyrenia, Cyprus, for women in various professions in the East, who when the age of retirement comes have no home of their own. Miss Helen H. Dennison is Honorary Secretary. It is proposed to begin in January next in a well-furnished house which has been engaged.

* * *

The following extracts are from an article on "Beautiful Hong Kong," by an American, in the *South China Morning Post*.

Hong Kong is not only beautiful, it is British, and it is the best governed spot in this part of the world. A beneficent British Government affords safety of life and property to both Chinese and foreign residents, in a measure unknown elsewhere in China, and, as an American who has visited this port and admired it several times during the past twenty years, and is now privileged to come here to reside, the writer desires to record his unbounded appreciation of what Great Britain has done, and is doing, in this place, providing not only a safe and pleasant retreat in the midst of the turmoil of Asia, but also an object lesson of the benefits of good government, which has no equal in the Orient.

It is not to be wondered at that the sinister forces of evil that are now promoting world revolution, aiming primarily at the undermining of the Christian faith and the overthrow of the Governments of Christendom, should single out Great Britain as the object of their most bitter and determined attack. When one considers the influence of the Bible which has been so widely circulated throughout the world by British Bible Societies, the recognition of God by British officials, the widespread influence in practically all mission lands of British Missionary Societies, it is evident that, unless Great Britain is weakened or overthrown, it will be absolutely impossible for the atheistic and anti-Christian or Godless programme of the international conspirators to be successful. It is only when one realizes this fact that one can understand the mystery of the subtle percolation of the slogan, "Down with England," and the spread of this damnable idea not only throughout China and India and other Oriental lands, but to such a regrettable extent in other countries as well.

One of the most regrettable things in the world to-day is the subtle propaganda being spread in America to blind the eyes of Americans and to suggest the detestable thought that eventually war between America and England is inevitable. Vast sums of money are being cleverly used to accomplish this end, not all of which pass through Moscow, although evidence is available to prove that much money which has come to China and other countries *via Moscow* has been earmarked for this particular type of propaganda.

It would seem that anyone but the most superficial observers of world events would easily discern the identity of aim and purpose, notwithstanding slight differences in method or means used, in the great strike in Hong Kong, the student riots in Manila, the uprisings in India, the Labour troubles in Gastonia, and the "Red" demonstrations in New York, Chicago, and Berlin.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, October 3rd, at 8. Rev. C. W. Cooper, R.G.S.
BARROW-IN-FURNESS, Friday, October 3rd, at 7.30. Rev. R. G. F. Waddington.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, October 2nd, at 8.
CARDIFF, Central Y.M.C.A., Tuesday, September 30th, at 7.30. Rev. W. T. Medhurst.
CHELTENHAM, Empire Hall, North Place, Thursday, October 2nd, at 3 and 7. Rev. T. H. Whitehouse.
CROUCH END and HORNSEY, Scouts' Hall, 59, Park Road, Monday, September 29th, at 8. Mr. W. Gray.
FITTLEWORTH, The Barn House, Tuesday, September 30th, at 7.30. Mr. J. J. Morey.
HARROW, Gayton Rooms, Station Road, Friday, October 3rd, at 8. Rev. Kenneth Dodds.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, October 1st, at 3, Address; at 6.30, Study, Rev. W. A. Sinden; Thursday, October 2nd, at 7.30, Address; Saturday, October 4th, at 3, Women's Bible Class, Miss Alexander and Mrs. Zoe Bell.
HOVE, Town Hall, Friday, September 26th, at 3 and 8. Mrs. M. Bloxam.
HULL, Church Institute, Albion Street, Tuesday, September 30th, at 7.30. Mr. R. V. F. Taylor.
REIGATE, Blue Moon Tea Rooms, Friday, October 3rd, at and 8. Miss Hamilton Hunter.
RHYMNEY, British-Israel Hall, Tuesday, September 30th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, October 1st, at 7.30.
STOURBRIDGE, 7, Coventry Street, Monday, September 29th, at 7.30. Rev. T. H. Whitehouse.
WORCESTER, Trinity Hall, Trinity Street, The Cross, Tuesday, September 30th, at 3.15 and 7.30. Rev. T. H. Whitehouse.

ISLEWORTH, St. John's Church, Sunday, October 5th, at 8. Rev. Joseph Gay, A.T.S.
LEICESTER SQUARE, Orange Street Congregational Church, Sunday, October 5th, at 11 and 7. Rev. E. A. Couldrey.
SMITHFIELD, E.C., Church of St. Bartholomew-the-Great, Sunday, October 5th, at 6.30. Mr. Basil Stewart.

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A CALL TO THE NATION

THE remarkable MANIFESTO on "THE PRESENT MENACE AND HOW TO MEET IT"—published in THE TIMES on May 15th last, and thereafter in THIRTY other journals, including each of the great London morning Dailies, and some papers in Provincial centres, also various weekly papers and magazines, and leading papers in Toronto, Bombay, Calcutta, etc.—created a profound impression on the minds of millions of readers, and called forth a chorus of approval, as shown by enormous correspondence from Five Continents.

The subjects introduced in the MANIFESTO will be further dealt with by the author—Dr. Pascoe Goard, F.R.G.S., F.R.E.S., Professor Edward Odlum, M.A., B.Sc., D. Davidson, Esq., M.C., Mr. John Leech, K.C., and other able and outstanding speakers of wide experience at the

GREAT PUBLIC MEETINGS

of the British-Israel-World Federation Congress, to be held in the

LARGE CENTRAL HALL, WESTMINSTER,

from OCTOBER 6th to 11th next inclusive, at 2.45 and 7.30, to which all are cordially invited. Do not miss these meetings. Some are coming thousands of miles to attend them.

THERE IS A PLOT to destroy the British Empire and Anglo-Saxon Civilization. There is

A PLOT TO DESTROY CHRISTIANITY

A world-crisis is nearing. All students of world affairs know this. Read of the state of Russia, India, China, Palestine, Egypt, etc. All is not well with Britain herself; look at the appalling unemployment figures; realize the industrial depression; yet see the mad rush for amusement. Think of the hundreds of almost empty churches. Look at the Sabbath desecration. Behold the moral and spiritual declension. Note the lowering of standards, and the attempts to discredit Holy Writ.

Chaos is here; our statesmen and our religious leaders are puzzled and at their wits' end. Is there a way out? Yes, there is, and one way only—A Great National Revival and Awakening;

THE NATION MUST COME BACK TO GOD AND THE BIBLE

We must seek to know the Divine Plan and come into line with it. The Pointers can be seen. Prophecy is being fulfilled before our eyes. Let us face the situation like Britons and stop frivolling, quibbling and quarrelling.

We must restore faith in God and establish the Law of God. We must put our armour on and fight the forces of evil. We must proclaim the Gospel of the Kingdom of God on earth, as did Our Lord Himself, and as He instructed His Apostles to do. We must help to set up the Kingdom here and now. Peace, order, prosperity and contentment can come in no other way.

WE ARE FORGETTING THE MISSION OF OUR RACE

We must realize it and rise to it. Great things are coming: they are now converging to a climax. Do not be pessimists: all can be optimists if all play their part.

The darkest hour is before the dawn, then help to hasten the dawn. Put away prejudice: it is a bar to knowledge and progress.

Remember—a wholly righteous Britain would produce a wonderful effect upon the entire world.

The points above indicated will be dealt with by the Congress Speakers.

We earnestly appeal to all people of good will to link up with us in a great

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"Ye are My Witnesses" Isaiah 43 10

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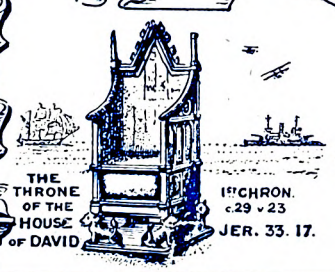
TO THE BRITISH AND ALL ANGLO-SAXON PEOPLES

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NEW ZEALAND
NEWFOUNDLAND

UNITED STATES OF AMERICA
INDIA
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DEPENDENCIES
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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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"Yes, the river crossing is a busy place, where we meet the friends of those who are called to pass; and He Who assures us, 'I will come again, and receive you unto Myself; that where I am, there ye may be also,' is also at the crossing.

"During our earth life the centre of the earth has been the centre of gravity for us, and we have been held firmly to the breast of mother earth. But the earth can hold only the body. It has no attractive power for the spirit. The spirit is therefore released as soon as the body is discarded, but it must not be left 'wandering through dry places seeking rest.' Therefore, there has been provided a new Centre of Gravity. This time it will be the Personality of our Lord Himself, 'That where I am, there ye may be also.'

"No matter how high we may soar into the clouds by aerial transport, yet the earth still holds us in her embrace. Should we fall, we should be pulled violently to her breast, perhaps to be dashed to pieces by her strong embrace, which men call gravitation; but we could not miss our return to her bosom.

"So does the Lord hold the spirit of those whom He has received as His own. As soon as the spirit is released from the body it must of necessity fly to the shelter of His breast and the embrace of His arms. His is an intelligent embrace, tender and sure; but never, never harmful even to the infant of days. His assurance is with us to cheer us as we go to the river. 'I will come again, and receive you unto Myself; that where I am, there ye may be also.'"

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Mr. Avary H. Forbes, M.A.,
and others.

In his Foreword, Major James Knowles, O.B.E., President of the British-Israel-World Federation, states that "The author of this scholarly book gives a complete vindication of British-Israel teaching.

"He deals courteously but effectively with all the arguments of his opponents who have recently published pamphlets denouncing the British-Israel interpretation of the Holy Scriptures.

"From whatever standpoint British-Israel may be viewed, it is now generally admitted that it can no longer be disregarded by Christian people, and that it calls for, and is worthy of, serious and careful study.

"It is because Dr. Mountain is endeavouring to help earnest students to make an investigation, that I heartily welcome his valuable book, and venture to commend it to the dispassionate perusal of thoughtful people who desire to know the Truth on this subject."

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THE
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CONTENTS

	PAGE
OUR HERITAGE: THE BIBLE. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	625
ANCIENT VERSION AND MODERN PERVERSION. By the Author of "Sunday Keywords for Churchmen"	626
SOME OPINIONS ABOUT THE BIBLE:—	
Concerning the Old Testament	629
The Quality of the Bible	629
Wonders of the Bible	630
The Value of the Bible	631
Some Outstanding Thoughts of the Bible	632
Some Personal Testimonies to the Bible	633
The Real Inspiration of the Bible	633
SOME OPINIONS ABOUT THE BIBLE (*continued*):—	
Experimental Evidence to the Bible	633
The Grandest of Books	634
Pre-eminence of the Bible	634
Reading the Bible	634
The Critics and the Bible	635
The Preservation of the Bible	636
EXTRACT FROM ANNUAL REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, 1930	637
WEEK BY WEEK. By A. R. H.	637
THE SECRETARY-GENERAL'S NEWS AND NOTES	638

EDITORIAL.

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

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

OUR HERITAGE: THE BIBLE.

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

LET us look at the Bible as we possess it to-day, and ask: Is this Book what we should have been led to expect it to be under all the circumstances, assuming it to be inspired of God; written by men so inspired?

We should expect it to be a handbook of life in all its phases. Purely human sciences study and seek to explain life in all its phases. The Bible must do no less.

It must deal with the body:—Anatomy, Physiology, Pathology and so on must have a place in its writings.

It must deal with the mind in all its phases. Psychology in all its phases must have a place in the weaving of its pages.

It must deal with the spirit of man. In his Godward aspirations man must find an instructor and guide; and in his relationship with his neighbour, in every department of sociology, the Bible must mark the way.

The Bible enters every such field, not only to explain and to teach, but to use every such department of activity for practical purposes. The message of the Bible shows an understanding of every detail of the human frame.

Such a revelation must deal with nature. It must deal with the earth and with its origin and destiny.

In the telling of the origin of the earth, the story must coincide with the record of the rocks as laid bare by geology. This test the Bible triumphantly sustains.

The Bible must be right in regard to astronomy. The earth must be part of the solar system. A severe test this, for who might suppose that primitive man, or the men of the days of the beginnings of the Bible, knew anything about the solar system? Yet the Bible tells of the place of the earth in the firmament of the solar system with unfaltering voice.

The Bible must be right in the realm of earthly life. Thus it tells the story of primordial vegetation, and of a period of animal life wherein "great whales" (monsters) existed on the planet earth.

Then the Bible proceeds to tell of the finer vegetable and the higher forms of animal life such as are found to-day.

The Bible gives to us an archaic creation including man. It then proceeds to give to us the history of the family of Adam and his seed. Thus in the realm of Botany, Zoology, Anthropology, the Bible stands the test.

The Bible must be true to history. From the formation of Adam and the birth of Seth (or appointed seed) down to the time of our Lord the Bible tells a continuous and connected historical story unparalleled elsewhere. Like the lines of communication of an advancing army, the whole line of Biblical history is open to attack from every quarter, scientific and historic. Yet at every point where science or history has been able to bring to bear actual knowledge upon the story of the Bible, the Bible has been found to be correct in the main statements of its wonderful story. In the twelfth chapter of the Bible we are introduced to a city the very memory of which had passed away millenniums ago, Ur of the Chaldees. It has been reserved for the men of the twentieth century, and the present decade, to unearth that ancient city and to verify this age-long item of Biblical history.

And there is being unveiled in the records of ancient Egypt actual knowledge from far beyond the Flood. Those records

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carry back a long way towards the very gates of the Garden eastward in Eden. They verify the story of the Bible at every point.

Open to attack, subject to testing from every quarter, the Bible stands the test. And the test simply dwarfs the scholarship of modern times.

But the Bible must be contained in small compass. Libraries of literature would be confusing and unusable. Think of the treasures of the Library of the British Museum and of the Bodleian Library; and then of all the other great libraries of the earth.

And yet who knows anything of these libraries? They are so unwieldy, so complex, that they must be housed each in a special building and only specially authorized readers may have access thereto.

Now the Bible covers the ground that all these libraries cover in one small compact volume which thousands carry around with them, and copies occupy a place on the various tables of the home.

Human ability has never succeeded in so condensing knowledge elsewhere than in the Bible. Why, if men have failed to so condense everywhere else, should men succeed in accomplishing the task to perfection in the Bible?

IF THESE MEN OF GOD WERE NOT INSPIRED THEN THEY SHOWED POWERS OF MIND AND A RANGE OF KNOWLEDGE INFINITELY SUPERIOR TO THE BEST SCHOLARSHIP OF TO-DAY.

Condensed, portable, usable; all these things we should expect of a Divine revelation. The Bible is all this, and to a degree which has never been approached by any other literature, nor by any school.

The Bible must be filled with the Personality of God, if it be indeed inspired of God.

From the first pregnant words, "In the beginning God created the heaven and the earth," down to the last testimony, "Behold I come quickly," God is in the Word and the Word is replete with the living Personality of God.

Assuming the Bible to be the revelation of God, then we should expect results from the reading and study of the Word such as can be found in connection with the reading of no other literature.

And such is the case.

The Bible stands alone in its effect upon the personal experience of the reverent student; and upon the character of nations and races. If the Bible be in very deed the revelation of God, then we should expect the Bible to bring men into actual relationship with God. And again such is the case. For "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." "How then shall they believe in Him of whom they have not heard and how shall they hear without a preacher . . . " and we may add how shall they preach unless they have the written Word?

Therefore we join with the Apostle John in his exclamation, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

The Bible fills all the requirements of what is expected of a Book given by Divine revelation.

ANCIENT VERSION AND MODERN PERVERSION.

"LOOK HERE!"

"Upon this Picture from "The Unity of the Pentateuch." Chap. vi. By the Rev. A. H. Finn, "A highly competent Hebrew Scholar."	And on This" from "A New Commentary," Pages 31 and 26. By the Rev. L. E. P. Erith, A Theological College Warden.
"If there is one narrative in the whole of the Old Testament which one would be inclined to single out as bearing the marks of literary unity, it would surely be the history of Joseph.	"The Joseph chapters of Genesis reveal contradictions and inconsistencies which are only explicable on the assumption that two separate narratives have been used by the compiler."
Yet the ingenuity of critics has been equal to the task of dissecting it into rival and inconsistent accounts."	"J and E are two distinct sources."
"There is no shred of independent evidence for the existence of any one of these various authors, documents or editors."	"J was written in the Southern Kingdom *c.* 850 B.C."
	"E of the Northern Kingdom may be dated *c.* 800-750 B.C."
	"This accounts for the differences."

The narrative which is now to follow shows that what Mr. Erith and other Bible dissectors declare to be "contradictions and inconsistencies," in regard to Joseph's life as recorded in Genesis, are really complementary and coherent in the light of the information now available to English readers, in, e.g., "The Testaments of the Twelve Patriarchs," originally written in Hebrew, then in Greek, which the Armenian Church, it is said, regards as canonical, and which, as shown by Canon Charles of Westminster Abbey, must have been familiar to our Lord Himself; and also in the Hebrew "Book of Jasher," said to have been discovered in Jerusalem at its capture under Titus; and which, though it cannot be regarded as inspired, is yet a work of great antiquity and interest wherein the occurrences recorded in the Bible are amplified and detailed, and particularly the story of Joseph.

Mr. Finn examines the Modernist's list of "differences" in Joseph's story and plainly demonstrates that the validity of these "*differences*" really depends on the correctness of the critical guesses as to the original text.

"*If* the various clauses attributed to 'R' (the Redactor) are really interpolations; *if* two contradictory clauses have been confined in one verse; and *if* little bits of one account have been dovetailed into passages from the other, then it is possible to make out a case for there being a composite narrative and divergent accounts. Not otherwise."

How much more reverent is the time-honoured attitude towards the Bible, which, according to Article XX, is "God's Word written," being at unity in itself, having only one Author, viz., The Holy Spirit; the writers, compilers and

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selectors being the best "earthen vessels" to contain and convey the Divine "treasure" that He could find, adapt and use for His purpose at the time required. Like the wind He vivifies where He listeth, moving men's minds, tongues and pens as He and they will.

"The Word of God is *quick*" in the old sense of being alive; and so the dissectors of the "lively oracles," transmitted through Moses, are really *vivisectors*, hacking away at a Living Entity which the Divine and only known Author of the Epistle to the Christian Hebrews declares is the "*Kritikos*," which even out-criticizes the critics.

As we now possess only translations of translations of the originals, interpretation and application may here and there be difficult and uncertain; but the extreme Modernist policy of wholesale dissection is not merely unfair, it is, and may be hereafter, one is sorry to have to say—"UNPARDONABLE"!

Another thing to bear in mind is that the human producers of the Bible, under the "Inspiration of Selection," had to keep its contents within bounds as regards details and size, and though the lacunæ may at times be tantalizing to the expositor, yet "God is His own interpreter" and, in answer to prayer and devout study, doth frequently "make it plain."

THE STORY OF JOSEPH RECONSTRUCTED.

The story of Joseph takes us right away into the heart of Palestine, "the land of the Hebrews" as he termed it, where his brothers roamed their flocks over a large area as spacious as an English county. One eventful day Joseph was sent by his doting father to find them; and as he was approaching Dothan some of the brethren, seeing him coming, and being envious of him, conspired together to kill him, and thus to belie the two dreams he had recently told them. Simeon, it seems, was the ringleader of the conspiracy, and roughly seized, stripped and bound Joseph; but Reuben successfully prevented bloodshed by suggesting the lowering of him into a pit instead. This counsel being generally acceptable, Reuben found a suitable one, happily waterless for the time being, and the helplessly-bound Joseph was apparently left to die of starvation therein. Naturally the youth of seventeen years, deep down among the serpents and scorpions, cried out for mercy and help, but the brethren, callously unheeding, left him to his fate, Simeon going to Shechem for ointment for the flocks, and the tender-hearted Reuben to the neighbouring town of Dothan where the stores were kept. Others went off to tend their flocks, and some of them settled themselves down for a meal. Among the latter was Judah, the ancestor of the Judeans or Jews, whose besetting sin was covetousness and who, seeing on the distant horizon a caravan of Ishmaelites, characteristically conceived the idea of making money out of his brother. But these descendants of Ishmael were a long way off, and meanwhile, unknown to any of the brethren, Joseph had been rescued by "seven trading men of Media" who, having gone to the pit hoping to find water there, probably heard and also providentially found Joseph instead.

Ere long, on their resumed journey, these seven Midianites, and Joseph whom they were stealing away, came across Judah, and later, some other brethren, among whom Judah was the salesman; and after a great deal of parleying the Midianites handed over to Judah twenty pieces of silver that they might, in peace, bear away the comely youth "they desired in their hearts." Presently as they were proceeding on their journey "fear of the consequences" seized them, for they couldn't help thinking that such a good-looking and well-favoured youth must have been *stolen*, and that a powerful search party would pursue them and show them no mercy. Then, happily for their peace of mind, they met in due course the company of Ishmaelites which the sons of Jacob had seen far away on the horizon, and they agreed to offer Joseph to them for the same money they had paid to Judah. Whereupon the Midianites went on their way to Gilead, and the Ishmaelites, coming from Gilead, took Joseph to Egypt.

Now, Reuben knew nothing of this, and so when he returned from the stores with the good intention of succouring and rescuing Joseph, and found him not, he was inconsolable until he subsequently learnt what had taken place from his brethren who, forthwith, compelled him to enter into a solemn family compact, on penalty of death, to keep the secret of Joseph's treatment entirely to themselves. Later records tell that on the advice of Issachar they steeped Joseph's coat in blood, and trampled it in the dust, so that Naphtali, their spokesman, might deceive his father therewith.

The shock to the old Patriarch when he saw it was so great and prolonged that his sons repented of what they had done and wept bitterly. Issachar, in particular, was so overcome that he burned in his heart to tell the truth to his father but, as he is said to have declared in his last "Testament," "I feared my brethren."

JOSEPH IN EGYPT.

As for Joseph, the last verse of Gen. xxxvii tells us that "Medanites" (R.V. margin) sold him into Egypt unto Potiphar. In the Book of Jasher, ch. xliv, they are called "Medanites," and it appears that there were four of these descendants of Medan, the son of Abraham. As they were journeying away from Egypt they met the Ishmaelites who, being anxious to get rid of Joseph (for mysterious experiences had been theirs since he had come into their possession), gladly parted with him for twenty shekels. Now, these four merchantmen happened to know that Potiphar, the King's official, was seeking a good servant; and so, retracing their steps, they took Joseph with them, with the result that Potiphar, at the prompting of his wife, seeing the youth with beautiful eyes and of a comely appearance, was glad to pay the somewhat extortionate price demanded, but not until the Medanites and the Ishmaelites together had been legally examined by the "Captain of the Guard" was the transaction completed.

His servitude under Potiphar, who afterward is called "Joseph's Master," might have been uneventful had it not been for the infatuation of his wife.

When about to die, Joseph, in his "Testament" makes mention of his "struggles against a shameless woman," and tells how the God of Israel, his father, delivered him in his ten temptations "from the burning flame" during his servitude in Potiphar's household, and how that he prayed unto the Lord and "wept for the Egyptian woman of Memphis." The Book of Jasher gives interesting details of the culminating scene with her. Falsely accused, he was punished with severe stripes

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but later, when the priest-judges had seen for themselves that Joseph's garment was torn in front and therefore that his face must have been opposite to Potiphera's in the struggle, they decreed that she must have had hold of the garment when Joseph wrested himself away and fled. Thus he was in part vindicated; but on account of the report which through him had gone forth against her, he had to endure the prison-house instead of the judgment of death.

This prison was a special one for the King's prisoners, apparently attached to the quarters of Joseph's Master, the Captain of the Royal Guard; hence we read that Potiphera even persecuted him there. Later, however, having gained the favour of the keeper of the prison, he was made some kind of assistant warder and implicitly trusted until, in a wonderful providence, he was raised to become the saviour of Egypt and his family. Being Divinely led, he stored the surplus corn during the seven years of plenty that there might be enough and to spare during the ensuing years of dearth.

JOSEPH'S BRETHREN IN EGYPT.

It was during the latter period that the brothers of Joseph, not knowing that he was very much alive, came to Egypt to buy corn, and Joseph recognized them but they didn't recognise him. Taking advantage of their position he wormed out, by rough questioning, their family history, telling them he would keep one of them *bound* while they went back to fetch Benjamin their youngest brother. Naturally, Simeon was the "spy" chosen by Joseph who gave him and all of them an object lesson they would never forget, as he stripped him, all but a loin cloth, binding tightly his arms and legs just as Simeon had served him some teens of years before. Meanwhile Simeon's conscience told him he was getting measure for measure but his eyes didn't tell him that it was Joseph who was giving it. Well, we now know from ancient literature (though it is not explained in the Bible) *why* Joseph so dealt with Simeon. But what was the reason why Simeon so dealt with Joseph? We know that too.

In his "Confession of Repentance" Simeon informs us that it was through jealousy and envy that he "devised an evil thing," probably the suggestion to his brethren that he should be summarily killed, a fate which Reuben, his tender-hearted eldest brother happily had prevented.

Is it any wonder that immediately on the return, without Simeon, from Egypt, he, the same eldest brother, was willing to make himself and his heirs sureties for the safe return of the youngest, if only the father would part with him on their next visit to Egypt? But Jacob was *adamant* until starvation subsequently stared him in the face, and the eloquent pleading and vicarious offer of Judah, as he took on the attitude and even speech of Reuben, touched the old Patriarch's heart.

How much more natural is this explanation than the "duplicate narrative" hypothesis that "E" substituted "Reuben" instead of "Judah" as originally given by "J." And the same claim may be made against the *quibblings* over other parts of the Bible story of Joseph where for the sake of vividness the narrative has been much condensed.

That the use of such a word is justifiable the following instances saliently show. We read in Gen. xlii that when the brethren had returned from their first visit to Egypt, the Patriarch reproached them for having mentioned their youngest brother left at home; but because it is not recorded that they, there and then, pleaded in self-defence the questioning of Joseph which brought it out, as appears in chap. xliii, the accounts are deemed by the critics to be "divergent"; and yet how true to human nature was the fuller answer wrung out of Judah, their spokesman, by a more *biting* reproach, many months later, when the Egyptian corn had all been consumed.

Quite naturally too can, what is considered a discrepancy in the same chapters, be given a reasonable explanation; for when the nine brethren had returned to Egypt, taking Benjamin with them, and had been right royally treated, and the purchase money, which had been put into their sacks, had been found, at least by one of them, in the lodging place by the way but by the others only when they got home, they didn't consider it necessary to be meticulously exact to Joseph's steward, but said, generally, that the sacks were opened at the lodging place, as if the whole discovery of the money had been made at the same time.

"Is there anything unreasonable or untrue to nature in that?" asks Mr. Finn, and "would it be thought worth noticing in an ordinary narrative?" But to proceed. When Joseph, in a pathetic scene, had disclosed his identity, he sent a promise to his father that he would find him a home in Goshen (Gen. xlv, 10), and the promise is presupposed in Gen. xlvi, 28.

To the ordinary reader there is *consistency*. But as the critics arbitrarily ascribe all mention of Goshen to the imaginary "J," and as the promise of a Goshen home in Gen. xlv, 10, actually occurs in an imaginary "E" passage, THEREFORE the promise "Thou shalt dwell in the land of Goshen" must be cut out, they say; and "E" is thus made to suggest by his silence that Jacob dwells with Joseph elsewhere, whereas "J" declares that place to be Goshen. Bible dissectors then triumphantly claim that "E" and "J" are thus divergent!

Surely "the method which creates discrepancies otherwise non-existent is very likely to be a mistaken method."

CONCLUDING OBSERVATION.

In conclusion, the reader is referred to chap. vi of "The Unity of the Pentateuch" for a more detailed rejoinder to Dr. Driver's list of supposed discrepancies between "J" and "E" in the story of Joseph and his brethren, though they have all been casually referred to and even resolved in the composition before us, which, dealing as it does with about a quarter of the Book of Genesis, shows that its much-traduced Redactor has transmitted the inspired, Mosaic intelligence in an intelligent way, and that the Story of Joseph can reasonably be amplified and understood without the drastic and dastardly expedient of maltreating it as if it were nothing more than "cooked" mincemeat unfit for human consumption until the hypercritical chefs have scrutinized, dissected and sterilized it.

[Contributed by the Author of
"SUNDAY KEYWORDS FOR CHURCHMEN."]

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SOME OPINIONS ABOUT THE BIBLE.

The Bible is a record of the best experiences of the best men that ever lived through five thousand years. It is encyclopædical. It is an account of that which took place in the lives of men from the beginning of the world down. It is the product of family life and commonwealth life among the Hebrews. It is the history of the life of nations. It is a narrative of the results of the discipline of men in a thousand ways. It was inspired, not in a moment of frenzy, but during a period that ran through the whole course of the lives of men who reaped the richest fruits that belonged to their age, and made a record of them. The Bible is a Book that contains not merely that which was inspired in the holy fury of an hour or a day, but the history of the inspiration of the human race, and of the development of the highest thoughts, the noblest morals, and the purest religion. These things have been recorded for the use of generations and for our use.

Its very genius is to teach that which shall take hold upon the heart of man, diffuse among men the best instruction, and best knowledge, the best wisdom, and incite men to seek higher and better things in their lower relations, in their intermediate conditions, and in their whole destiny.

* * *

Dr. A. McCaig says :—

The theory that attributes inspiration to the spiritual teaching alone, but denies it to the historical, must fail to satisfy anyone who has any adequate conception of the immense importance of the historical element in the Word of God.

* * *

Talleyrand said :—

The Bible is not, as many suppose, a single book. It is a collection, rather, of sacred literature—books produced at different periods, written for different peoples, and with varying purposes. A better name for it would be the Divine Library. The literature of England, from Chaucer to Tennyson, covers five or six centuries. The literature we call the Bible stretches over a period of at least twelve hundred years, reckoning, that is, from Moses to St. John. Hence it is like a vast cathedral, not a something run up offhand and at once, but the growth of centuries. The successive buildings is shown by the change of architectural style. The parts, one and all, are nevertheless so knit together as to form one holy temple of God.

* * *

Grimke :—

The Bible is the only Book which God has ever sent into this world. All other books are frail and transient as time, since they are only the registers of time ; but the Bible is durable as eternity, for its pages contain the records of eternity. All other books are weak and imperfect, like their authors—men ; but the Bible is a transcript of infinite power and perfection. Every other volume is limited in its usefulness and influence, but the Bible came forth conquering and to conquer. The Bible only, of all the myriads of books the world has seen, is equally important and interesting to mankind. Its tidings, whether of peace or war, are the same to the poor, the ignorant and the weak, as to the rich, the wise and the powerful. The Bible, indeed, is the only universal classic of all mankind, of every age and country, of time and eternity.

* * *

CONCERNING THE OLD TESTAMENT.

The Rev. Canon Ottley says :—

The Old Testament is . . . a continuous historical movement of which the originating cause was the grace of God, and the aim the salvation of the human race . . . . The two prominent ideas are redemption and revelation.

* * *

Andrew Lang declares :—

Behind it all is the mystery of race and *selection*. It is an eminent fact in the history and government of the world . . . . that Israel is " the chosen people."

* * *

The Rev. G. Gilfillan says :—

This Book is the mirror of the Divinity, the rightful Regent of the world. Other books are planets shining with reflected lustre ; this Book, like the sun, shines with ancient and unborrowed ray. Other books have, to their loftiest altitude, sprung from earth ; this Book looks down from Heaven high. Other books appeal to understanding or fancy ; this Book to conscience and faith. Other books solicit our attention ; this demands it—it speaks with authority, and not as the scribes. Other books guide gracefully along the earth, or onward to the mountain summits of the ideal ; this, and this alone, conducts up the heights which lead to Heaven. Other books, after shining their season, may perish in flames fiercer than those which consumed the Alexandrian library ; this, in essence, must remain pure as gold, and unconsumable as asbestos, amidst the flames of general conflagration. Other books may be forgotten in the universe where suns go down and disappear like bubbles in the stream ; this Book, transferred to a higher clime, shall shine as the brightness of that eternal firmament, and as those higher stars, which are for ever and ever.

* * *

THE QUALITY OF THE BIBLE.

A. M. Fairbairn, D.D., writes :—

If you want to prove the truth, the wisdom, the sober and honest history of the Bible, and the purity of its religion, place it among the sacred books of the East. " In these books there are many grains of gold, but they are hid in mountains of the most extraordinary rubbish ; and the extraordinary thing is that it is the rubbish that calls forth the enthusiasm and admiration of the peoples that own them. The sobriety of the Bible, the purity of its spirit, and elevation and devotion of its tone, make it occupy an entirely unique place. Placed among the Sacred Books of the East, the contrast would make its truth only the more stand out." While, however, it is here impossible to follow the comparative method, yet let me ask for the Book itself your earnest, impartial, careful consideration. To that, indeed, it has an indefeasible right. Simply as a piece of literature it is the most marvellous thing in the world.

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You call it a Book, but it stands there a literature, the creation of from twelve to fifteen hundred years, in fragments, some small, others larger, each fragment reflecting its own age, the earliest being most dissimilar and strange to the latest; yet with all its distance, and all its variety, this Book stands so near to us that it is to our spirits of all books the dearest in the world. It contains, from the literary point of view, the most remarkable code of ancient times. It contains the supreme devotional literature of the world—the literature that men in their highest moments of religious transport or of pious meditation have used to express thoughts too deep for tears. It contains poetry that, simply as poetry, stands foremost in its own order, full of a great sense of mystery, full of an awful sense of suffering, pierced and transformed by a glorious sense of God. It possesses, more than all, a conception of God, and an idea of man, without a parallel in the literature and religions of the ancient world. That Book is the noblest heirloom of humanity. To every man it belongs as an inalienable birthright. To its best truths, to its inmost heart, to its meaning, for this and all times, you have all an indefeasible right. The worst of frauds were the acts of the man who would cheat you out of it. The man who can use it only as the bone of a father wherewith to smite a son but shows himself of the order of men who rush in where angels fear to tread.

* * *

Scott says:—

The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct, and illustrate the work of God, and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his *own ignorance and of their inestimable value.*

* * *

Sir A. Quiller-Couch ("Q."):—

The Bible is the most majestic book in our literature, and the most spiritually-living thing we inherit.

* * *

Rt. Hon. Stanley Baldwin:—

It is not mere "literature," whatever that phrase may mean: it is not only the greatest literature in the world, but above and beyond all that, it has always been, and is, in the nature of a high explosive in the world.

* * *

Lord Macaulay:—

That stupendous work, the English Bible, a Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.

* * *

Lord Bacon:—

Thy creatures have been my works, but Thy Scriptures much more: I have sought Thee in the courts, fields, and groves, but I have found Thee in Thy temples.

WONDERS OF THE BIBLE.

If you ever tried it, you must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings; and of the memorabilia which you have marked in your first reading, on reverting to them, you find many of those were not so striking, or weighty or original as you thought. But the Word of God is solid: it will stand a thousand readings; and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.

* * *

Henry Ward Beecher says:—

It is a living book, shedding out rays of light and heat in all the world. It is clothed to this hour with the associations of myriads of hearts who discover in it the secret of their own lives. It is the seed bed of all that is fine, all that is sweet, all that is strong, all that is aspiring and ennobling in the highest human character and conduct. Every morning the sun rolls over fields, forests, flowers and fruits, which itself has created. The Bible moves among men, netted all over with the sweetest and tenderest emotions of the human soul, which itself has created as the revelation and the voice of God. He who knows only the type and the print of the books knows only a painted sun. What the Bible is can be remotely appreciated only by those who can perceive what are its fruits. Like a cloud in summer, every drop brings forth a flower. It is the only book that develops God in human conditions; that cheers the end of life, opening the doors of immortality; the only book that from beginning to end is in sympathy with the poor, the weak, the struggling, the sorrowful, the sinful. This is the flaming book which men fear will be destroyed; but sooner will you pluck the stars out of Heaven than one star out of this Divine book. All theories of the nature of the sun may be assailed, but the sun shines on and does not care for them. All theories respecting the history and the structure of the Bible may be mooted and disputed, but there it is, a book whose fruits rise higher, smell sweeter, taste more flavoursome, inspire more hearts than any or all others that have ever been produced upon the plane of human life.

* * *

Professor Huxley wrote:—

I have been seriously perplexed to know how the religious feeling which is the essential base of conduct can be kept up without the use of the Bible. The Pagan moralists lack life and colour, and even the noble stoic, Marcus Aurelius, is too high and refined for an ordinary child. For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limits of the oldest nations in the world.

By the study of what other book could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary inter-space in the interval between two eternities, and earns the blessing or the curse of all time according to its efforts

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to do good and hate evil, even as they also are earning the payment for their work?

* * *

PRINCIPAL CANDLISH says :—

I put it as a problem—which only the Omniscient can solve—how a revelation which is to range over centuries of comparative ignorance on matters of secular and mundane science—and is necessarily, according to its plan, to mix up these matters with its higher themes—is to be so constructed and so recorded that it shall not anticipate human discoveries, and yet shall be in entire harmony with them as in course of time they emerge. I maintain that this problem is found actually solved, in point of fact, in the Bible.

* * *

FENELON had this estimate of the Bible's value :—

The Scriptures, for naïveté, wealth of expression and grandeur, excel the writings of the Romans and Greeks. Homer never attained the perfect phraseology of the Songs of Moses, particularly the last one, which the children of Israel must have learned by heart. The odes in Greek and Latin cannot find a place beside the beauty of the Psalms, for example the one commencing thus : "The God of gods, the Lord has spoken, and He has named the Earth" surpasses all human imagination. Neither Homer nor any other poet has ever equalled Isaiah as he paints the majesty of God, to whose eyes "The kingdoms are as a grain of sand, the world only a tent where one dresses to-day and is carried off to-morrow." At times the prophet possesses all the sweetness and tenderness of an eclogue in the pleasing pictures he draws of Peace, at others he exalts himself till everything is beneath him. What is there in mundane antiquity to compare with the tender compassion of Jeremiah weeping over the sins of his people ; or to Nahum who, in the distance, beholds, in spirit, the fall of beautiful Nineveh under the power of an overwhelming army? One can almost see this army, can almost hear the noises of the weapons and chariots ; all is depicted in a lively manner which at once pleases the imagination. He leaves Homer far behind him. Further, read of Daniel revealing to Belshazzar the vengeance of God which is ready to be hurled at him, and search the rare originals of antiquity for something to which all these can be compared. Finally, everything in the Scriptures is compact, everything retains the character it ought to have, the narratives, the codes of laws, the descriptions, the important passages, the mysteries, and the moral laws. In fine, there is as much difference between the impious poet and the prophet as there is between warm enthusiasm and its counterfeit. The prophet really inspired lucidly expresses some Divine truth ; the poets attempting to raise themselves higher than they are only disclose their poor human frailty.

* * *

T. WATSON :—

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 in which he weighs his actions.

W. J. FOX :—

The moral pictures of the Scriptures are everlasting, be they historical truth or be they fancy work ; let them be the narratives of the literal chronicler, or let them be parables, still there they are, and such characters as those of Joseph, of Moses, of Caleb, of Ruth, of the Good Samaritan, of the zealous and energetic Apostle Paul, will remain through all time, unchanging in their worth and in their power as moral influences. They are paintings whose colour no time can obliterate, no accident impair. These, and together with these, the maxims and precepts founded on a deep observance of the heart of man—the readings, clear and distinct, of that law which was written, not upon tables of stone, but on the fleshly tables of the heart—dictates of truth, and thoughts which cannot pass away. And pre-eminent above them all, the character of Him, the Son of God, the crucified One for man's salvation, so full of gentleness and tenderness, so rich in compassion, so prompt to forgiveness, and so submissive in agony ; so confiding in God, in humanity, and in futurity—that remains, the soul of all, Christianity incarnate, unchanging.

* * *

THE VALUE OF THE BIBLE.

THE REV. S. BROOKE writes :—

The essential value of the Bible, as the Book of books, is its union of the universal and the particular. Its grand subjects are—the history of God's education of the race of man, and the history of the heart of man in its relations to God. As such it speaks of feelings common to all men, and of principles which are true for all men. This is its universal interest. But it has also a particular interest. It was written by men, but these men were Hebrews. The mode, then, in which these universal truths were given was Hebrew ; they were clothed with images taken from Hebrew scenery and Hebrew life, they were connected with Hebrew history, they were interwoven with lives of particular Hebrew men. The Bible, then, is not only Divine, but human, and not only human and Divine, but Hebrew.

* * *

DR. R. W. HAMILTON says :—

The Bible confers self-respect on man. He is in constant communication with the truth of God. Nothing stands between him and it. His mind is filled with its noble images, its mighty conceptions, its triumphant hymns, its tender strains. He catches its inspiration. He imbibes its largeness. It is the Book which makes the man brave and free. The inlaying and infusion of it in his soul turn him to another man. Its saving blessings apart from its general power are mighty. It reflects itself in the noblest efforts of human genius. Poetry, eloquence, music, literature, art, borrow unconsciously, if not directly, from its wealth. The Bible is the nation's sun, reflected when not seen. It is the same to the individual. He sits at the feet of no priest. He stipulates not for pardon with his fellow-worm. His soul, bowed before the Deity, is seen in the attitude of seraphs ; but it does not stoop to man. It is erect in its own rights and prerogatives. What would our national character be were the Bible taken

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from us, were it a sealed book, could we only peruse it at the will of a confessor? How changed would be our manners and our feelings! The interdict would paralyse all that is noble and erect!

* * *

SOME OUTSTANDING THOUGHTS OF THE BIBLE.

COLERIDGE:—

Our version of the Bible is to be loved and prized for this, as for a thousand other things, that it has preserved a purity of meaning to many terms of natural objects. Without this holdfast, our vitiated imaginations would refine away language to mere abstractions.

* * *

DR. ROBERTSON SMITH:—

We have no need to go outside of the Bible to know anything of God and His saving will towards us. The whole growth of the true religion, up to its perfect fullness, is set before us in the record of God's dealings with Israel, culminating in the manifestation of Jesus Christ.

CARLYLE:— * * *

In the poorest cottage is one Book wherein for several thousands of years the spirit of man has found light and nourishment, and an interpreting response to whatever is deepest in him, wherein still to this day, for the eye that will look well, the mystery of existence reflects itself, if not resolved, yet revealed and prophetically emblemed, if not to the satisfying of the outward sense, yet to the opening of the inward sense, which is the far grander result.

ADDISON:— * * *

What can be nobler than the idea it gives us of the Supreme Being?

* * *

SPURGEON:—

Nobody ever outgrows Scripture; the Book widens and deepens with our years.

HERVEY:— * * *

Every leaf is a spacious plain; every line a flowing brook; every period a lofty mountain.

* * *

ROBERT MCCHEYNE:—

One gem from that ocean is worth all the pebbles from earthly streams.

* * *

JAMES D. DANA:—

The grand old Book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.

* * *

RICHARD CECIL:—

The Old and the New Testaments contain but one scheme of religion. Neither part of this scheme can be understood without the other.

THE REV. HUGH STOWELL:—

Here there is milk for babes, whilst there is manna for Angels; truth level with the mind of a peasant, truth soaring beyond the reach of a Seraph.

* * *

SIR WALTER SCOTT:—

The most learned, acute and diligent student cannot, in the longest life, obtain an entire knowledge of this one Volume. * * *

LOCKE:—

It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter: it is all pure, all sincere, nothing too much, nothing wanting.

MILTON:— * * *

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.

* * *

JOSEPH COOK:—

Do you know a Book that you are willing to put under your head for a pillow when you lie dying? Very well: that is the Book you want to study while you are living. There is but one such Book in the world.

* * *

JAMES HAMILTON:—

The Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.

* * *

HERSCHEL:—

All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings.

DR. WATTS:— * * *

In Job and the Psalms we shall find more sublime ideas, more elevated language, than in any of the heathen versifiers of Greece or Rome.

* * *

DEAN STANLEY:—

High above all earthly lower happiness the blessedness of the eight Beatitudes towers into the heaven itself. They are white with the snows of eternity; they give a space, a meaning, a dignity to all the rest of the earth over which they brood.

* * *

BISHOP THOMSON:—

As the profoundest philosophy of ancient Greece and Rome lighted her taper at Israel's altar, so the sweetest strains of the pagan muse were swept from harps attuned on Zion's hill.

* * *

A. E. KITTREDGE:—

Christianity claims that the supernatural is as reasonable as the natural, that man himself is supernatural as truly as he is natural, and that the Bible is so clearly the Word of God

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by proofs that are unanswerable, that it is unreasonable to disbelieve its Divine truths.

* * *

Daniel Webster :—

The Bible is a Book of faith, and a Book of doctrine, and a Book of morals, and a Book of religion, of special revelation from God ; but it is also a Book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.

* * *

Scott :—

Within that awful Volume lies
The mystery of mysteries !
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way ;
And better had they ne'er been born,
Who read to doubt, or read to scorn.

* * *

The Rev. W. Boyd Carpenter, D.D., Bishop of Ripon :—

The teachings of the Bible have entered into the warp and woof of the national life of the greatest of peoples. Men and women on both sides of the Atlantic are unconsciously under the influence of its moral and spiritual suggestions. Portions of it have a charm of inexpressible influence, which sways the art as well as the morals of human life. Its words have been hid in the best hearts of humanity, and have moulded the noblest examples of life and the highest types of human character. * * *

SOME PERSONAL TESTIMONIES TO THE BIBLE.

Sir William Jones :—

I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may be written.

* * *

Rousseau :—

I must confess to you that the majesty of the Scriptures astonishes me ; the holiness of the Evangelist speaks to my heart, and has such strong and striking characters of truth, and is, moreover, so perfectly inimitable, that, if it had been the invention of men, the inventions would be greater than the greatest heroes.

* * *

THE REAL INSPIRATION OF THE BIBLE.

Henry Ward Beecher says :—

There never was, and I suppose there never will be, a Book so directly inspired of God from beginning to end. There is no single precept in it that is wrong. Everywhere it is against animalism ; everywhere it is against vengeance, against cruelty, against selfishness, against using your powers of intelligence to oppress the weak and ignorant ; everywhere for righteousness, righteousness the largest and the noblest. What care I whether Moses wrote Genesis or not ! What do I care whether the history of the old books in the Testament were thus and so ! I live in the atmosphere of the Bible—and see what it is to human nature, what its conception of manhood is, what the ideal man is in the Bible, and how it is a voice coming down, bearing witness for thousands of years all in one way, all attuned to that Divine current of love, all that it teaches of God. It is the poor man's Book, it is the sorrowful man's Book, it is the Book of the man that is weak, a Book for the man that is ignorant, and it has in it everywhere the sign and testimony of the God that inspired it ; as to the kind of way in which He inspired it, I don't care a pin. When I smell a rose I am not anxious to have a chemist by me to tell me exactly what it is that makes it smell like a rose ; it would be superfluous, for the rose is good enough in itself ; I smell it and I love it. Yet there are men who make the strength of the Bible to lie in its outside, in its arithmetic, in its dates, in its various statements on behalf of particular men in particular ages which modern philosophy or science confutes, forgetting all the while the grandeur of the interior, the whole force and power of the Book as a medicine for the wants of man, as a guide to men, thoroughly furnishing the man of God to every good word and work.

* * *

Andrew Jackson (President, U.S.) declared :—

That Book, sir, is the rock on which our Republic rests.

Ewald :— * * *

In this Book is all the wisdom of the world.

* * *

Matthew Arnold :—

God was to Israel neither an assumption nor a metaphysical idea. He was the power not ourselves that makes for righteousness. Why should we study the Bible ? Why will not other books do as well ? Why ? Because this power is revealed in Israel and the Bible, and not by other teachers and books ! That is, there is infinitely more of this there. He is plainer and easier to come at, and incomparably more impressive. * * *

EXPERIMENTAL EVIDENCE TO THE BIBLE.

Dr. J. Cumming says :—

My next proof consists of experimental evidence. In order to appreciate it, I would bid the objector come with me to some sequestered glen amid the hills and valleys of Scotland. I will take him to the patriarchal occupant of a lonely cabin, where you may behold the grey-headed man, amid intermingling smiles and tears, bending morning, noon and night, over one Book—" the big ha' Bible." Let us ask him, " How do you know that that Book called the Bible is the Book of God ? You never read the writings of a Paley, the analogy of a Butler ; you never studied the credibility of Lardner, nor the eloquent demonstrations of a Chalmers : How came you to believe it ? " " Come to believe it ? " would the peasant say : " I have felt it in my heart and conscience to be the Book of God ! It has taught me the truths I never knew before ; it has given me a peace the world could never give ;

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it has calmed my beating heart ; it has staunched my bleeding wounds ; it has kindled within me the love of God and hopes of glory. Not the Book of God ! I am convinced of it as that I am here a living, breathing man."

HEINE :— * * *

What a Book ! Vast and wide as the world, rocked in the abysses of creation, and towering up beyond the blue secrets of heaven ; sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity all are in this Book.

* * *

THE GRANDEST OF BOOKS.

F. W. ROBERTSON says :—

States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they prepare to give solemn evidence affecting life, death or property ; the sick man is almost afraid to die unless the Book be within reach of his hands ; the battleship goes into action with one on board whose office it is to expound it ; its prayers, its psalms, are the language which we use when we speak to God ; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed language and settled the idioms of speech. It has made the most illiterate peasant more familiar with the history, customs and geography of ancient Palestine than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, the lake of Gennesareth, or among the hills of Carmel. People who know little about London know by heart the places in Jerusalem where those blessed feet trod which were nailed to the Cross. Men who know nothing of the architecture of a Christian cathedral can tell you all about the pattern of the Holy Temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half-an-hour breathless —a thousand men as one, listening to his single word. But this Word of God has held a thousand nations for thrice a thousand years spellbound ; held them by an abiding power, even the universality of its truth ; and we feel it to be no more a collection of books, but the Book.

* * *

BISHOP PEARSON :—

It was God Who spake by the mouth of His holy prophets. The mouth, the instrument, the articulation was theirs, but the words were God's.

* * *

PRE-EMINENCE OF THE BIBLE.

DR. BEARD :—

You find the Bible the patriot's charter-book, the child's delight, the old man's comfort, and the young man's guide. In its pages the sick and weary find the solace which they need, and the tempted meet with timely succour. Its words whisper hope and peace to the dying, and minister daily food to the healthy and vigorous household. With the pious music of its sublime or plaintive songs, echo to the roofs of ten thousand times ten thousand Christian temples ; and the child's prayer, night and morn, is lisped forth in the simple and comprehensive words which were dictated by Him Who is its central light.

* * *

PRESIDENT ROOSEVELT declares :—

Almost every man who has by his life work added to the sum of human achievement of which the race is proud, has based that lifework largely upon the teachings of the Bible. You may look through the Bible, from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. We plead for a closer, and wider, and deeper study of the Bible, so that our people may be in fact as well as theory, " doers of the Word, and not hearers only."

* * *

READING THE BIBLE.

THE BIBLE SOCIETY RECORD tells us that :—

M. de Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered and on his bended knees. Lady Frances Hobart read the Psalms over twelve times a year, the New Testament thrice, and the other parts of the Old Testament once. Susannah, Countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually. Dr. Gouge used to read fifteen chapters every day—five in the morning, five after dinner, and five before going to bed. Mr. Jeremiah Whittaker usually read all the Epistles in the Greek Testament twice every fortnight. Joshua Barnes is said to have read a small pocket Bible, which he usually carried about him, a hundred and twenty times over. Mr. Robert Cotton read the whole Bible through twelve times a year. The Rev. Mr. Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner, being confined in a dark dungeon, had no light, except for a few moments when his food was brought to him. He used to take his Bible and read a chapter, saying he could find his mouth in the dark when he could not read. Henry Willis, farmer, aged eighty-one, devoted every hour that could be spared from his labour during the course of so long a life to the devout and serious perusal of the Holy Scriptures. He had read with the most minute attention all the books of the Old and New Testament eight times over, and had proceeded as far as the Book of Job in his ninth reading when his meditations were terminated by death.

* * *

AN INDIAN PROFESSOR, SADHU SUNDAR SINGH, bears testimony :

The Bible is the Book of books, because it is the Book of God. It is my Guide and Light, and food for my soul. Experience has shown and proved the fact that there is no other book in the world beside this which can meet the spiritual needs of men. In reading it, I have found untold and eternal wealth of riches, of which I never thought nor dreamt before ; and now in passing on its message to others and sharing it with them, its blessing to me and to them continually increases.

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JOHN QUINEY ADAMS :—

I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.

* * *

DANIEL WEBSTER :—

From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.

RUSKIN :— * * *

All that I have taught of art, whatever I have written, whatever greatness there has been in any thought of mine, is simply due to the fact that when I was a child my mother daily read with me a part of the Bible, and made me learn a part of it by heart.

* * *

SIR EDWIN ARNOLD :—

In response to the query, "What do I owe to the Bible?" my short reply would be, "Everything." My longer reply, to be sufficiently serious and comprehensive, would run to reams of paper. But if I am addressed as a man of letters, I will simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named.

* * *

F. T. BULLEN :—

If there be anything praiseworthy in what I have written, it comes direct from the Bible. Really and truly the Bible has been my only instructor. If any words of mine can make my fellow men and women go to their Bibles steadily and lovingly, to get their Divine teaching at first hand, I shall feel that whether I ever do anything more or not, I shall have justified the object for which the Bible taught me to write.

* * *

MARTIN LUTHER :—

For several years I read the whole Bible twice in every twelve months. It is a great and powerful tree, each word of which is a mighty branch; each of these branches I have shaken.

* * *

CANON FAUSETT :—

Various readings in manuscripts do not invalidate verbal inspiration. A remarkable Providence has watched over Scripture.

* * *

THE CRITICS AND THE BIBLE.

TAYLOR LEWIS says :—

The Bible itself must be brought out as the best defence against infidelity; the Bible itself—not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development can ever account.

* * *

THE REV. GEORGE GILFILLAN writes :—

It has been subjected, along with many other books, to the fire of the keenest investigation—a fire which has contemptuously burned up the cosmogony of the Shaster, the absurd fables of the Koran, nay, the husbandry of the Georgics, the historical truth of Livy, the artistic merit of many a popular poem, the authority of many a book of philosophy and science. And yet there this artless book lies, unhurt, untouched, with not one page singed; and not even the smell of fire has passed upon it. * * *

DR. EDWARD PAYSAN says :—

Destroy this volume, as the enemies of human happiness have vainly endeavoured to do, and you render us profoundly ignorant of our Creator, of the formation of the world which we inhabit, of the origin and progenitors of our race, of our present-day and future destination, and consign us through life to the dominion of fancy, doubt and conjecture. Destroy this volume, and you deprive us of religion, with all the animating consolations, hopes and prospects which it affords, and leaves us nothing but the choosing (miserable alternative) between the cheerless gloom of infidelity and the monstrous shadows of paganism. Destroy this volume, and you unpeople heaven, bar forever its doors against the wretched posterity of Adam, restore to the King of Terrors his fatal sting, bury hope in the same grave which receives our bodies, consign all who have died before us to eternal sleep or endless misery and allow us to expect nothing at death but a similar fate. In a word, destroy this volume and you take from us at once every thing which prevents existence becoming of all curses the greatest; you blot out the sun, dry up the ocean, and take away the atmosphere of the moral world, and degrade man to a situation from which he may look up with envy to that of the brutes that perish.

* * *

The British Weekly expresses the opinion that :—

All this pulling to pieces by the critics which we note in the books and reviews of our time does not give us the great Book we have. Take all the fragments of the innumerable editors and interpolators whom criticism has discovered, and they do not make the Old Testament any more than a collection, however complete, of the parts of the body, makes a living being. Some will recall the story of the creation of "Frankenstein," which haunted them in their boyhood—the getting together of the fragments, and the awful difficulty of animating them. The Old Testament lives, and is a unity. It lives, as criticism after criticism dies into silence. It is torn in pieces and scattered to the winds, but the parted leaves fly back and the Book is found again. In the full blaze of research, its empire over men's hearts and wills steadily increases. Not a fragment of it can be spared. Did a volume of selections from the Bible ever succeed? No; for men needed every

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word. Books that seem forgotten for the time emerge from their temporary obscurity, and are found to be pillars of fire by night. See how pessimism has led men to study Ecclesiastes; how the land laws have sent men to Leviticus. Nor do we know of a single statement in the Old Testament that has been clearly disproved. Whence comes this? What is the answer that will satisfy, except that the Spirit of God is there?

* * *

DEAN FARRAR declared:—

Every shallow and ignorant freethinker fancies that he can demolish the Bible. He might as well try to demolish the Himalayas. The greatest men have esteemed it the most.

Its eclipse would be the return of chaos, its extinction the epitaph of history.

Its light is like the body of heaven in its clearness, its vastness like the bosom of the sea, its variety like scenes of nature.

* * *

PETER ROSE says:—

Let us ever remember that the Divine origin of this Book has been maintained by all the men and women who have done great things for God, and left an undying influence for good on the world, throughout the ages. You do not find any destructive critics among the great evangelists of the Church, either in the past or the present; those whom God has used, and is using to-day, either in the home or foreign field, are loyal to the Bible as the inspired Word of God.

* * *

W. GRIFFITHS also says:—

It is full time to abandon hasty misgivings and cowardly alarms. The good old Book has sustained the shock of so many and fierce, yet harmless, assaults, that we may be assured it is not going to succumb to the worst its enemies can do.

* * *

THE RT. HON. W. E. GLADSTONE wrote:—

If the most greedily destructive among all the theories of the modern critics (rather seriously at variance with one another) were established as true, it would not avail to impair the great facts of the history of man with respect to the Jews, and to the nations of the world; nor to disguise the light which those facts throw upon the pages of the Sacred Volume; nor to abate the commanding force with which, bathed, so to speak, in the flood of that light, the Bible invites, attracts, and commands the adhesion of mankind.

* * *

DR. A. T. PIERSON:—

The apologetic literature that crystallizes about the Word of God is very large, but the literature that attacks it is still larger, and viewed from the broad foundation of common-sense and reason, the assaults on the Bible are as great a vindication of its Divine origin as the documents defending it.

Men do not worry themselves beating down a man of straw; it is the substantial value of the Word of God, it is its imperishable excellence, that makes it an object to assault it and undermine the confidence of people in it. But after all these centuries of strife, after all these millennia of opposition, the Bible has more adherents to-day in the world than it ever had.

* * *

DR. SEWELL testifies:—

Twelve years of uninterrupted leisure have enabled me to examine a portion of the Bible with a most minute and impartial criticism as a Greek scholar. I cannot describe *the awe, the wonder, the loving thankfulness, the entire unshaken trust* (italics his own) which the examination has impressed on my mind.

There was a time when the word "Bibliolatry" sounded to my ears as it has sounded to others; as if in worshipping the Bible we ran too great risk of idolatry. I now confess for myself that I do worship the Bible as the voice of the Holy Spirit; I do bow down and adore it as the perfect oracle of God.

* * *

THE PRESERVATION OF THE BIBLE.

BP. JEWELL writes:—

Cities fall, kingdoms come to nothing, empires fade away as smoke. Where is Numa, Minos, Lycurgus? where are their books? and what is become of their laws? But that this Book no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein, surely there is a very singular providence claiming our attention in a most remarkable manner.

* * *

A gentleman dining with a literary party, among whom were Lord Hales and Mr. Buchanan, put the question, "Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?" No one even hazarded a guess in answer to the enquiry. About two months after this meeting Lord Hales told Mr. Buchanan, "That question quite accorded with the turn of my mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." Pointing to a table covered with papers, he said, "There have I been busy for these two months, searching for chapters, half-chapters and sentences, of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from these writings, except seven or eleven verses (I forget which) which satisfies me that I could discover them also. Now, here was a way in which God concealed or hid the treasure of His Word, that Julian the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and, though they had, they never could have effected their destruction."

* * *

HENRY WARD BEECHER:—

The New Testament opens with "Peace on earth, good will to men"; and these were the last words that rang through

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the air before the vision faded :—" And the Spirit and the bride say, Come ; and let him that heareth say, Come ; and let him that is athirst Come ; and whosoever will, let him take of the water of life freely." And all between these two magnificent notes rolls the anthem of God's mercy, "*Whosoever will!*" That is the beginning and the ending. Let every Christian heart respond in those final and sublimest words of revelation, "Even so, come, Lord Jesus!"

EXTRACT FROM ANNUAL REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, 1930.

WE give thanks to the Giver of all good for the measure of success which, by His blessing, has attended the Bible Society's enterprise during the twelve months ending on March 31st, 1930. Each of these months has witnessed the winning of a fresh language for the service of God. Two of the twelve new versions are printed for Asiatic, two for Oceanic, and eight for African peoples. Our list of versions now reaches a total of 630. The number of copies of Scripture disseminated surpasses all previous records. For the first time in the Society's history the twelve-million mark has been reached and exceeded. Over a million complete Bibles, over a million and a quarter complete New Testaments, and 9,795,000 single integral portions of the Bible have been sent out. This represents an increase of 775,000 on the figure for 1928–29. The world's best Book is still the world's "best-seller." The Society's income from all sources is the largest it has ever received.

It is a striking fact that the Society is now selling more than double the number of copies in the languages of Britain than it sold ten years ago. This year over 1,800,000 copies of English and over 66,000 copies of Welsh versions were issued : with the addition of embossed copies for the blind, diglots, and a few in Gaelic and Irish, a total of over 1,872,000 was reached—an increase of about 130,000. Of the English versions, we are now sending abroad within about a hundred thousand of the number circulated at Home ; to be precise, 960,622 were sold at Home, and 840,029 were shipped abroad, chiefly to the Dominions oversea. This affords pleasing evidence of the extent to which our kinsmen treasure their heritage in the English Bible.

WEEK BY WEEK.

By A. R. H.

BRITISH-ISRAEL believers have the reputation for being great readers of the BIBLE. And they are great readers of the BIBLE because they are students, not only of the sacred Scriptures, but equally students of that Bible written upon the pages of secular history, supplemented by the record of prophecy fulfilled chronicled as "current events" in the columns of the daily PRESS.

The BIBLE is still the most widely-read Book in all the world. It still holds pride of place as the world's "best seller." The figures of its annual production vastly outrival that of any other piece of literature.

As a piece of literature it stands out pre-eminently, a classic of the classics, a model for every writer who aspires to quality of style.

Many read it for this purpose alone, regarding it purely as a source of literary inspiration, knowing that the dramatic art of story-telling, as exemplified in its pages, has never yet been equalled or surpassed.

Others read it for the moral instruction and lofty ethical idealism it invokes. Others again, for the satisfaction, as food for the spirit, which its words (so they find) alone can bring.

To the psychologist it is a gold-mine, for in its pages is found reflected the heart of man, and all the waywardness of common human nature revealed, both at its worst and best.

The BIBLE is, in this sense, "all things to all men"—A FAITHFUL MIRROR OF LIFE—and, as such, possessing a unique message to the individual, so that every man, searching through its pages, is sure to find profit and instruction. It opens up "a new and living way" of life for all mankind, and shows the path so clearly that even the wayfaring man, though a fool, need not err therein.

But the Bible is written on a national, prophetic and chronological outline. And if we are to understand it fully and exhaustively we must do more than read it casually and spasmodically, in isolated chapters and verses. We must read it as a whole, and master its fundamental, prophetic, chronological and historical outlines.

Moreover, since more than half the BIBLE deals exclusively with the ISRAEL PEOPLE, it is obvious that no man who remains ignorant concerning the identity of the people of the BIBLE is fully qualified to expound the BIBLE. Neither is the man who ignores the prophetic portions of the BIBLE—on the specious plea that they have no real significance for our time apart from their beautiful expression of the longings of human idealism—fully qualified to expound the Scriptures.

BRITISH-ISRAEL believers claim to have a full qualification for Biblical exposition, since they have unearthed and brought into light of day the prophetical, chronological and historical foundations upon which it is based.

Dr. Norwood, of the City Temple, paid (quite unconsciously) a striking tribute to the work of BRITISH-ISRAEL when he said : "We seem to need, almost desperately, a revival of

THE PROPHETIC SPIRIT.

The newspaper is the BIBLE of hundreds of thousands to-day, and in the newspapers can be read a more startling apocalypse than the revelation of St. John. The difficulty is that the average man sees no moral or spiritual significance in anything that happens. While living in the most romantic period of the world's history, his moral and spiritual conceptions seem almost atrophied."

Here we have a most remarkable thing! For the people who read the newspapers and not the BIBLE can never properly learn to appreciate their newspaper ; and the people who read their BIBLE only and not their newspapers can never fully learn to appreciate the BIBLE.

Moreover, those who only read history and never read the BIBLE will entirely miss the message that history is meant to give ; whilst those who read the BIBLE only and never search the pages of secular history will go through life with the

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greater part of the BIBLE remaining a BOOK of incomplete significance.

"Seek ye out of the BOOK of the LORD, and read; no one of these shall fail, none shall want her mate."* Thus the BIBLE calls upon its readers to search in the BOOK OF SECULAR HISTORY for the fulfilment of Biblical prophecy. In the light of this dual investigation, mysteries are solved and difficulties made plain. For secular history is the key to the prophetic Scriptures. And "Israel" is the key to secular history.

Thus, when a great historian recently declared that History was

THE OPEN BIBLE,

he made a declaration in perfect harmony with Isa. xxxiv, 16.

And Benedetto Croce's words: "ISRAEL is the parent of the only true history, the history which is also philosophy, which sees the past as alive in the present and pressing on towards a goal and consummation in the future," demonstrate the fact that the Israel outline of history, as revealed in the prophetic Scriptures, is the key to the proper understanding of world events.

Fortunately we stand at the threshold of a time of great awakening. In the past it has been true to say of our NATION that the vision of all had become "as the words of a BOOK that is sealed."†

So that if we went to a scholar and asked him to expound the prophetical portions of the BIBLE he would say: "I cannot, for it is sealed." And if we went to an ordinary man he would say: "I cannot, because I am not a scholar."

But with the proclamation of the BRITISH-ISRAEL evangel, "blindness" is rapidly passing away, as it is written: "*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.*"‡

Of the KINGDOM-gospel—or national message of the BIBLE—it is also written: "The good news of the KINGDOM, however, shall be proclaimed throughout the whole EMPIRE, as a witness to all nations; and then the end will come."§

THE SECRETARY-GENERAL'S NEWS AND NOTES.

As this is the last number of this journal before the opening of the Congress, we make another appeal for every effort on the part of our readers to help ensure complete success of the week's gatherings, and to fill the Hall for each meeting. We appeal also for earnest prayers for an outpouring of the Holy Spirit, and for the Divine control and inspiration of the speakers. Our "Call to the Nation" has appeared in each of the London great morning daily newspapers, and in several weekly journals—fifteen in all. As a result we have requests daily for further information, and for tickets and railway vouchers. All indications point to a greatly increased attendance of newly interested people; many are coming from long distances at considerable expense. It is not too much to say that thousands of the general public are looking for a lead from this Federation at this time in view of what has been said in our Manifesto, and now in our Call to the Nation. Our opportunity is great, so also is our responsibility, and we must rise to it; I do not mean we at Headquarters, or the Council only; I mean the entire body of members and supporters. Again therefore I plead and urge that *all* shall pull their *full weight*. Frankly, let slide the things that don't count, and concentrate on the *great aim*:—THE NATION FOR GOD.

Awake thou that sleepest, AWAKE, AWAKE; the time is short. Pray God arouse the dull senses, quicken the seared consciences, soften the stony hearts, open the blind eyes, and make alert all the faculties. Pray that all may be made willing in the day of His power; willing for service, for self-surrender, for self-sacrifice.

* * *

We trust that the present BIBLE number of THE NATIONAL MESSAGE will prove helpful to all our readers in these times of destructive criticism, showing, as it does, what great men have thought of the sacred Volume. Hundreds of extra copies have been printed in anticipation of a large demand. To the testimonies I have selected among many hundreds I wish to add two important passages of Scripture—the first from the Second Epistle to Timothy, chapter 3, verses 16 and 17:—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (A.V.)

The second from Revelation, chapter 22, verses 18 and 19:—"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that 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 out of the book of life, and out of the holy city, and from the things which are written in this book." (A.V.)

* * *

Our readers will notice in the advertisement columns of this issue that Ferrar Fenton's Bible in Modern English is now obtainable in a new binding. The translator claims that his version of the Scriptures is the only one ever made into Modern English absolutely direct from the original Hebrew and Greek of the sacred writings without any intermediate translation, whether ancient or modern, intervening. This work was approved by both Dr. Tait and Dr. Benson, former Archbishops of Canterbury, and by Professor John Stuart Blackie, of Edinburgh University, and many other distinguished scholars.

Ferrar Fenton's dedication (see advertisement) is beautifully worded in a way calculated to make a special appeal to B.-I. believers.

* * *

Apropos our Call to the Nation, a correspondent calls our attention to a speech by Mr. Lloyd George, at Stowmarket, on 20th ult., when he said:—"There has been nothing

* Isa. xxxiv, 16.

† Isa. xxix, 11. ‡ Isa. xxix, 18, etc.
§ Matt. xxiv, 14. Ferrar Fenton.

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comparable to the present position since the darkest hours of the Great War. Unemployment is growing not by battalions, but by divisions, week by week, and I cannot see the end of it. We are not passing through, but passing into a crisis. There has never been a situation which called for greater courage and capacity, for a more clear insight into the facts as they are, and for a greater resolution to face these facts."

* * *

Members and Associates are reminded that the adjourned Annual Meeting will be held at Headquarters on Thursday, October 9th, at 5.30 p.m.

The morning sessions for delegates will be held at 11 each day from October 7th to 11th, inclusive. Among the speakers are Mr. George R. Gair on Thursday, and Mr. Basil Stewart on Friday morning. Mr. Gair's subject will be "Peoples of Bronze and Iron Ages in Britain," illustrated by lantern slides.

* * *

There will be a meeting of Crusader Group Leaders and adult Branch Secretaries at Headquarters on Saturday, October 11th, at 6 p.m., to discuss the Crusader Movement and to make plans for the future. All Branch Secretaries and officials who are interested in this department of our work will be welcomed.

* * *

The Rev. E. A. Couldrey will preach at 11 and 7 on October 5th in the Orange Street Church, behind the National Gallery. The Rev. Maxwell Carnson preached there twice on Sunday last.

* * *

The Rev. Guy Waddington, M.A., and Mr. Wm. Whitton have just concluded a week's mission in Darlington. There were open-air meetings at which over 200 people stood for an hour and a half listening to the message. Evening meetings were well attended in the Friends' Meeting House. There were three afternoon meetings in private houses, one of which was in a Vicarage. Great good was done. From this mission two others have been arranged in Durham and Stockton for the week October 20th to 25th. Will readers in those districts please give what help they can, and communicate with Mr. Whitton, 34, Denham Road, Sheffield? A great work can be done and all help is wanted.

* * *

Mr. W. Bottomley, Hon. Secretary of our Bradford Branch, writes that the opening meeting of the new session was a very encouraging one, and that the speakers were the Rev. Guy Waddington, Mr. William Whitton and himself. The first public lecture of the session was given by the Right Rev. the Bishop of the Falkland Islands, and was a pronounced success. The Ven. the Archdeacon of Bradford presided over an excellent audience. The Bishop stressed the importance of careful and prayerful investigation of B.-I. teaching, which he declared is the only Bible message that carries conviction to-day. At least one Vicar present is prepared to follow the Bishop's advice.

* * *

Mr. J. J. Morey has lectured at Croydon, Sydenham, Southend, Blackheath and Totland Bay, and the newspapers have given lengthy reports of his meetings.

Mr. Basil Stewart is to give an address in the Church of St. Bartholomew-the-Great, Smithfield, E.C.1, on Sunday, October 5th, at 6.30, on the "Great Pyramid and Its Significance for the Present Day."

* * *

The Annual Sale of Work at Headquarters in aid of B.-I. funds, to be conducted by the Women's Auxiliary, will be held on December 3rd and 4th next.

* * *

The Rev. Maxwell Carnson has had a successful series of meetings in Paignton, Taunton, Teignmouth, Exeter, Bristol, Bath and Bradford-on-Avon, thirteen addresses, and a sermon in one of the Churches in Bath. The hall in Bristol was packed. The Chairman in the Bath Guildhall was the Rev. Dr. Gale; the Mayor wrote expressing his regret at his absence through another engagement. General Sir Henry Dixon and Colonel Luxmore were among the audience in Teignmouth, where the Rev. J. D. T. Davis, B.A., was Chairman, supported by the Rev. Commander Roberts. The meetings were enthusiastic, and it is believed that much good was done.

* * *

Mr. Dillon, of Manchester, addressed our Liverpool Branch on September 25th. He drew attention to the numerous cases of the number 12 in the Bible in connection with Israel:—12 sons of Jacob; 12 spies; 12 stones in the Jordan for a memorial; 12 Disciples; 12 baskets of fragments after our Lord fed the multitude, etc.

SOME ENGAGEMENTS FOR NEXT WEEK.

BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, 9th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 6th, at 7.30. Rev. T. H. Whitehouse.
BRADFORD, Friends' Meeting House, Fountain Street, Friday, 10th, at 7.45. Mr. J. Foster Beaver.
CARDIFF, Central Y.M.C.A., Tuesday, 7th, at 7.30. Rev. W. T. Medhurst.
CROYDON, Y.M.C.A. (Horniman Hall), North End, West Croydon, Friday, 10th, at 3 and 8.
GLOUCESTER, Friends' Meeting House, Greyfriars, Tuesday and Wednesday, 7th and 8th, at 3 and 7. Rev. T. H. Whitehouse.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 6th, at 8. Rev. Stuart Fox, M.A.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 7th, at 7.45. Annual Meeting.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 9th, at 7.45. Miss Makin.
NORBURY, 11, St. Oswald's Road, Monday, 6th, at 7.45. Study.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 9th, at 7.30. Mr. H. D. Houghton.
RHYMNEY, British-Israel Hall, Tuesday, 7th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 8th, at 7.30.
TEIGNMOUTH, Temperance Hall, Monday, 6th, at 3. Rev. Com. L. G. A. Roberts, R.N.
WESTMINSTER, Central Hall, Monday, 6th, to Friday, 10th, at 2.45 and 7.30. Saturday, 11th, at 2.45.
WESTMINSTER, Church House, Saturday, 11th, at 7.30.
WIGAN, Miners' Hall, Millgate, Wednesday, 8th, at 7.30. Mr. J. H. Brenchley.

SUNDAY, OCTOBER 5th.

EDGWARE, Parish Church, Sunday, 5th, at 11 and 6.30. Rev. T. Sparshott Johnson, M.A.
ISLEWORTH, St. John's Church, Sunday, 5th, at 8. Rev. Joseph Gay, A.T.S.
LEICESTER SQUARE, Orange Street Congregational Church, Sunday, 5th, at 11 and 7. Rev. E. A. Couldrey. (Behind the National Gallery.)
SMITHFIELD, E.C., Church of St. Bartholomew-the-Great, Sunday, 5th, at 6.30. Mr. Basil Stewart.

(*Standard Time*).

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LARGE CENTRAL HALL, WESTMINSTER

Wednesday Evening, October 8th, at 7.30.

HERBERT GARRISON, F.R.G.S., F.R.E.S.,

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The Abbe Moreux, one of the most distinguished astronomers and mathematicians, has now come forward (see *Daily Express* of 7.11.29) largely upholding the thesis of the Great Pyramid as advanced by the author in his works thereon.

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

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CONTENTS.

	PAGE
GOD.	
THE PEOPLE. △ THE BIBLE.—I. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	641
THE CRUCIFIXION OF CHRISTIANITY.—VII. By the Rev. John Blacket (of Australia)	643
A GREAT FORWARD MOVEMENT. LIVE THE LIFE OF ISRAEL. By Professor Edward Odlum, M.A., B.Sc.	644
PREDESTINATION.—X. By the Rev. R. G. F. Waddington, M.A.	645
GRACIOUS LIBERTY. By H. E. Turner	646
WEEK BY WEEK. By A. R. H.	647
AN ADDRESS ON "ISRAEL—THE STONE KINGDOM"—No. II. By John McNeill	650
REVIEW. By H. H.	652
WITH AN HIGH HAND. By J. R. STEVENSON	653
THE SALVATION OF ISRAEL. By E. M. FOSTER	653
THE SECRETARY-GENERAL'S NEWS AND NOTES	654

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—I.

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

THE above is a triangle of subjects of supreme interest to all at the present time.

Into the international situation there has entered the strange question, "Is there a God, and is the idea of God helpful to the people's life?"

Russia has made a national pronouncement on the matter, and has been persecuting all believers in God for a decade and more. Such is the intensity of interest which has been aroused that it has become a vital and international question.

Throughout Britain and Europe there has sprung up a movement of protest against the Russian persecution of Christians. At the head of this movement is the people of Great Britain.

We shall take a little space in a discussion of this theme, which is now interesting, and which will become more so as the days go by.

We have been taught from childhood that there is a Person of Infinite Majesty Whom, for want of a better name, we call by the simple one-syllabled name

GOD.

The Books which we look upon as being of higher than human origin, found in the Bible, teach us about such a Personality. What it teaches is so familiar that we do not need to take time and space to discuss that phase of the matter.

We are met by the "man of the street" in London and elsewhere who is ready and anxious to take up the question as to the rightness of the teaching of the Bible, and to raise the question of such a Personality. It would be waste of time to take the question up with such men from the standpoint of the Bible only, for the reason that they are so ill-equipped with knowledge of the qualities and powers manifested in the Book that they do not realize anything therein more than could be produced by modern scholars. To those who know the Book well, it is manifest that it contains knowledge impossible to the scholars of any preceding age during which time the Book was in process of preparation. For instance, they will find therein modern history written thousands of years ago: the history of the Occident in modern days written in the heart of the Orient in ancient days. It was as though scholars should now be convened to write the detailed history of the world, showing what nations shall exist, and where and under what circumstances, two or three thousand years from now. Manifestly there are no scholars who could undertake such a task now. Manifestly there were no scholars who could undertake the task then. The future is always hidden from the eyes of mankind. Yet the Book accomplished this task.

And the pre-writing is now seen to have been accurate in outline and detail.

So we see in the Book powers which transcend those of the human mind.

Those who to-day deny the teaching of the Book that there is

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such a Divine Personality as God fail to recognize such qualities in the Book, and so refuse to accept its testimony.

THE PEOPLE.

Well, there is another source of knowledge of God, viz., the historic knowledge of God.

How has God been known in history?

The matter is no secret.

Four thousand years ago, or say, as far back before Christ, in the B.C. years, as we are after Christ in the A.D. years, God made known His plan to develop a people through whom He would work out a certain plan for the uplift of the world, and the salvation of mankind.

The whole story was foretold from the beginning to the end. The machinery of the Divine activity was put in motion for the carrying forward of this purpose. The MAN was called. His family was instituted through which this purpose should be developed. The Covenants, which formed the Charter of the family, were granted, signed and sealed by the parties thereto, and the whole scheme put in operation. The family was developed and organized into a nation and that was made God's Kingdom of Priests in the earth. The nation was established by irrevocable Charters; to it were granted Covenants and promises, and the outlines of its future history were pre-written in prophecy to the end of time.

The Bible was committed to the plan, and bound up with the people absolutely. If the plan and the people failed, the Book failed with them. If the plan and the people have been carried through to success, and the movements connected therewith have become history, then the Book must stand supreme in the world of literature as a contribution to earthly literature from the mind of God; for it is not given to the human mind thus to penetrate the future.

Humanly speaking, there was not one chance in a million that the plan could be carried out as indicated and that the Book could be certified. But the plan has been in operation now since 1930 B.C. or thereabout. The one course of history indicated has been followed by the combination of peoples and of nations as foretold ages ago. And now at the end of the time, the Book stands out, demonstrated by history to be the Word of God. * * *

That the Bible follows such a course we shall submit to you by a glance at the table of contents of the Bible.

Genesis (chapters i-ix).—A synopsis of all preceding knowledge down to the time of the beginning of the plan. Such preceding knowledge introduces the plan into world affairs and makes all that succeeds intelligible.

Genesis (chapters xii to the end) shows the *establishment of the family* through whom the great plan should be carried through.

No person, no corporation, no government, ever undertook such a gigantic plan as this, which should comprise the backbone of historic happenings in all the earth to the end of time.

Exodus.—Shows the organization of the family into a KINGDOM, consisting of the NATION, the KING, and the CONSTITUTION. This book furnishes the first chapter of BRIT-ISH history: that is to say, the history of the nation of the Covenant. For this is the meaning of the Hebrew words BRIT-ISH: Brith (Covenant); Ish (man in his sociological relationship).

Leviticus.—This third book constitutes *the manual of the nation's worship of God.*

Numbers.—This fourth book shows *the manual of national organization.*

Deuteronomy.—This book shows *the digest of Constitutional Law.* It is the basis of the Common Law of England.

Joshua.—This book shows *the induction of the people into the Promised Land.*

Judges.—This book shows *the functioning of the Constitution* during the early centuries of the people's national life without either King or Parliament.

1 and 2 Samuel *the setting-up of the Kingship* of the House of David for ever, in the nation.

1 and 2 Kings.—*The history of the nations,* Israel and Judah, from the standpoint of the throne down to the captivities.

1 and 2 Chronicles.—*The same histories* told from the standpoint of the Temple. Still dealing with the same people.

Ezra and Nehemiah.—*History of the setting-up of the nation of the Jews.*

Esther.—History of the final phase of the Israel-Amalekite war which began in the wilderness in the days of Moses.

Job.—Moral philosophy of the people.

Psalms.—The Hymnal of the people.

Proverbs.—The winnowed wisdom of the people.

Ecclesiastes.—The materialistic view of life and things from which *God and Revelation have been excluded.* It is all termed "vanity of vanities and vexation of spirit."

The Song of Solomon.—The Lord's attachment to His bride, which is Israel.

Isaiah, Jeremiah, Ezekiel.—Great prophets of Judah and Israel.

Daniel.—An Israel prophet with a special message to the *Continental Empires and Peoples.*

The Minor Prophets.—Israel prophets all.

The Gospels take up the same story.—"God hath visited and redeemed His People Israel"—and concerning the Christ: "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." They furnish the narrative of the Christ, His life ministry, teachings, death and resurrection. This is the climax of Israel history, namely, the Redemption, and the Atonement for the sins of the people.

The Acts of the Apostles.—The Holy Ghost rallies the forces of the Christian Church with this call: "Ye men of Judæa and all ye that dwell at Jerusalem"—"Ye men of Israel." Thus the fountain-head of the Church is Judah and Israel at Jerusalem.

Romans.—Written to all that dwell at Rome *called Saints.* That is to say, to Israelites which dwell at Rome. For Saint and Israelite are synonymous terms in the Bible.

Corinthians.—"*Brethren,* I would not that ye should be ignorant how that all our fathers were . . . baptized unto Moses in the cloud and in the sea . . ."; so they also were Israelites.

Galatians, Hebrews, Peter, James, and so on, are addressed to the same people.

Revelation.—The New Jerusalem having twelve gates, one for each of the twelve tribes of Israel.

Thus we see at a glance that the Bible tells a connected story all the way through from beginning to end, and that is *the story of Israel.*

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THE CRUCIFIXION OF CHRISTIANITY.

VII.

By the Rev. John Blacket (of Australia).

Modernism and the Present Crisis in Religion.

The Present Crisis in Religion is the title of a book recently published by Dr. Orchard, of London. The author presents a dark picture of the present condition of the Christian Church, and is not alone in his gloomy portrayal. Not long before his death the Rev. John Watson, of Liverpool (Ian MacLaren), wrote: "No serious person, whether he be religious or non-religious, can look out upon society in our day without being depressed and alarmed. There is a general unsettlement, both of belief and of institutions; a weariness of the present, and an uncertainty of the future. The attendance upon public worship is steadily declining; the grasp of spiritual realities is consciously relaxing; the enthusiasm for Christ's cause is fading; and the light of hope and triumph is dying from the brow of faith."

Some time ago, the Rev. John Bevan, M.A., in an article in *The Christian World*, London, said: "The most alarming thing in England to-day is the rate at which people are giving up religion. The extent to which the surrender of Church going and habits of devotion has taken place is appalling. Our Free Churches (as churches) have lost the ear of the nation, and (as I am given to understand) the Church of England is becoming increasingly neglected by its people. What the Christian forces have to face is alienation from religion. People are doing without God. It is not only that they are dispensing with the Churches, but they are dispensing with what the Churches stand for." Quite recently the same able and timely writer said: "We have no time for those who write letters of sky-blue optimism, pointing out that all is well, and if we only have patience the present phase of spiritual indifference will pass. . . . Nearly every religious denomination is losing ground. . . . It is no use saying that the slump is only a temporary one, and that all will come right if we are only faithful to our witness. The slump is chronic; the decline has been going on for too many years."

For the spiritual indifference that so generally obtains, and the unsettlement of religious belief, various causes are stated. My own conviction is that a primary cause is what I have termed the "Crucifixion of Christianity"—the merely speculative criticism, and subtle disintegration of the Christian Faith by some whose office it is to defend and to teach it—the "wounding of our Lord in the house of His friends." The "faltering" notes that are sometimes sounded from platform or pulpit, or find expression in contributions to the Press, find their way into the homes and hearts of men and women, paralysing their faith.

A leading layman in connection with one of the Nonconformist Churches of England in an "official" public address delivered not long since, and reported in one of the London papers, said: "As far as my doubts and difficulties are concerned, they have not been raised by people outside the Church but they have come to me rather through the pulpit and the religious Press." "Many of the people," said he, "in the pew are at a loss to know what to believe."

In an address in the Birmingham Cathedral at the close of last year (1929) Bishop Barnes (himself a Modernist) said: "It is an obvious fact that the religious faith of many has weakened." The Bishop frankly states the reason why. He says: "The cause is clear. The new knowledge, won by men of science and students of the Bible, is spreading, and as it spreads many become critical of all Christian beliefs, because some few beliefs which they were taught can no longer be held; and thus among older people there is now perplexity and distress, and among younger people there is widespread scepticism. To use a simple metaphor: many a ship has dragged its anchor during the past year, and the old moorings are no longer in sight."

A prominent religious educationist in America (Professor G. H. Betts), connected with one of the Methodist Colleges, has published a book dealing with some of the religious beliefs of 700 clergymen of the Reformed Church. A *Questionnaire* was sent by him to more than 1,000 ministers and students, relative to doctrinal matters. Amongst the questions were some relating to the Bible as a Divine Revelation, the Creation of Man in the Image of God, the Virgin Birth, the Miracles of Christ, and His Resurrection from the Dead. Five hundred ministers and 200 theological students replied to the questions. Along Modernistic lines the result is startling. Speaking of the outcome of the enquiry, *The Christian Advocate* said: "That it was enough to bring out the substantial fact that the doctrines which are presented in the Historic Creeds of Christianity, and embodied in Liturgies and Hymns, were not commonly received among a large number of the clergy." The statement applies to both ministers and theological students. "The book is startling," said *Zion's Herald*, "but in all probability it gives us a fairly accurate picture of what the clergymen of the day are actually thinking." The *break-away* was more especially notable among the young men.

In the "Review of the Churches," dealing with the book, Sir Henry Lunn says: "The percentage of unbelief amongst the students is astounding." Amongst them a large number did not believe the Virgin Birth, and a considerable number did not accept the doctrine of the Resurrection of our Lord. The Rev. Frederick Spurr, of London, in a letter to *The Baptist Times*, says: "What is the matter? Have we a Gospel to preach, and are we preaching it?" "I have," he says, "on my desk, four letters from strangers—totally unknown to me—and the burden of each is this: 'We don't know where we are; the faith in which we were brought up has lost its grip; we no longer attend church.'" Is this a matter for wonder when a prominent minister of the Reformed Church boldly publishes the following: "I do not believe that Christ was miraculously born; I do not believe that He rose from the dead miraculously, or that He stilled a storm at sea, or fed five thousand with five loaves and two fishes." Many I fear to-day do not respond to the appeal of the Gospel trumpet, because the trumpet gives an uncertain sound. In proportion as the "Crucifixion of Christianity" proceeds, and the doctrines of Original Sin, of the Atonement, the Virgin Birth, and the Deity of our Lord and His Resurrection are discredited, the Christian Faith must decline.

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APOSTOLIC PREACHING.

Bearing in mind, then, the time of trial and trouble through which the Church is now passing, let us look for a moment at Apostolic Preaching. It was an appalling task—humanly speaking an "impossible task"—that the immediate followers of our Lord had to perform. They had to face "the great red dragon" of the Apocalypse, "having seven heads and ten horns," who "stood before the woman, about to be delivered," ready "to devour her child" as soon as it was born. How did they face the position? By striking a *positive* note—the note that was never more needed than it is to-day.

Clement, Bishop of Rome (closely associated with the Apostolic Age), tells how the first messengers of the Cross, "having received their orders," and "*being fully assured by the Resurrection of our Lord*," and "*established in the Word of God*," went forth proclaiming the Gospel. It was the Apostolic *Rule of Faith*, notably the Deity and physical Resurrection of our Lord that they proclaimed, and the virtue of His Atonement.

"Let us look steadfastly," said Clement of Rome, "to the blood of Christ, which, having been shed for our salvation, has set the grace of repentance before the whole world." They taught that it was possible for sin to be pardoned, and put away from the soul, and for the lost image of God to be restored—for men to undergo a "new birth" in a spiritual sense—a "new creation." They taught the conditions of salvation: "Repentance toward God and faith in our Lord Jesus Christ." They taught the "traditional Christianity" —the "doctrinal Christianity"—with which our first chapter deals. What was the result?

For an answer we turn to Justin Martyr, of whom Methodius (Bishop in the 3rd century) said: "Justin was a man who was not far separated from the Apostles either in age or in excellence." In his "First Apology" Justin says: "We, who formerly delighted in fornication, now embrace chastity; we, who formerly used magical arts, dedicate ourselves to the good and unbegotten God; we, who valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need; we, who hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the Coming of Christ, live familiarly with them, and pray for our enemies, and endeavour to persuade those who hate us unjustly to live conformable to the good precepts of Christ." . . . "We willingly die," said Justin, "confessing Christ."

A GREAT FORWARD MOVEMENT.

LIVE THE LIFE OF ISRAEL.

BY PROFESSOR EDWARD ODLUM, M.A., B.SC.

TWENTY-SIX years ago, I was visiting at Canterbury with my young wife, who was and is very fond of art in all its phases. We were strolling among some old ivy-decorated ruins, and we noticed a quiet elderly person sitting on a stool under an arch. He was absorbed in his work, sketching an arch at some little distance. My wife looked at the work of the painter, and whispered, "He is a real artist."

This stranger did not tell us his name, age, country, or give us any account of himself to prove he was an artist. No argument or description. His work proved to us he was an artist. How simple! How telling! How convincing!

Later on, we were on our way by water to Denmark from Harwich. We met a steamer moving westward. No person told us it was a steamer. But from its appearance, position and work, we knew it to be a steamer. Its work and appearance were enough to make us know what it was, and what was its occupation. In both cases, the acts, or works, gave us definite proof without the need of words and arguments. We knew without being told that one was *an artist* and the other *a steamer*.

Now, to Israel for a moment! We have, for a long while, described, defined and delimited Israel by every means within reach. We have used prophecy, history, philology, ethnology, geography, and all else of real or supposed value, to show who is Israel to-day, and where Israel is to-day. And we have done right and well, but it seems to be time for a change in our methods.

The painter painted, and we knew he was an artist by his work The steamer steamed, and we knew it to be a steamer. Suppose we apply this simple method to Israel. Let us, Israel, do the works of Israel, and quickly the world will know we are Israel. Yes, and *then* we will know ourselves to be Israel without words and argumentation.

When Britain and her "company of nations" do the work of Israel, then all humanity will gladly shout out, "Behold Israel! Behold God's chosen people! Behold our true friends! Behold our helpful servants! Behold the Royal Priesthood doing for humanity the works of a true devoted loyal priesthood!"

Very good! Easily seen! Not hard to understand! All wise men and women would say, Amen! to this proposition, viz., Let Israel prove his or their identity by his or their works.

Let us look at the major work and stress it somewhat. Our great Israel Leader and Teacher said, "*Ye must be born again.*" This is basic and necessary. We cannot enter the Kingdom, or even see it, without this New or Second Birth. Hence, it is clear that Israel, individually and nationally, must be born again in order to be recognized as Israel in the personal or national official sense, for working purposes.

Hence, you and I, to do our full duty, must meet this primary condition, and then, as Israel individually *reborn*, we will go out and tell others of this marvellously Divinely human process, condition and life.

As we go on our daily duties, we will by life and word make others know we are Israel in very truth.

This is the fundamental act of preaching the Gospel of Personal Rebirth, or Regeneration. How the world would thrill with joy on the perception and experiencing of this greatest of all human gifts and conditions—this passing into life from a cold cheerless death! And then Israel would be truly and universally discovered.

Following this wonderful work, comes, in due order, another work of the individual Israelite. He was told to bless all the families of the earth, to preach the Gospel and to *heal the sick*.

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Somehow or another, Israel the teacher, the appointed light-bearer, and the man under orders to heal the sick, has fallen down on the job. His preaching the good news of the *Rebirth* has been so modified and limited that neither he nor the world can see clearly what it means, and what is lost without it.

As for *healing the sick*, he has the notion that it is presumption to try to heal the sick by the Scripture process. He says, "Let the medical men heal the sick, and I will tell them to go to the college man who has authority to give medicines and special treatment, and I will carry on by attending to half the Divine command, viz., preach the Gospel."

Reader, if we would make the world know we are Israel, we must among us do the works of Israel, and one of these most necessary and important works is that of healing the sick. I tell you, friends, no human being is or can be religiously happy when racked and broken with stinging pain and disease. No human being is or can be at rest when the brain or other organs are diseased and fail to function as was and is intended by Divine creation and purpose. Jesus knew this and proved it by "healing all manner of diseases."

His command to heal disease remains, and involves the idea and purpose of His co-operation with those who obey and set out to heal the sick and pain-stressed.

Let us do all the works of Israel, and the world will know who we are without description or argument.

PREDESTINATION.—X.

BY THE REV. R. G. F. WADDINGTON, M.A.

THE SIGN OF THE SABBATH.

GOD gave one distinctive sign, the Sabbath Day, which He Himself declared would be a sign between Him and Israel throughout their generations. It is not possible to read the Scriptures, surely, without noticing how great an emphasis is laid upon the Sabbath. We may turn to Isaiah lviii and read, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." In Jeremiah xvii, the prophet, addressing the people of Judah, promises, in the Name of the Lord, that peace and prosperity shall follow a return of the Jews to the keeping of the Sabbath. In Ezekiel xx, the prophet, reviewing the history of Israel's apostasy, speaks most concerning the pollution of the Sabbath, as if that pollution were the worst of Israel's sins.

Now the moment we begin to refer to the Sabbath, and the Scriptural prominence given to it, there comes to my mind a striking parallel, which, I make bold to say, must be quite as obvious to everyone. The keeping of Sunday by the British people, and the claims made for the keeping of it, are surely remarkable enough to prompt comment. No nation on the face of the earth keeps the Sunday in any sense, as either a day of worship or a day of rest, except Britain, and her sister nation of the United States.

On the Continent, the Greek and Latin Churches are certainly open for worship, but so are the shops open and the theatres. You may go into any Continental city, and you will find people ready to trade, to traffic, to work, to go to any show or amusement. No one can pretend for a moment that there is any attempt made at Sunday observance, nor is there a single Society on the Continent whose object is the preservation of the Sunday.

In my Eastern travels I passed through four European countries, and found that it was quite impossible to keep Sunday as we keep it here in Britain, the whole atmosphere, surroundings and circumstances rendering it out of the question.

Now the opponent of British-Israel, or the Puritan, may complain as much as he will about the lack of Sunday observance in this country. He may bewail the fact that of recent years there has been an increase in the number of shops opening on the Sunday—contrary to the Law, by the way, but let that pass for the moment—an increase in the number of pleasure excursions on the Sunday, a persistent demand for more opportunities for games on the Sunday and, at the same time, a distinct falling away in attendance at places of worship. I agree with him most earnestly, and admit that his complaints are justified, and that the facts are deplorable. But I would remind him that there is another side to be considered.

First of all, the very fact that he protests against this profanation of the Sunday is in itself a witness to the hold that the idea of keeping the Sunday as a sacred day has upon the British mind. There is never a voice raised in protest on the Continent. On the contrary, foreigners are pleased to sneer at us for being so out-of-date and peculiar as to make Sunday "such a dull day." Again, the protester is not by himself in Britain, and he ploughs no lonely furrow, for there are two or three Societies whose whole purpose is the defence of the Sunday. Yet a third point is that whenever there is any appeal made to any civic authority for permission to open tennis courts and similar pleasures on the Sunday, not only is there always an organized protest on the part of lovers of Sunday, but very frequently the appeal is refused by the authority because the members of that authority are themselves lovers of the Sunday.

So then, in spite of very real cause for distress on the part of Christians here in Britain at the profanation of Sunday that is so noticeable to-day, we are yet so very far removed from the practice of the Continent as to make a most striking contrast. And that contrast is intensified tenfold by the facts upon which I have laid stress, which show what a great volume of public opinion there is behind our keeping of the Sunday. So then the words of the late Bishop Ryle, of Liverpool, forty years old though they be, still ring true to conditions here. "I say, without hesitation, that Great Britain and the United States of America are the two most Sabbath-keeping nations upon earth . . . It is a curious fact, worthy of remembrance, that the Church of Rome has rarely proved herself a friend of Sunday . . . Nothing in my judgment has so irreparably damaged religion in Germany as the painfully low views which German Protestants hold about keeping Sunday holy . . .

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Look at a Sunday in London. See how the immense majority of shops, through miles and miles of streets, are shut up, and business suspended. See how Post Offices, Banks, Exchanges, and Law Courts, Museums, Theatres and Picture Galleries are closed. See what hundreds of Churches and Chapels and Sunday Schools are opened, and then turn to any Continental nation, to Paris, Madrid, Naples, Vienna, Berlin, and mark how Sunday is observed there. Note how the day is given up to military reviews, races, bullfights, theatres, dancing, concerts, and pleasures of every description. Mark all these things, and learn one grand reason, why the standard of religion is so much higher in our country, viz., the holy observance of the Lord's Day. I can imagine no greater disaster to this country than the introduction of a Continental Sunday. I think, too, that most people are aware of the saying of Voltaire, "Whether Englishmen know it or not, it is the English Sunday which makes England what it is." Now who can account for the fact that Britain and her Colonies, and the United States, observe the Sunday, both Nationally and also by Law? For need I remind people that it is still against the Law of the Land to open a shop or conduct business on the Sunday? Who can give a better reason than the one given in the Book of Exodus? "It is a sign between Me and you throughout your generations."

The failure that I have noticed, and which causes so much distress to all true worshippers of God, does not provide any ground of argument for our opponents that we are not Israel; it only proves that we have not attained to perfection, but that there is still much sin in our midst. And it ought not to be necessary for us to point out to any real Bible student that this presence of a sinful element in Israel is in accord both with Old and New Testament teaching concerning Israel. The tares in the field, the bad fish in the net, these show that the Kingdom of Heaven is not concerned with perfection here, but with growth. And the fact remains that the Anglo-Saxon race, and the Jews, are the only peoples who observe a Day of Rest to keep it holy.

And the mention of the Jews leads me to point out that it is not *argumentum ad rem* to differentiate between the Sunday and the Sabbath. Saturday or Sunday, either is legitimate for the Day of Rest to be kept holy to the Lord.

It is quite possible that I shall be challenged upon this point. May I therefore remind my readers that the word Sabbath means "Rest," or "Cessation." The Hebrew for "Seventh" is "Shebii." It is quite a mistake to think that "Sabbath" means "Seventh," though it is not difficult to see how the mistake has arisen. For the first reason for keeping the Sabbath, the Rest Day, is that God ceased, or rested, from His labours in Creation on the Seventh Day. In Deuteronomy, the observance of the Sabbath is commanded as a commemoration of Israel's deliverance from bondage in Egypt, this being not so much a different reason, but an additional reason for the keeping of the Sabbath. In each case the emphasis is on the Day of Rest, not on the Seventh.

Two other points must also be noted. First, that the Sabbath of the Bible, of God and of Israel, is not only a Sabbath Day, but a Sabbath Year. I venture to suggest to those who object that our Sunday is the first day of the week and not the seventh, that, to be consistent in their argument, they should keep the Sabbath Year, and I have yet to learn that they make any attempt so to do.

Second, that any attempt to argue that our present Saturday is the seventh day, in strict cycle from either Creation or the Exodus, is bound to fail. No one can dare to say dogmatically that it is. And unless it be proved conclusively that Saturday is actually the seventh day in strict cycle from Creation or the Exodus, the argument of the Seventh Day Adventists, no matter how earnest they may be in their faith and contention, falls to the ground. For all we know, Saturday may be the fourth and Sunday the fifth day of the week, in strict cycle, for not only has the Calendar been changed and reformed half a dozen times in the course of the centuries, but, more important, the Jews in captivity lost their reckoning. We do not read anywhere in the Scripture that they received, on their return from captivity, any inspired direction concerning the Seventh Day; consequently it is pure conjecture to reckon Saturday, as we call it, the seventh day. Indeed, it is not at all unlikely that by His Resurrection on what had become called the First Day of the week, our Lord was restoring the Divine Calendar. For certain it is that the Apostles, according to the New Testament, commemorated the First Day of the week, and made the First Day their day of worship. Consequently, in keeping the First Day of the week as a day of rest, and as a memorial of the Resurrection of the Lord Jesus Christ, we are definitely keeping a Sabbath, a cessation from our labours, and a holy day to the Lord our God. And as we of the Anglo-Saxon race do keep this Sabbath, and as also no other people on earth, but the Jews, keep any Sabbath, our Sabbath remains as the sign between Jehovah and His Israel throughout their generations.

GRACIOUS LIBERTY.

By H. E. Turner.

Duty, of a nature easy* and inspiring, is presented in an especial degree to the British-Israelite. Far different was it in the time of our forefathers, under the leadership of Moses, the great legislator. Their multifarious rites and ceremonies, which appear irksome in our eyes, have few counterparts in the Christian's "perfect law of liberty," to which attention is directed by St. James in his Epistle.

Nevertheless, duty to-day, in its simpler form, is as stringent as when in the past was proclaimed "Fear God and keep His commandments, for this is the whole duty of man."† The Commandments were never more alive and potent than now, though their efficacy has been to a great extent impaired and value lost by the neglect and indifference of Israel. The remedy lies in a general and zealous return to the "law and the testimony."‡

By excellence and Divinity, the law, being perfect, is exalted far above all temporal codes and constitutions. Of this truth the Rev. Dr. Pascoe Goard is our witness:—"We are quite orthodox, then, when we turn to the Gospel of the Kingdom of God. The fact is, that God has established for Himself and for the world a national organization. This national organiza-

* Matthew xi, 30. † Ecc. xii, 13. ‡ Isa. viii, 20.

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tion is founded on a system of Divine Law, which is given in the Bible and which is the basis of the Common Law of Britain. This national organization is under the direct administration of the Lord God Almighty, in regard to all supreme matters affecting His Kingdom in the world. He allows us self-government in all minor affairs."

"God is still dwelling in the midst of His Kingdom and is still as much as ever the King of His Kingdom-nation, His Law is the only safe system for the guidance of mankind, and for the successful rule of the nations of the earth."

The constitution of the Kingdom of God and the Gospel of the Kingdom, by Divine authority and human testimony established, jointly consist of the Statutes, Judgments and Testimonies of the Law of the Lord, delivered to Moses and the Children of Israel for national administration in general. These contain the Ten Commandments, for personal application in particular. These Commandments it is our supreme duty to study and keep inviolate.

Now let us consider their pre-eminent significance, on the keeping of which depends our national integrity in the enjoyment of those blessings of the Lord God enumerated in the 28th chapter of Deuteronomy, subject to the covenants of chapter xxvi, 17, 19: "Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice: And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, 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; and that thou mayest be an holy people unto the Lord thy God as He hath spoken."

It is, moreover, in these latter days that it may be said, the climax has been reached in St. Matthew v, 19: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."

Hence the Commandments hold the terrestrial balance in Israel, between life and good and death and evil,§ and in the Kingdom of Heaven between human preferment and abasement. It is recognized by British-Israelites that it is incumbent on us to preach the "Gospel of the Kingdom"; it now becomes plain that we are equally bound to "do and teach" the Ten Commandments, the reading and teaching of which have of recent years been much neglected, and on the few occasions now continuing, there is a tendency to diminish from the Ten all but the two great Commandments, while from many Churches the "Two Tables of the Testimony" have been removed.

This falling away is to be attributed more or less to Roman influence; its rectification is open to the will and endeavours of the House of Israel. If at each British-Israel lecture and public meeting the Ten Commandments were to be read and, after each, the people saying Amen,¶ the time taken up would be two and a half minutes, not merely in thus teaching the Decalogue, but also, in the same operation, the "Gospel of the Kingdom" would be preached throughout the regions of British-Israel and the United States. What a maximum forward movement at a minimum of exertion and cost would thereby be accomplished.

The Law of the Lord forms both the constitution of the Kingdom and the Gospel of the Kingdom. The Kingdom is that of Israel; Israel is identical with Great Britain. Here a delightful revelation is unfolded—the glorious Gospel of the Kingdom to be preached in all the world is one and the same with

THE GLORIOUS CONSTITUTION OF GREAT BRITAIN.

Never again let it be said that Britain has no written constitution; we have it in letters of gold.

The careless question, "What does it matter if we are Israel?" and the shallow query, "What is the good of it?" have now to face the reply: It gives to us the constitution of the Kingdom of God. No earthly matter is of more importance. The good of it is immeasurable, the establishment of the British race by irrevocable decree, and happiness in the covenant of God with Abraham to all the families of the earth

WEEK BY WEEK.

BY A. R. H.

IN the previous article on this series published in the NATIONAL MESSAGE, issue dated *September 27th*, we commented upon Herr Dibelius'* review of the NATIONAL CHURCH in English life. No review of the religious life of ENGLAND would be complete without a survey of the Nonconformist bodies and the special contribution they make to the religious life of the nation as a whole.

Dibelius is careful to remark upon the gradual change which is coming over the NATIONAL CHURCH in its attitude toward NONCONFORMITY and the ancient claim of the ANGLICAN CHURCH to be "the sole Church in ENGLAND."

Thus he writes: "Anglicanism, in ENGLAND, is not one religious body among many, but

THE SINGLE RELIGIOUS BODY

to which everyone belongs who has not expressly declared the contrary. Nor is this a merely theoretic claim. Where the religion enters into any public ceremonial—the laying of foundation stones, the opening of Parliament, etc.—the Anglican Church's claims are, as a rule, the only ones considered at all. The primacy of the Anglican Church is contested bitterly by all Dissenters, but it exists in practically undiminished force. It is the source of the power of the CHURCH, which, in turn, acts as a buttress of the STATE."

This conception of the CHURCH and STATE being one body comes down to us from the earliest times. It originated with the formation of the ISRAEL PEOPLE as a NATION in the wilderness of SINAI. SEELEY, in his "*Expansion of England*," modernized and modified the conception for us to some extent in his famous declaration: "I have always held that religion is the great State-building principle; these Colonists could not create a new STATE because they were already a CHURCH; since the

§ Deut. xxx, 15. ¶ Deut. xxvii, 26.

* Herr Dibelius, Professor of English in the University of Berlin, has written a book called "England." According to some critics this book ranks in importance with Bryce's "American Commonwealth" and similar classical masterpieces.

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CHURCH, so at least I hold, is

THE SOUL OF THE STATE;

where there is a CHURCH a STATE grows up in time; but if you find a STATE which is not also in some sense a CHURCH, you find a STATE which is not long for this world."

If this dictum be correct then we have in its truthfulness a further guarantee of the fact that the STATE of BRITAIN is destined to live long and gloriously. For the closeness of relationship and function of CHURCH and STATE in BRITAIN is one of the peculiarities which distinguishes the British from that of any other national organization. There is something infinitely precious and of the greatest practical value in this conception. It is a conception and principle that should be guarded and reserved with utmost jealousy.

We can remain loyal to the ancient claim of the CHURCH of ENGLAND to be the single religious body in ENGLAND and at the same time widen the scope of our thought to give full recognition to the importance of the position of non-conformist bodies.

Dibelius notes the broadening of the old narrow outlook in this respect when he writes: "In November, 1918, the KING, the official head of the CHURCH, took part in a thanksgiving service of all the LONDON FREE CHURCHES. An event like this cannot fail to leave a deep impression upon the English mind."

This great event represented an official recognition long since due. For at least one-half of the professing Christian people of ENGLAND belong to NON-CONFORMIST bodies. This recognition also marks a definite stage in the process of reconciliation which has been greatly accelerated by the late war; a process which all of us hope may be consummated in some definite form of reunion.

Dibelius has some very hard things to say about the Puritanism which he sees dominating the thought of ENGLISH NONCONFORMITY. But his harsh words, whether justified or not, are every whit as illuminating as his words of praise. Hard words break no bones and NONCONFORMITY in ENGLAND is strong enough to bear the brunt of verbal opposition.

According to our German critic, NONCONFORMITY comprises "all those whose piety the CHURCH does not satisfy; drawing mainly from the middle, and, in part from the lower classes of society, men and women whose minds are not apt to be exalted by the æsthetics of worship, whose outlook is too literal for mysticism and whose imaginations are too bounded to be stimulated by the ideal of a universal CHURCH. Here one finds the harsh piety of

A WARRIOR RACE

determined to set up the KINGDOM of GOD and put the Devil under His feet, fighting with relentless self-discipline and merciless severity against whatsoever does not seem to their narrow understanding to be the will of GOD: with harsh intolerance against any dignity in the service of the LORD, as well as against any form of secular pleasure like dancing and music, the theatre and the arts. Men rigorous to the point of asceticism in their lives, often, however, of such crudely materialistic outlook that they expect piety to be rewarded here on earth, and view success in business as a sign of the well-earned favour of HEAVEN."

This is rather going to extremes and paints the picture in too crude and lurid colours. *But the importance of the testimony lies in the fact that it recognizes the existence at the back of everything of the dominating idea of the Kingdom of God.*

Dibelius finds the same fundamental idea behind the peculiar vitality of the Church in SCOTLAND. We like his reference to the COVENANTERS: "When Charles I attempted to force Anglicanism upon them, the entire people rose, and, on March 1st, 1638, signed the COVENANT—*an outstanding example in modern history of an Old Testament bond entered into by a whole nation*, filled with religious zeal. The COVENANT finally cost the KING his throne and his life."

Of the position to-day, Dibelius writes: "Calvinism in SCOTLAND interpenetrates the whole people. Here alone in the world the PROTESTANT has the feeling that something like an EVANGELICAL STATE is really possible. Here is the solitary ANGLO-SAXON country where a Christian dogma plays a genuinely dominating part in religious life . . . as the vital faith of a people. Every soul is called to eternal blessedness by GOD, and the Scottish people—and, consequently, the

WHOLE FABRIC OF ANGLO-SAXON CULTURE

is elected to the rôle played in the early history of religion by the PEOPLE of ISRAEL. To build the KINGDOM of GOD upon earth and impose it upon the STATE is the religious ideal of the Presbyterian."

Puritan doctrine is not very palatable to Professor Dibelius. He now brings all his big guns to bear in a final critical attack. To our German critic, Puritanism is "the religion of a harsh and militant race, which sees ethical progress as a fight between CHRIST and Satan, victory as the subjection of the world to the LORD of HEAVEN.

"Life, for it, is a pilgrimage, a constant struggle with the Powers of Darkness, as described by BUNYAN in a book that every Englishman knows almost by heart. Little here of rapturous feeling of ecstasy, of problems for the soul; the one question that really troubles is, '*Do I belong to the Elect who are to conquer the earth for the Lord?*' the one dogma that has really taken root in the popular mind, the issue of grace and predestination.

"The great question for this strenuous generation is the establishment of

THE KINGDOM OF HEAVEN

upon EARTH; far more importance, therefore, attaches to the questions of Christian *organization* than to 'What think ye of Christ?' or the doctrine of the Real Presence.

"Battle rages over the constitution of the synod and the question of State patronage, for these men go out into the wilderness while Transubstantiation and Christology are left to experts. Harshly and churlishly do they wrestle with their GOD. They give Him honour, make endless sacrifice for the fulfilment of His law, *build up a structure of Christian charity to which no other Protestant country affords a parallel*; and, at the same time, harbour a crass materialism that regards every flourishing business enterprise as a sign of His favour, and justify their instinctive identification of the rich with the good by the tacit Calvinist assumption that worldly success is a sign of Heavenly grace. This type of CHRISTIANITY is

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rooted rather in the Old Testament than in the New, and derives in the last analysis from the Jewish doctrine of the holiness of works as interpreted by Saxon peasants."

A very ingenious analysis, Professor, and an ingenious explanation. But the explanation is incomplete. Any type of Christianity which is founded on the Bible at all is bound to be rooted in the Old Testament, whether it draws its inspiration chiefly from Old or New. For both Testaments are interdependent. And the New has absolutely no significance apart from the Old upon which it is based.

The Old Testament clearly teaches that national wealth and material prosperity are God-given.† But is this conception really as crassly materialistic as Herr Dibelius would have us suppose? Jesus raised the conception on a truly spiritual level when He said: "Seek ye *first* the Kingdom of God and His righteousness and all these things shall be *added* unto you."‡

This is exactly what English Puritans have been doing. As Dibelius says, they "wrestle with God; make endless sacrifice; build up a structure of Christian charity to which no other Protestant country affords a parallel." Having *first* done all these things why should Dibelius complain, on spiritual grounds, that they then come to regard flourishing business enterprise as a sign of Divine blessing? If we find worldly success attending us *as a result of* our devotion to the Kingdom of God ideal are we at fault in acknowledging the literal fulfilment of the Divine promise? Are we not justified in regarding it as a sign of Heavenly grace?§

It would be criminal to twist this recognition into an identification "of the rich with the good." Such a doctrine is ridiculous and untenable. There is a patent difference between the prosperity attending righteousness and the type of prosperity that flourishes like the green bay tree. We know of no example in the national life where any widespread degeneration of outlook in this respect has taken place. Such a degenerated conception would amount to pure humbug. Some of our conceptions may look like hypocrisy to other nations, but few nations are quicker to detect and ridicule real humbug in their midst than the British.

Now Professor Dibelius turns his big gun on the British-Israel target. "From the Old Testament, too, comes the doctrine peculiar to all forms of English piety and *tingling* them all with what *the Continental observer* feels as a repulsive hypocrisy—the idea of the English as

The Chosen People.

Isolated observers drew attention to the intolerable arrogance of the English attitude to other nations even before 1500. But it was the Puritans who gave it an ethical basis, formulated by Milton—the English *are* what the Jews *were*, God's chosen people.

"The British Druids constituted a philosophic Cathedral for mediæval France:—the English Constantine—he was by descent a Roman of the East, but commanded the legions of Britain, when he became Emperor!—baptized the Roman Empire: Alcuin brought culture, Wycliffe religion, to the continent of Europe! God, according to Milton, made a second revelation of Himself to His servants, "and, as was His custom, first to His Englishmen." Cromwell's court poet, Edmund Waller, held that Heaven had created this Island in order to promulgate laws, hold the balance in Europe, and instil respect into the peoples of Europe. For the Republican, James Harrington (d. 1677) it was England's plain duty, in opposition to Venice, the merely selfish State, to shed the blessings of its free constitution over the entire globe, as once Rome had done. Even the angels, in the most aggressive National Anthem ever composed, sing 'Rule, Britannia, Britannia rules the waves . . . '"

It is a pity that the Professor should spoil an otherwise delightful little lecture on British-Israel by stigmatizing the whole mental outlook responsible for this vision as being a "proud, wilful, ignorant, obtuseness."

We certainly admit that there is always a danger of such a conception degenerating into something arrogant, dangerous and unworthy. But crude as the idea may have been in the past, no one can deny that great changes and improvements have been taking place in recent times.

Britain, to-day, has a new conception of her rôle as the chosen people. Britain realizes that she is called to become a servant nation to all other nations.[1] We are coming to realize that we shall need the reception of a new heart, a new mind, and a new spirit[2] before we ever become fit to rule.

But Dibelius does not spare us. He fires a heavy broadside at the British-Israel-World Federation: "Though most Englishmen, of course, do not take these assertions more literally than national anthems are wont to be taken, there are still some, not only among the lower classes, who revel in a crass literalness, and take modern Englishmen to be the bodily descendants of the Old Israelites: from the Kingdom of Judah came the Jews who did not recognize Christ and therefore have forfeited salvation; now all the blessings of the Old Testament remain with the descendants of Israel proper,

The Lost Tribes,

who once upon a time mysteriously found their way to the British shores, and have ever since thrived there under the special blessing of the Lord and shall rule all the Gentiles.

"A pamphlet of the British-Israel-World Federation sets forth these 'ideas' in their crudest form. No really well-educated Englishman takes these ideas seriously, of course. But they have still a strange attraction for the masses of the half-educated, with a considerable following even in higher circles.

"The educated Englishman may smile at this, but the voice of the humble often utters what is there in

The Heart of the Nation

never uttered, but persistent with all the tenacity of the subconscious. It cannot be denied that this sort of national pride has developed to a danger to all other nations, and that thus a religious sanction has been given to every form of nationalist egotism."

† Deut. viii, 18, etc. ‡ Matt. vi, 33.

§ Dibelius misunderstands the meaning of the word "grace." He thinks it means Divine favour. But it does not imply favouritism. On the contrary, "grace" means "undeserved love." Of ourselves we can do nothing. And even when we have done all, we are still "unprofitable servants." Cf. Luke xvii, 10. See also pamphlet entitled "Favouritism," obtainable of the Covenant Publishing Company, 6, Buckingham Gate, London, S.W.1, price 1½d. post free.

[1] Cf. Gen. xii, 3 and Isa. xli, 8, etc. [2] Cf. Ez. xxxvi, 26 and Jer. xxxi, 33, etc.

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Deep in the heart of the BRITISH NATION lies the knowledge of the truth of racial identity with ISRAEL. Scholarship may smile. But the mind of the average man is often closer to reality than that of the man turned out by Universities.

The truth behind the BRITISH-ISRAEL ideal is sound. The presentation of the truth may often bear the mark of human fallibility and failure.

But under the terms of the new and better covenant GOD has promised His BRITISH PEOPLE

A NEW HEART,

a new mind, and a new spirit. With the advent of *a new spirit*, crudeness, pride, arrogance, obtuseness, wilfulness, ignorance, and all unworthiness will be swept away into the limbo of forgotten things. To the world will be manifested a new BRITAIN—a HOLY NATION—a KINGDOM of PRIESTS. [3]

AN ADDRESS ON "ISRAEL—THE STONE KINGDOM."

BY JOHN MCNEILL.

No. II.

IT is interesting to note that in Daniel ii, 45, the Hebrew word "tsur" translated elsewhere always as "rock," appears in the Chaldaic form and was translated "mountain." It should be rendered "rock," as in the margin of the Revised Version. A mountain, of course, is nothing but a huge mass of rock, so that the first rendering of the word is not so far off the meaning intended to be conveyed. The reference to the stone cut from the rock but not by hands must indicate a people formed into a kingdom, in a special sense, by Divine agency.

"The God of Heaven will establish an Everlasting Empire and Indestructible—whose Sovereignty will not be transferred to another people. It will subdue and break all the kingdoms, and will stand for ever. And as you saw a stone cut from a rock—but not by hands—which broke the iron, the brass, the clay, the silver, and the gold; the Great God has revealed to the King what will come after—and the dream is certain, and my interpretation true."

These were stirring times in Babylon. There was widespread anxiety at the Court of King Nebuchadnezzar among the ruling classes and men of education. An Oriental monarch had a dream, and as it filled his mind with forebodings of the future, he was very much disturbed and demanded that the meaning of the dream be disclosed to him. The Empire was one of the greatest this world has seen and possessed men of considerable attainments. These men felt equal to the task of interpreting the dream—whether by study of the stars, or some occult science, is not recorded; they were confident they could give the meaning if only the King would tell them what he had dreamt. But that he could not do.

Such a thing has happened often enough. A person dreams and passes through a succession of events so weird and so vivid that nothing surely could be so firmly impressed on his memory, yet at the moment of awakening, when it would be a relief to tell it to another, at that very moment the details begin to vanish, and though he strains every effort to relate the story of his dream, it is out of his power to do so. It has gone, leaving only the tantalizing feeling that if a little of it could be recalled the whole story might be reconstructed.

What an impossible task for the professors and scientists of Babylon; if the King cannot remember his dream, how are they to tell the meaning of it? Picture the scene in the palace when for the second time they implore him:—"Let the King tell the dream and we will explain its meaning." Only to hear the angry reply:—"I know assuredly that you are putting off, because you discover that the matter has gone from me. If you do not inform me what the dream was—you have one fate; for you utter lies, and rotten contrivances, to talk before me till my mood changes: Look! tell me the dream! when I shall know that you can explain its meaning."

The Colleges of Engineers and Mathematicians are dumb, the Colleges of the Enchanters have nothing to put forward, they see no hope of finding any answer to this problem from their intercourse with magic or the world of evil spirits; and it is left to the heads of the Colleges of Astronomy to make a last appeal.

"There is never a man on earth who is able to accomplish the King's demand. Because no great King or Ruler ever asks such a thing of any engineer, enchanter, or astronomer. And the statement the King demands is tremendous. And besides there is no one who could accomplish it to the King, except the gods, whose dwelling is not in flesh."

Whatever claims they may have made in the history of their Colleges regarding their powers of divination, facing death they now utter only the plain straightforward truth. But with no effect on the angry mood of the King, for being excessively furious, Nebuchadnezzar issues a decree to kill all the wise men of Babylon.

This was ten or twelve years after the Babylonian forces had invaded the Kingdom of Judah, captured Jerusalem, and taken captive King Zedekiah, the nobility, and inhabitants of the city. Four young men, selected from these noble families, had been educated in every science and in the language and knowledge of the astronomers to fit them for appointments in the service of the Empire, so that when the King's decree was issued it affected Daniel and his three companions of Judah, or Jews, as they were just beginning to be called at this time.

This was not the only wholesale deportation which had affected the Kingdom of Judah. There had been another catastrophe of the same kind about 140 years before, when the Assyrian armies had invaded both of the Kingdoms of Israel and Judah.

In 721 B.C. the main body of the Northern Kingdom—ten-tribed Israel—had been carried away by the Assyrians to the region south-west of the Caspian Sea, and eight years later Israel's conqueror, Sennacherib, again swept down, this time on the defenced cities of Judah (the country towns, not Jerusalem), and we are told on his inscriptions preserved in

[3] We are glad that Professor Dibelius has mentioned the British-Israel-World Federation, even though his reference is couched in somewhat unkindly terms. His book has been widely acclaimed. In Germany alone it has been published in five editions. It is now being read in translation throughout the whole of Anglo-Saxondom. Dibelius is hostile to our Gospel but he has helped to bring the facts of its existence before the notice of thousands who are normally beyond the reach of our own propaganda.
The Professor refers to a pamphlet printed eight years ago (1922).

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the British Museum that the number of cities taken was forty-three and that he carried away captive "200,000 men of Judah." (A. H. Sayce.)

This forced migration must have taken away a very large, if not the larger portion of the tribe of Judah to the same region as the tribes of Israel eight years before; and it is more than likely that when Israel escaped one hundred years later and trekked into Europe, those of Judah would accompany them in their migrations, reappearing later possibly under the name of Jutes.

When Babylon rose to power, and their armies took the survivors in Judah who had been left by the Assyrian invasion, the captives were placed in districts on the Euphrates a considerable distance east and south of the land in Assyria in which their brethren had been held, so that Daniel's nation, his friends and relatives (if any), were fairly close to the great city of Babylon. Some commentators have taken the view that he wrote his Book to give encouragement to his own nation of Judah, but as against this view we must remember that he was well aware of the whereabouts of the Israel people—a much more numerous and powerful nation than Judah.

In his prayer, chapter ix, 7:—". . . . confusion of faces belongs to us, to the men of Judah, ... 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." In this prayer of Daniel's, the full confession is made that—as it had been written in the law of Moses (Leviticus xxvi, 14-18)—this evil had come upon them.

Moses and all the prophets had reminded the Israelites that their nation had been specially chosen to fulfil a certain high destiny, that they had been taught from the beginning of nationhood, trained in every detail, given the statutes, laws, and judgments of the Lord, warned of their responsibilities, and counselled and urged repeatedly to keep a straight course in order to win their promised inheritance. As Moses, and other leaders, had also warned them, failure would entail a severe punishment, lasting over a period of "seven times" (2,520 years), during which time the memory of themselves—as Israel—would fade away, and they would become a people under a new name and speaking another tongue.

When studying Daniel's prophecy, we are reminded of our school days when we had to solve mathematical problems involving an unknown quantity. An equation has to be set down:—"Let x equal the number which has to be found." Then we had to find other factors bearing on the problem, add them to the equation, and find the solution.

In our search for the identity of the Stone Kingdom we can see three such factors:—

(1) It was in existence in Nebuchadnezzar's day. It is so stated in the narrative.

(2) It must be in existence at the present day. It is called Everlasting.

(3) It must be war-like, a fighting race. The prophecy states that it would cause the overthrow of the Empires and the kingdoms succeeding these Empires.

Then, as it is the unanimous belief of students of prophecy of all schools—not necessarily British-Israelites—that we are nearing the close of the age, and as, in the belief of many whose opinion is worthy of respect, 90 per cent. of the prophecies have been fulfilled, we can reasonably deduce from the second and third factors another, namely:—

(4) It must, at the present time, show conclusively a strong vitality and expectation of long life.

So, to history we turn to discover which nations were in existence in Nebuchadnezzar's day, have been in conflict with the Continental Empires and kingdoms, and exist to-day—still in conflict and still victorious.

We shall have to rule out of count the Asiatic peoples, such as China and India, because while in existence then we cannot trace them in the decline and fall of the Empires; nor need we look to the Continents of North and South America; the ancient Empires of Mexico and Peru have vanished; nor to the Continent of Africa; Carthage has gone, and Egypt, once powerful, was conquered long ago by the Grecian Empire and never regained its old splendour. Only a European people will give a satisfactory answer to the problem, from the considerations of length of existence and contact and conflict with the various Empires of the dream.

As previously mentioned, history identifies four great Empires as having been symbolized in the figure of the Image, beginning with the head of gold, the breast or upper trunk of silver, the lower trunk and thighs of brass, the legs of iron, and a number of other powers represented by the feet of part iron and part clay.

The head of gold represented the Babylonian Empire under Nebuchadnezzar. Daniel said to the King, "Thou art the Head of Gold."

'But after you, another Kingdom will arise; and a third Kingdom of brass; and a fourth Kingdom that will be as strong as iron, because as iron breaks and crushes all so it will break all in pieces and crush.' (F.F.)

After the fall of Babylon the Medo-Persian Empire rose, it is clearly typified by the trunk of silver; then the Grecian Empire under Alexander, typified by the brass; then the Roman Empire, the iron power. Succeeding Rome have risen a number of Continental Powers—Spain, France, Austria, Germany, and Russia.

You will notice that, in interpreting the dream, Daniel does not give the identity of the people who are to affect so vitally the destiny of Babylon, and later to help in the fall of the Empires which are prophesied as succeeding Babylon. He stops short of any explanation which would direct attention to that nation.

We saw that the ten tribes had been subjugated by the great Assyrian Power between the years 771 and 676 B.C.—the main body being removed to Assyria about 721 B.C. From this time onward, these tribes, which formed the Northern Kingdom of Israel, drop out of Bible history, though they continue to hold a prominent part in prophecy, and are also referred to in many passages in the New Testament and by the writers of the Epistles. The ancient name of Assyria was Gutium, hence the captives by degrees came to be known as the "People of Guta."

In 700 B.C. Babylonia rebelled against Assyria. In 652 another rebellion took place, which was the first in a series

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of blows leading to the downfall of the Assyrian Empire. The Scythians (Turanian barbarians of the lowest type from Southern Russia) broke through the Caucasus and ravaged Western Asia for twenty-eight years. In 625 there was general revolt; the Babylonians, with the Medes, marched against Nineveh and besieged it. Egypt came up against Carchemish. A little later Nineveh fell. The garrisons holding the Israel people in check having been withdrawn, the tribes took the opportunity to escape into Southern Europe. In the Caucasus Mountains, one of the important passes bears to this day the name, "The Gate of Israel."

Professor Rawlinson states that the European Scythians were not of the same race as the Asiatic Scythians. Herodotus describes these people as "former colonists of the Medes." Diodorus Siculus, writing of the Scythians, says:—"Amongst others were two remarkable colonies that were drawn out of the conquered nations by those kings; the one they brought out of Assyria . . . . the other out of Media."

Here Israel apparently agreed to separate. Two tribes—Ephraim and Manasseh—went westward to Ar Sereth and settled on the Danube, calling themselves the "Getae." You will remember the captives while in Assyria had been known as the "people of Guta." Dan appears to have dropped off and become the Thyssa-Getae, while the seven remaining tribes, calling themselves the Massagetae, wandered round the Caspian, and settled east of that Sea in Eastern Scythia. Herodotus describes these Scythians as "a strong and valiant nation dwelling toward the sunrising beyond the Araxes," also saying of them, "they claim to be the youngest of the races, with a history only going back 1,000 years." That would take us back to the time of the Exodus, when Israel became first a people. Another writer says they had "just and good laws."

It was to the Massagetae that Ezekiel was sent about 593 B.C. to seek their aid on behalf of the Jews against Babylon. This aid was, however, refused, and the Jews from that time ceased to call them Israel.

In 538 B.C., however, an assembly of great nations was brought against Babylon from the north country; in the cylinder of Cyrus it is shown that the "people of Guta" now joined forces with Cyrus. He was the young King of Persia, while Darius, his uncle, was King of Media.

On the night of Belshazzar's great feast to a thousand of the lords of the Empire, when, heated by wine, he sent for the sacred vessels his grandfather, Nebuchadnezzar, had carried away from the Temple in Jerusalem, and he and his princes drank out of them, Cyrus and Darius diverted the current of the Euphrates, and their armies—of which the Massagetae were the vanguard—entered the city by the two-leaved water-gates. That night the king was slain and the Babylonian Empire fell.

Not long after these events Cyrus conceived the idea of becoming King over the Massagetae, and on their refusal, the Persian army inflicted a serious defeat on them, slaying a third part of their army in one battle; but in 529 B.C. at the battle of the Araxes, Cyrus was in his turn conquered and slain by the Massagetae. Herodotus records this; while according to prophecy, Cyrus was to be killed by Israel. Both Isaiah and Jeremiah designated him as the "shepherd." In Jeremiah li, 20, the prophet, speaking of Israel first, says:—"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; . . . . I will also break in pieces with thee the shepherd and his flock."

Darius, successor to Cyrus, now threatened the Massagetae, and attempts at union were made between them and the Getae; which having failed, in the year 513 B.C. Darius led an army of 700,000 against the Massagetae. Although the expedition was not successful, it drove the nation farther inland to the grazing lands between the Don and the Dneiper, where for some centuries they settled in the region of Asgard and became a scourge to the Greek settlements on the Black Sea. Being driven by Darius into the northern wilds of Scythia, seven-tribed Israel had become Norse-men (or Northmen) and passed now under the name of the Asar, which in Norse corresponds to the Getic name Angle.

For about 700 years the two tribes, Ephraim and Manasseh, known as the Getae, lived in those districts known to the Greeks as Scythia, but to the Romans as Dacia (now Roumania) and Thrace. Jordanis states that Julius Cæsar, "who conquered all nations" was unable to prevail against the Getae. He was planning a campaign against them when he was assassinated at Rome. In the days of Augustus Cæsar, at the time of Christ, the influence of this people extended from the Black Sea along the Danube to the neighbourhood of Vienna; their army numbered some 250,000 disciplined warriors, and as was happening amongst their kinsfolk, the Asar, their leaders were stirring up a strange ferment. A few years before Christ, religious zeal had seized upon the people; in one year they, the "drunkards of Ephraim," had gone forth at the command of their priests and uprooted every vineyard in their country. "A quiver of apprehension," we are told, "spread through the Roman Empire at the mere rumour that the Getae—or Dacians, as the Romans called them—were preparing to move. Daily men asked, 'What news from Dacia?'"

REVIEW.

"TRUE BIBLE CHRONOLOGY."*

MR. BASIL STEWART'S NEW BOOK.

"*Chronology is the backbone of history.*"—PETRIE.

THE continued, increasing and world-wide "distress of nations," economic, social and ecclesiastical, together with the seismic and atmospheric disturbances of the present time (Santo Domingo being only the most recent), are reminders to the observant and should be a warning to the careless, that one of the great crises of world-history is close upon us.

At such a time it is well to furnish ourselves with the results of the careful investigations of specialist students of Bible Chronology, that, without intruding into the secret things which God hath reserved to Himself, we may at least learn to watch as those who wait for the morning.

Mr. Basil Stewart's new book, "True Bible Chronology,"

* "True Bible Chronology." By Basil Stewart. Demy 8vo. Cloth. 85 pages. Large clear type. 3s. 6d. London. George Routledge and Sons, Ltd., 1930. Obtainable from the Covenant Publishing Company, Ltd., 6, Buckingham Gate, S.W.1.

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is a careful attempt to put us in possession of certain critical dates, which ascertained, we may the better be enabled to realize the momentous gravity of the time in which we are living, and to co relate the events, national and international, which are occurring in rapid succession before our eyes.

To the unobservant, "nothing is happening," or "Well, yes; but things always have happened, always will happen." "As it was in the days of Noah, so shall it be . . ."

Mr. Stewart's detailed exposition of Chronology is derived solely from the statements of the Bible, and corroborated from other sources. One of those sources is "The Great Pyramid's Chronograph," which, agreeing accurately with history and prophecy set forth in Holy Scripture, may well be called "The Bible in Stone."

The apparent—and it was only apparent—non-fulfilment of the Pyramid prophecy for May, 1928, caused a sceptical reaction. But this is passing, and there are already indications that observant people are beginning to see that precisely from May and early June, 1928, the "distress of nations" has been steadily increasing in many directions, of which the disastrous increase in unemployment is only one.

Therefore a book such as the one under review helps us to "take our bearings," and to confirm our faith in the prophecies of the Book. The work is written in the clear and concise style to which readers of Mr. Stewart's previous books are accustomed. He has the gift of translating abstruse subjects into language "understanded of the people." H. H.

WITH AN HIGH HAND.

(Exodus xiv, 8.)

BY J. R. STEVENSON.

IN the film of "The Ten Commandments," the artist, in portraying the Exodus, has failed to show this attitude of the departing Israelites. What is the meaning of the gesture? The Egyptians adored the leading sign of the Zodiac, because therein was found the equinoctial point of Spring—and source of the Nile (Rev. R. Taylor, B.A.). Lower Egypt in Ptah adored the Bull, but Upper Egypt which had detected precession, adored Amen or Ammon in the Ram or Lamb; while the mystics of the monotheistic Hebrews regarded the sun when in the sign of the Lion, recalling the inundation or *yeor* on June 26th, as the most marvellous manifestation of the Power of the Heaven Father, otherwise Elion, the Most High God. Jacob Bryant states that the Egyptians believed that the moment of creation arrived when Sol rose in the North-Eastern horizon in Leo. Moreover, the Egyptians believed that Sol was light solidified and gold his earthly representative, wherefore the emblem of Royal Judah (Numbers ii, 2, 3) was "blood red, a golden lion rampant." (See Globe 26.7.19.) Sol arrives over Regulus in the Heart of the Lion at the present day on August 23rd, but more than 4,000 years ago, this occultation happened during the end of June.

To this day, the Scotsman, with uplifted palm, swears by Almighty God. The red lion rampant with right paw elevated and extended. Is Scotland's Royal standard that of Zarah Judah? The first "difference" in Heraldry, "the shorthand of History," is exchange of colours. Compare ensigns of England and Denmark, also of Scotland and Nova Scotia. Is the date of the solar mythos of the wise men and mystics the same as that of the Great Pyramid, each of the base lines of which measures 365,242 cubits, viz.: 2144 B.C.?

THE SALVATION OF ISRAEL.

BY E. M. FOSTER.

STATESMEN have exhorted us to pull together and to put our whole weight to the task. They have been making this appeal ever since the (first) Armistice, and looking round we are aware of a feeble response. Do not let us blame the Nation entirely but rather its leaders, the "shepherds" of Israel, who are permitting their sacred charges to wander in every mountain and every high hill. There are, we know, many loyal servants of the State who try their several remedies, but never the right one.

If they would only hear our message! The time has come when a national recognition that Britain is Israel can alone save our land from the long period of stress ahead. It means that we are the chosen race of God, that the Holy One of Jacob is our Protector, and that if we give Him our love and have utter confidence in His Holy Word, He will shorten our tribulation.

The Divine theme in the beginning is the Nation, not the Church. When the Bible speaks of the setting up of the Church it has a special message for this sacred institution, but it never transfers national rights to the ecclesiastical authorities. The Covenants were made to the Nation, not to the Church. Our Lord preached the Kingdom of Heaven, not the Church of Heaven. It is no idle figure of speech when we Britons extol the Divine calling of our land. It was indeed at Heaven's command that Britain rose out of the sea.

When our people realize this, *then* will they have found the sovereign remedy for national and private troubles. They will flock into the churches to sing whole-heartedly the Psalms of their ancestors. The words take on new meaning. In those days Britain will have burst her shackles and with eager eyes will await the dawning of "the bright and morning star." Then will she "tell it out among the heathen that the Lord is King."

"That prayer which does not succeed in moderating our wishes—in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender—is no true prayer, and proves that we have not the spirit of true prayer."—F. W. ROBERTSON.

* * *

"We have assurance that we shall be heard in what we pray, because we pray to thank God that heareth prayer, and is the rewarder of all that come unto Him; and in His Name, to whom God denieth nothing; and, therefore, howsoever we are not always answered at the present, or in the same kind that we desire, yet, sooner or later, we are sure to receive even above that we are able to ask or think, if we continue to sue unto Him according to His will."—ARCHBISHOP USHER.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR eleventh Congress opened on Monday with two very fine meetings and magnificent audiences—a most encouraging beginning of the week's meetings. The President of the B.-I.-W.F., Major J. Knowles, O.B.E. made the opening speech, and he welcomed the venerable Rev. Mark Jukes, who, notwithstanding his 88 years, made the journey all the way from Vancouver, British Columbia, Canada; Chancellor Du Bois, who came from Chicago; and Arthur Exley, Esq., J.P., the President of our Brisbane Branch, each of whom responded. Addresses were then delivered by the Rev. Dr. Goard and John Leech, Esq., M.A., K.C.

In the evening Dr. Goard presided in the unavoidable absence of Major Rigg, and the Rev. Maxwell Carnson, Mr. Herbert Garrison and Mr. John J. Morey gave addresses. A message was sent to His Majesty the King; and a standing vote of sympathy was offered to the relatives of those lost in the terrible air disaster.

* * *

The present issue contains the 100th Week by Week article, and A. R. H. would like to celebrate his "century" by taking this opportunity of thanking the many readers who have written, from time to time, expressing appreciation of Week by Week. It has been impossible to answer each correspondent separately, and A. R. H. feels that this anniversary provides the opportunity for thanking all his correspondents for their kindness.

* * *

THE BIBLE TELLS THE TRUTH.

GOD'S CHOSEN PEOPLE ISRAEL.

BRITAIN HAS ISRAEL'S PLACE AND DOES ISRAEL'S JOB.

THE REV. MAXWELL CARNSON AT BRADFORD-ON-AVON.

On the 22nd of September, Bradford audiences twice heard Mr. Carnson speak on the subject of British-Israel.

In the afternoon he emphasized two bodies of facts which, whatever critics may think of them, and however they may be interpreted, still remain indubitable facts. The first is a vast literature, dating back to a period of at least 2,000 years ago, which speaks of a nation, Israel, chosen by God to be and do certain things at certain definite historical periods. Mr. Carnson clearly pointed out that, however much the modern critic of the Bible strives to explain away the statements made in this literature, he cannot affect the fact of the *existence* of the literature. That literature is an actual phenomenon with which we have to deal.

The second body of fact, separated by a wide interval from the first, is that vast entity known as the British Empire. Here, again, no matter how you criticize the Empire or how you oppose it, the mere fact of its existence cannot be avoided.

Admit the mere existence of these two facts, the literature and the Empire, widely separated by thousands of years. Bring the two side by side, and they tally exactly. There is an exact fitting together of the two. The logical conclusion is that the Israel of the literature and the Empire of to-day are one and the same. How may this be accounted for?

(*a*) Did the writers of the literature know what they were describing? No, certainly not—for they received only a small portion each of the whole picture.

(*b*) Has the Empire been consciously built to fit the picture? No, for the Empire has been a gradual growth of many generations.

We are compelled to believe that behind the literature, and looking through the writers and down the perspective of the ages to the full fruition of His design, was a Divine Mind: that God planned His purpose, revealed it through His prophets, and is fulfilling it in the Anglo-Saxon race. That purpose goes on into the future, that through us all nations shall be blessed. When God is once again glorified in us, in our righteousness and truth, our purity and love, then all nations will come to share the blessings and enter into the same Covenant relation with God. So "the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ."

Later, Mr. Carnson pointed out very forcefully that the only "Gospel" Jesus preached, and sent His disciples to preach, was the "Gospel of the Kingdom," for in His days the Cross had not been manifested, and the Gospel of Salvation had not been declared. The Apostles, to judge by the accounts in "The Acts," always preached the Kingdom: Peter at Pentecost and later: Stephen before his murderers: Paul before Agrippa, and in his hired house at Rome. Jesus' Own declaration was "This Gospel of the Kingdom must first be preached in all nations, and then shall the end come."

The final appeal was for a re-dedication to the Christ Who died on the Cross for our sins, and a speedy bringing of the nation to repentance and prayer to Almighty God that He should undertake for us all that we cannot do for ourselves.

* * *

MESSAGE FROM PROFESSOR ODLUM, M.A., B.Sc.

On behalf of the British-Israel Associations of Major Vancouver and Western Canada, I venture a few words of greeting to the great Congress now being held in London, the head and heart of the world.

We pray the "Lord God of Israel" to bless and guide the Congress of British-Israelite delegates, loyal friends and co-workers in their great enterprise of learning, teaching, inspiring, organizing and advancing the work of the age-long chosen servants of humanity.

We would gladly be with you to sit at the feet of your many great and expert teachers; and especially to come under the inspiring, uplifting influence of those who have had close communion with our Heavenly Father, and are truly the children of God. We, in truth, would be delighted and uplifted if we could be counted as *present* when the "roll call" takes place; but we seem to be unable to join in your splendid work this year.

In the Name of our Master and Great Leader, go forward, and fully realize that the *Word stands*; yea, more, that it goes forward, is working, gripping tens of thousands, and is proceeding to final triumph and a universal victory of national and human salvation.

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We, on our part, march forward in the ranks of an ever-increasing army on its way to do the work of God, the work of which is to "bless all the nations of the earth."

Though absent in body, we are a mighty force in the outlying parts of the Empire, and are truly present in spirit. God bless you all, and especially our Empire's noble Royal Family, *the exalted leaders of our "Company of Nations."*

* * *

A GENEROUS TRIBUTE.

Because he admires the uncomplaining courage with which Britain shouldered the world's burdens during the War and the dogged cheerfulness with which she faced her post-War troubles, Mr. Edward S. Harkness, the American railway king, has given £2,000,000 to be spent for the good of the country from which his ancestors came.

The feeling which has inspired him to found what will be known as the Pilgrim Trust is summed up in the preamble he has written in the Trust Deed :—

"*Whereas it is acknowledged by all that Great Britain in the War spent her resources freely in the common cause, and, in the years that have elapsed since Peace, has sustained, honourably and without complaint, a burden which has gravely increased the difficulties of life for her people And Whereas by the bounty of Providence America has of late enjoyed an ample measure of prosperity and the donor himself has been blessed with worldly means And Whereas the donor feels himself bound by many ties of affection to the land from which he draws his descent And Whereas it seems to him that it is right for a private American citizen to show his admiration of what Britain has done by a gift to be used for some of her more urgent needs And Whereas he is in hopes that such a gift, wisely applied, may assist not only in tiding over the present time of difficulty, but in promoting her future well-being——.*"—From the *Evening News.*

* * *

THE TRIUMPH OF BRITISH-ISRAEL TRUTH.*

By the Rev. James Mountain, D.D.

Major Knowles, our President, has accurately described Dr. Mountain's new book in three words : "This scholarly book." Scholarly it is, and written with all the simple directness of style which we expect from the veteran and venerable author.

It is an armoury of evidence, which summarizes the main points of attack, refutes the opponent and at the same time forms a concise statement of the British-Israel case, positive as well as negative. It will be the more valuable because it is the result—not of sudden conviction, but of sixty years' careful and dispassionate study of cumulative evidence, which finally overcame the author's reluctance to receive and adopt what was, in his own words, "a new and an unpopular theory." Dr. Mountain has been a great traveller, and it was as he "travelled round the world and beheld the greatness of the British Empire," that the necessity of finding an adequate explanation of this tremendous phenomenon favoured the growth of the seed within his mind and heart. "It was not, however, until after the lapse of twenty years," says the author, "that my decision was made. I became a convinced British-Israelite. Such I remain to-day in my 88th year, but more fully convinced than ever after all these years of calm and patient investigation." This brief notice is not intended to be more than a preparatory announcement of a book of the first importance, a book which will soon find its place in the hands of countless readers in every part of the Empire, who with an unprejudiced mind will accept the guidance of this modest and greatly courteous fellow-student of a theme so vital to the understanding of that infinitely greater Book to which British-Israel Truth is the master-key.

H. H.

* *The Triumph of British-Israel Truth.* By Rev. James Mountain, D.D. Crown 8vo. Cloth. 360 pp. Fully indexed. With portrait of the Author. Price 6s. (by post 6s. 6d.). The Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Hall, Friday, 17th, at 8. Rev. Kenneth Dodds.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, 16th, at 8.
BRADFORD, City Cafe, Friday, 17th, at 7.45. Study.
CAMBRIDGE, St. Andrew's Hall, Tuesday 14th, at 3 and 7. Rev. T. Sparshott Johnson, M.A.
CANTERBURY, All Saints' Church House, Thursday, 16th. Rev. Kenneth Dodds.
CARDIFF, Central Y.M.C.A., Tuesday, 14th, at 7.30. Rev. W. T. Medhurst.
DERBY, Cavendish Cafe, Cornmarket, Thursday, 16th, at 7.30. Rev. T. H. Whitehouse.
EASTBOURNE, Saffrons Rooms, Wednesday, 15th. Miss Hamilton Hunter.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 15th, at 7.30. Mr. G. Swanborough.
FOLKESTONE, Town Hall, Thursday, 16th, at 3 and 8. Rev. Dr. Pascoe Goard and Chancellor Du Bois.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 14th, at 8. Mr. Andrew B. Buchanan.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 15th, at 3. Study at 6.30. Thursday, 16th, at 7.30.
HERNE BAY, Monday, 13th, Wesleyan School Room, High Street, at 3. Parochial Institute, Underdown Road, at 8. Mr. J. J. Morey.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 13th, at 8. Miss Dickinson. Wednesday, 15th, at 8. Rev. Chas. W.Cooper, F.G.S.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 14th, at 7.45.
PORTSMOUTH, Edinburgh Road Congregational Hall, 13th, 14th, 15th & 16th. Rev. Maxwell Carnson and Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 14th, at 7.
ROYSTON, Town Hall, Sunday, 12th, at 3 p.m. Masonic Hall, Monday, 13th, at 7.30. Rev. T. Sparshott Johnson, M.A.
RUGBY, Hobley's Cafe, High Street, Friday, 17th, at 7.30. Rev. T. H. Whitehouse.
RYE, The Monastery, Monday, 13th, at 7.30. Rev. E. A. Couldrey.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 14th, at 3 and 7.30. Rev. E. A. Couldrey.
SALISBURY, Angel Hotel, Tuesday, 14th, at 7.30. Mr. J. J. Morey.
SHEFFIELD, Victoria Hall, Wednesday, 15th, at 7.30.
SOUTHPORT, Y.M.C.A. Hall, Eastbank Street, Monday, 13th, at 3.30 and 7.30. Mr. C. H. Corrin.
STOKE-ON-TRENT, Town Hall, Wednesday, 15th, at 7.30. Rev. T. H. Whitehouse.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 13th, at 3 and 8.15. Rev. Kenneth Dodds.
SYDENHAM and FOREST HILL, Park Hall, Sydenham Park, Friday, 17th, at 7.45. Rev. W. A. Sinden.
WALSALL, Sunday, 12th, at 3, Pleck Wesley S.A.C. ; at 6.30, Town Mission. Monday, 13th, at 3, Dale Street Wesley Women's Meeting ; at 8, St. Paul's C.E.M.S. Tuesday, 14th, at 3, Drawing-Room Meeting ; at 7.30, Temperance Hall. Wednesday, 15th, at 3, Drawing-Room Meeting. Mr. Wm. Whitton.
WATFORD and DISTRICT, New Public Library, Hempstead Road, Monday, 13th, at 7.45. Mr. Daniel Farmer.

SUNDAY, OCTOBER 19th.

BATH, 5, Argyle Street, Sunday, 19th, at 3. Rev. Dr. Gale.
WEST HOATHLEY CHAPEL, Sunday, 19th, at 11.15 and 6.30. Mr. W. A. Marchant.

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THE
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CONTENTS.

	PAGE
CONGRESS ONCE MORE. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	657
OUR CONGRESS DAY BY DAY :—	
Variorum Congress Notes by Rev. Maxwell Carnson, Mr. J. J. Morey, etc.	
Monday, October 6th	658
Tuesday, October 7th	661
Wednesday, October 8th	663
WEEK BY WEEK. By A. R. H.	665
NOTES ON THE IMPERIAL CONFERENCE.—I. By A. R. H.	666
PREDESTINATION.—XI. By the Rev. R. G. F. Waddington, M.A.	668
QUESTIONS AND ANSWERS. By the Rev. G. H. Lancaster, M.A.	670
THE SECRETARY-GENERAL'S NEWS AND NOTES	670

EDITORIAL.

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

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

CONGRESS ONCE MORE.

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

IT has been my privilege and experience to go on three journeys during the past year. In the first instance it has been my privilege to make an annual progress to and fro across the Continent of North America, and to and fro across the North Atlantic Ocean. In these peregrinations by sea and land I have travelled some twenty thousand miles.

It has further been mine to find myself on a conveyance which has whirled me along during all the year to the tune of something like 7,000,000 miles ! Diurnal revolutions.

Still further, in the very same conveyance it has been my experience to be whirled along to the tune of some six hundred millions of miles ! ! Annual orbit around the sun.

On the progress across the Atlantic it was brought to my mind that just about fifty years ago, on the good ship *Polynesian*, it was my privilege to preach the Gospel of our Lord in mid-Atlantic, or at least somewhere east of the Grand Banks of Newfoundland. It was also brought to my mind that in connection with the British-Israel-World Federation, I was making the twentieth crossing of the Continent and Atlantic Ocean, and rounding out nearly ten years of strenuous service. How great have been the changes since the first of this series of journeys it is refreshing to remember.

Landing on the outward journey, we were at once greeted at Montreal, and had a good time with the members and friends there, as we gathered for an evening meeting. Then on to Toronto, where we had a mission, a meeting with the Executive of the Toronto Branches, and a meeting with the Ontario Executive Council.

Thence we went on to Detroit, Michigan, in the U.S.A. There we met the representatives of the Movement from all America from the Atlantic to the Pacific, and from the Canadian to the Mexican Border. The Convention was marked with the usual good fellowship of the B.-I. people, and with intense spirituality and power. Great things will come as a sequel to the first united gathering as the friends of the Movement find each other, and as the organization gathers power. Mr. Howard Rand, LL.B., the tireless Secretary, is doing yeoman service towards this end.

On from thence to the great wheat centre of the Continent, the City of Winnipeg. Here we met the local enthusiastic people in large public gatherings, and the Executive body of the whole Dominion. What a time it was, as we looked forward to the full organization of the work all over that great Dominion, which is an Empire within itself.

On again, and we were at Calgary, under the shadow of the Rocky Mountains, if we may be allowed to speak in a figurative way. Actually the mountain ranges begin some fifty miles west of Calgary. The City is at the foot of the rolling space of prairie country which constitutes the " foot hills." These in themselves are beautiful rolling prairies. Two splendid meetings were held in the large Hall of the Public Library. Then we are on our way again through that wilderness of beauty, the Canadian Rocky Mountains. After twenty-seven hours of travel through bewildering beauty we arrived at HOME, in the fair City of Vancouver. The

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beaches of the City are washed with the tide waters of the Pacific Ocean, and there the railway and the ocean-going steamers meet. What a glorious setting, of sea and mountain, valley and river, delta and inlet, Vancouver enjoys.

Some days at rest at home, and then four great days, afternoon and evening, in the Moose Hall, where the people gathered to worship and enjoy the great truths of the Gospel of the Kingdom.

Two weeks or so later we retraced our way across the mountains and prairies to meet the Chancellor, Dr. Du Bois, the Faculty, the Alumni, and the Graduating Class, of the Chicago Law School. We had three days of most intensely interesting association, and the enjoyment of, and participation in, the commencement exercises, and then back again across prairies and mountains to Vancouver and home. This meant seven days and nights of train travel.

Thereafter, we found ourselves at sea on the Pacific waters for a ninety miles' journey to the Provincial Capital, Victoria, and there enjoyed the privilege of two days of meetings, afternoon and evening, and of renewing many warm friendships.

After some weeks of home work and some rest, again we are convened in Moose Hall, Vancouver, for the first of the return meetings. What an interesting time it was, with the manifested Presence of that God whom Professor Julian Huxley does not know, according to his own statement. How very much he misses is a fact well known to millions of experimental Christians.

Once more the rails are clicking their progress off beneath our feet as we climb the west slope of the mountains, and make the descent on the eastern side. In the process we are lifted once and again a mile above sea level, and then are brought down to tide water level, on the east coast.

Calgary once more turns out for a bumper meeting, from which many have to turn away for want of even standing room.

Straight through across a thousand miles of prairie to Winnipeg, where for twenty scanty minutes we have a word with Dr. Wadge, and with a Jewish friend who is an enthusiastic British-Israelite, who buttresses his knowledge with authorities, both Jewish and Christian, from the libraries of Europe, Britain and America.

Then, after two days' further travel, we arrive at Toronto, and hold a two days' mission there, and so on to Montreal, and the good ship *Duchess of Athol*, which is to bring us back to England once more. At Montreal we meet our friends, Chancellor Du Bois, of the Chicago Law School, and Rev. Mark Jukes, of Vancouver, both of whom are on their way for the great Congress in London.

Seven days of pleasant sailing and we are rushing across England from Liverpool for Headquarters, at 6, Buckingham Gate, and the great Congress.

And so here we are again, among the friends who have gathered from the ends of the earth, and are caught up in the spirit of the mighty gatherings. What the Congress has been, and what has been done at it, will be told in the columns which follow, and in the issues which will succeed this one. It will take many columns and many issues to tell the wonderful story of this the greatest of all Congresses it has been our privilege to attend. This story will be written by other hands.

OUR CONGRESS DAY BY DAY.

VARIORUM CONGRESS NOTES BY REV. MAXWELL CARNSON, MR. J. J. MOREY, Etc.

Monday, October 6th, 1930.

This wonderful week commences with the sun shining brightly in a sharp clear air. The thrill and "tang" of our London climate is echoed in the spirit of adventure with which we approach the Congress meetings.

It is fitting that the very first meeting of the week should be the gathering of the Clerical and Ministerial Association at Headquarters, where ministers of all the Churches gather round the feet of Dr. Goard as their teacher. It is not less fitting that we commence with prayers of intercession, accompanied, though not interrupted, by the music of the Guards' Band as the soldiers of King George pass to their duties at the Palace across the road.

The atmosphere of this room wherein we sit is that of the "inner sanctuary." One feels that here we shall generate the spiritual power without which the Congress will fail of its object; while we are certain also to be led, as we are at this moment, into the deep places of spiritual illumination, under the guidance of the Spirit Himself, Who has promised to lead us into all the truth.

No series of Congress meetings can be started without remembrance of those who were once of our number, but who now are prevented from being here. We miss, for the first time since there *were* Conferences, our veteran and greatly beloved Rev. Commander Roberts, who did not feel equal to the strain and journey, and to whom Dr. Goard makes fitting reference. Dr. Mountain, also, now enjoying a well-earned rest after the arduous labours of preparing, at his advanced age, his greatest work, "The Triumph of British-Israel," is not with us, but we rejoice to hear that he will be here later. Other brethren also, whose Sunday duties hold them, will be in the company to-morrow, but they will have missed the special treat and joy of to-day. We remember them all in prayer.

Immediately, as is his wont, our leader takes us right into the centre of the things that matter. In Roman ix-xi, we are "in the heart of the New Testament, and in the heart of the Evangelical teaching of the New Testament."

The line of thought which follows is incisive, constructive and challenging. The "Gentiles" of Romans are the Ethnos, Ten-tribed Israel. Paul cites Elijah, Hosea and Isaiah as witnesses of this fact. In God's plan, Israel is God's Priest, a devoted Nation. The *congregation* to whom this Priest-Nation ministers is made up of the nations of the world, the Goyim. What the Tribe of Levi was to Israel, that the Ethnos, the Israel Nation, is to the Goyim, the nations of the world.

Within this chosen Priest-Nation, who are the Election of Race, there is left, alas, but a very small remnant of true believers, the Election of Grace. When the whole Nation becomes the *Election of Grace*, as well as the Election of Race, then is the Millennium.

So St. Paul reaches the climax and force of his whole argument. "I beseech you THEREFORE, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . . ."

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The call, you see, is to absolute surrender and consecration, without which the Revival will not come. Consecration begins at the House of God, in the priesthood, which is the heart of the life of the Church, which is the heart of the life of the Nation.

We come out again into the life around us, to its social amenities, to its claims upon our time and attention, feeling, not that we have *left behind* us in this quiet room the Spirit Who has been with us, but that He has come forth with us; that it is He Who sends us on to the life of this strenuous week of Congress; and we KNOW, from this hour, that the Congress will achieve its end.

Monday Afternoon.—We are at the Central Hall, Westminster. The great staircase is crowded, an excellent augury for the size of this opening meeting. The bustle of conversation is on every hand. Old friendships are being renewed and new ones are being formed. There is an air of happy expectancy on the faces of all who have attended former Congresses; one notices large numbers of strangers who seem to be wondering why the delight and why the good humour manifested by these thronging crowds. As one visitor from Overseas remarked, "Well, at any rate, I have never seen a *happier-looking* crowd than these British-Israelites." To which a fervent believer replied, "That is because we are the only people who know how to be happy in these chaotic days."

Now the hall is filling up. Though it is an afternoon meeting, and a Monday afternoon at that, the floor is completely full; one can see at the most half-a-dozen vacant seats, and there are more people standing at the back of the hall than will fill the vacancies. One is delighted at the number of *men* who have managed to be present at this afternoon session; where shall we put the additional numbers who will be here to-night?

Exactly at the appointed time, the speakers file on to the platform, led by Major Knowles, the President. A roar of applause greets Dr. Goard, as always, and Mr. Garrison; and others come in for their meed of welcome from the audience. It is good to see our leaders once again. They look no worse, at this distance, for a strenuous year of work and of travel; though those who are in the know whisper that the strain under which they are labouring is almost beyond human endurance. One would imagine that British-Israel teaching must be the long-lost elixir of life for which the ancients sought; one does know that it is only the power of prayer, and the help of our Covenant-keeping God, that carries our leaders through.

The platform fills up with clergy and ministers of various denominations, who delight to meet on the common ground of belief in the faithfulness of God to His Promises; men and women, too, are there from North, South, East and West, who are giving their time and strength to the proclamation of the Gospel of the Kingdom in many parts of the world.

We unite with all our hearts in the singing of "O God, our help in ages past." We hear the Word of God read to us in the 12th chapter of Isaiah; we bow our heads and are led in prayer right through to the Throne of Grace.

Twice over the Chairman calls us to our feet, once in gladness to send a loyal message to our King at his home in Sandringham; and again, alas, in silent prayer for those whose hearts are torn by the terrible disaster to R 101.

Now Major Knowles introduces the Overseas delegates, who each make a characteristic reply. The Rev. Mark Jukes, of Canada, a veteran of almost ninety, but young enough yet to make this world-extended journey and to fire us with his words of faith and cheer; Chancellor Du Bois, of the Law School of Chicago, who "grapples us to his soul with hoops of steel"; Mr. Arthur Exley, the President of our Brisbane Branch, Australia, who speaks as a Britisher and wants to welcome America—and is it also all the world?—into that name and that privilege. We are glad to see these world-citizens, "fellow-citizens of the Kingdom of God on earth," as Dr. Goard calls them and us.

We miss Mr. Complin, of Sydney, who will be addressing us later in the week, and we are disappointed at not having Professor Odlum. The Secretary-General reads a letter of greeting from him, and cheers us with the promise of a long visit very soon.

Now Dr. Goard rises, to round after round of applause, and we prepare for a strenuous half-hour of attention. It is well worth it. With characteristic emphasis, with the simplicity which only real mastery gives, and with the deliberation of one who knows exactly where he is taking us, we are shown the downfall of Empire after Empire, until not one is left. "It will be remembered that Britain itself now signs its Treaties 'For and on behalf of the British Commonwealth of Nations.'"

"The downfall of Empires does not mean the downfall of Civilization, for Empire and Civilization are not synonymous terms. Civilization is 'the organization of the life of peoples based upon the two elements of Faith and Law; Faith to CALL people together, and Law to discipline them and BIND them together.'"

Briefly, then, Dr. Goard leads us through the line of Civilizations: Brahmin, Buddhist, Shinto, Mohammedan, European, Anglo-Saxon, each of them founded upon its own particular Faith, propounded by its own religious leader; each bound together by its own particular Law, promulgated by the leader and based upon the Faith he taught.

"So long as Faith and Law remain as foundations, the Civilization built upon that Faith and Law will persist. Overthrow the foundations, and down comes the Civilization concerned."

The same is true in the Anglo-Saxon Civilization, in Britain, the Overseas Dominions, America, and certain other Anglo-Saxon nations. Founded upon the Faith, which is the Evangelical Faith of our Lord Jesus Christ; held together and administered according to the Common Law, which is the Law of God; that Civilization has done in the world, and is doing, miraculous and God-given service.

The underlying reason for the chaos of to-day is to be found in the fact that there are those in the world, notably in Russia, and, alas, in our own lands also, who are determined to overthrow both the Faith and the Law on which our Civilization is built. The forces of Revolution (anti-Law) and Unfaith (anti-God) are on every hand, and it is against that disruptive, undermining, irreligious activity that the whole resources of our Federation are to be directed.

As Dr. Goard places clearly before us the issues at stake,

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and the call thrills through us to be up and doing in this mighty work, we feel how suitable it is that he should stand just where he does, surrounded by men of all shades of religious training, united in the one stand for God and our Birthright. On his right hand and on his left are the two standards of the Israel people: the Union Jack and "Old Glory," the Stars and Stripes. These beautiful flags, Mr. Garrison announces, are the gift of Mrs. Fletcher Stevenson; they are symbolic of the two pillars of Civilization of which Dr. Goard has been speaking.

Follows, after the singing of a hymn, Mr. Leech, whom we rejoice to see so far recovered from his recent illness as to be able to address us. We feared that the doctor might forbid the speaking, and rob us of his message of spiritual force and inspiration; but with careful nursing of his powers we were treated to a characteristic and striking address on the real meaning of Prayer, and one could not help feeling that his very ability to deliver that message was due to the very thing of which the message was composed. Prayer was the subject; Prayer was the underlying foundation both of speech and speaker.

"Prayer IN THE NAME of Jesus means that Jesus has committed to us a Power of Attorney, to act on His behalf, as if He were still with us. Just as an owner of property who travels across the world leaves behind him his authority, under a Power of Attorney, for someone else to act on his account; just as, under that power, the signing of the principal's name by his agent is *the same as if the principal had signed it in person;* so, in our prayers, we are to put forth our powers, raise our petitions, and SIGN THEM IN THE NAME of our Principal, Jesus Christ. The whole of His Divine power and authority immediately goes in behind prayers thus uttered.

"We cannot, then, under authority such as this, and with powers such as these, commit Jesus to anything that would be contrary to His will or to His interests. Prayer IN HIS NAME, signed by us on His behalf and committing Him as His agents, must be a vastly different thing from anything we have previously conceived Prayer to be."

One leaves the meeting marvelling at the wondrous power we have committed to us; determined more than ever to use that power; but to use it only under that Inspiration and Dedication with which the day's meetings began.

And so to tea; and to conversation with the delegates and visitors from afar. We have seen visitors from South Africa, from Palestine, from Latvia, and many a far-flung outpost of the Empire.

Scotland is here, and Ireland, both North and South. On one side of the entrance hall is the Bookroom staff, very busy with sales and questions and greetings. Opposite, the Stewards' Headquarters, the Programmes, the Handbills, and the irradiating smile which always pervades that department of the work. In this corner a group of earnest questioners have captured a cheery Commissioner and are gaining from him an extra speech which will not be reported, but which will be remembered perhaps longer than the platform speeches; in another corner one hears discussion about local meetings in the North, "free dates," "special missions," and other evidences that the Branch Secretaries are using all their endeavours to have a full programme the year round.

Across the hall, with "grave and reverend mien," pace two clerical gentlemen deep in conversation; until some eager friend from the end of the earth disturbs the even tenor of their way, and the conversation becomes more general. Mysteriously other prominent ones disappear, to come up in good time on the platform at half-past seven, ready for all that may transpire.

In the regrettable absence of Major Rigg, who is detained by important national affairs, it is Dr. Goard who leads the speakers on to the platform as the hour strikes, to face a "full house." Dr. Goard, whether as Chairman or in any other capacity, never "wastes time." The hymn, the prayer, the lesson followed by his introductory statements, lead us exactly where we wish the meeting to be, and one feels that it must be easy to speak and to strike the right note under such leadership and inspiration.

So the speakers seem also to feel, for they get right down to the depths forthwith. The Rev. Maxwell Carnson begins carefully, "on the ground of the orthodox position," remembering the difficulties with which he had to contend when British-Israel Truth first seized hold of him. Step by step he leads us from where we are to where we ought to be, in a full recognition that the Revelation of God given through the prophets includes not only the knowledge of God as Personal, Self-Revealing, Purposeful, and sending Jesus Christ as the Crown and Apex of His Will and Purpose. That Revelation also includes one element which we have too often overlooked, the fact that God works His Will and Purpose through a Nation, since "the God of Heaven shall set up a Kingdom that shall never be destroyed."

We KNOW three things through Revelation; that God has a Purpose, and that He fulfils that Purpose through a Nation; that man has free-will, and can thwart and delay that Purpose, but never overcome it; and that Jesus Christ is the Apex of that Purpose and will come again to complete it. To this the assured facts of modern life supply the proof; the existence of Britain proves the first; the existence of the present-day chaos proves the second; and the existence of the Christian Church proves the third.

The Chairman now introduces our "retiring" Secretary-General, not that he is giving up his work, for "there is no discharge in this war," but that he is an amazingly difficult man to persuade to put himself down for a speech, wishing to efface himself for others. Mr. Garrison then very faithfully covers the ground of the elements of our position, for the benefit of those who have come newly to our meetings, and leaves us in no doubt as to what the British-Israel position is. We have a definite and decisive answer to those who are undermining our faith in God; the Evolutionist on the one hand who would give us a "religion without God"; the Modernist on the other who would leave us without a revelation of God at all. Out of extended years of experience and study and the ministration of the Word all over the world, Mr. Garrison is ready to say, and says with emphatic directness, to all these *clever* "modern" leaders of thought, "My dear young man, you have yet a very great deal to learn."

Mr. Morey follows, and takes us at once into the modern application of the Word of God. "This Book is concerned with to-day; it is not a record of 3,000 years ago; it speaks of

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the life of 1930; it tells of Britain, of Rome, of Russia, of Turkey, of all the questions that are pressing close upon us as we sit in this hall to-night."

Immediately we are in the Book of Isaiah, particularly chapters xxiv to xxxv. This section deals with the time of Jacob's trouble, from 1914 to the end.

"You will be perfectly safe in your reading of the Book to put 'Nation' for *Mountain*, 'Israel' for *Sheep*, 'Other Nations' for *Wild Beasts*."

Chapters xiii-xxiii are addressed to other nations one by one. All will fall, says the prophet; all are falling, or have already fallen, says history. Then out of the midst of the chaos of a falling civilization Isaiah hears songs in the Isles (chapter xxiv), the British Isles, the place prepared for the Israel people to dwell. Chapter xxviii calls for the removal of the covering which is on the face of all nations, and reminds Israel-Britain of one at least of its national sins: "Woe to the crown of pride, to the drunkards of Ephraim." This sin, as the other national sins, must and will GO as the Kingdom of God is established again in our midst. Chapter xxix is as emphatic against another sin, that of Modernism. The Book, they say, is sealed; men "deliver it to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed"; while the ordinary man, confused by the welter of theories which meet him, says, "I cannot read it, for I am not learned."

Now Mr. Morey leads us into Ezekiel, into what he calls the Russia chapters (chapters xxxiv-xxxix); xxxiv is the "Lost Sheep," and we are reminded that we must read with this chapter the words of our Lord in John x. Chapter xxxv is Turkey; xxxvi is the Preparation of Palestine; xxxvii is the Vision of Dry Bones. "Son of Man, these bones are the *Whole House of Israel*." We are to prophesy unto the Bones, that is, to declare the purpose of God and the power of God; we are also to "Prophesy unto the wind," that is, we are to pray, and the Spirit shall come forth into His people. Preach and pray; the two are inseparable; the one is vain without the other.

Chapter xxxviii brings us even nearer to the events of to-day, addressed as it is to Russia. "Russia will think an evil thought"; the "land brought back from the sword" is Palestine; "to take a spoil" is the desire of Russia, which is no modern design, to force a way through to India. But, says the Almighty, "I will put a hook in thy jaws, and turn thee back." The forces against which Russia are contending are not the British forces, but the unloosed forces of Nature which God wields in that terrible day when "His wrath is come up in His face."

So (chapter xxxix) "the House of Israel shall KNOW that I am the Lord their God from that day forward," *i.e.*, in pre-Millennial days. "And the heathen shall know." Thus through the trend of to-day's events, out of the chaos and unrest, comes the glorious hope and promise that "the knowledge of God shall cover the earth as the waters cover the sea."

We go home at length, tired but confident; we have a great certainty given to us, and a great hope; a great work committed to us, and a great Power; a great demand upon us, and, we feel, a great consecration of all we have and are to this mighty service.

So the day closes, as it started: "We beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

TUESDAY, OCTOBER 7TH.

The sound of the Headquarters' machinery begins very early these days, before many of the delegates are about; but by eleven o'clock the whole place is again alive with its "children from the ends of the earth." We now hold two meetings at a time, the Ministerial Session in one room, the Delegates in another. It is surely symbolical of "the unity of the Spirit in the bond of peace" that the two meetings unite in the hymn and the prayer, before each commences its own serious consideration of the best lines of approach to the varied sides of the life of our own, and of other nations. The impression one gathers, in both meetings, is one of intense practical determination that all men shall know the Truth, the Truth which shall make them free. There is record of decided advance; there is more victory in our work than sometimes appears on the surface. We can go back to our public meetings, saying to ourselves, "What hath God wrought!" And what shall He yet bring about when we are all directed, disciplined and dedicated as His Spirit calls us to be.

The afternoon session at Westminster is given over to members of the Clerical and Ministerial Association. Dr. Goard presides; the Rev. A. W. Phillips leads in prayer, and the Rev. Kenneth Dodds reads the lesson.

Canon C. J. Hollis, M.A., of Worthing, reviews our present state in the realms of belief, morals, toil, family life, law and order; in recreations, amusements, music, art; in politics and social customs. Our Movement is surely called to combat the looseness and apathy clearly manifest in all departments of our national life; the one great remedy for all these things is the Bible, and the Faithfulness of Almighty God.

The Rev. J. J. Whitehouse, of Southend, challenges us again on the ground of a "Great Emergency," with particular reference to the critical state of national and international finance. The crisis is not merely explicable on natural grounds; it is basically *spiritual* and is the inevitable result of our neglect of God and the Divine Law. The call is again "Back to God and the Bible," a message that is needed even in the Churches. The nation and the Church must become one great unity; we must rekindle a strong religious patriotism, a national devotion to Jesus Christ, the Redeemer of His nation Israel.

The Rev. W. Brown Pollock reminds us of the personal need of the individual for Jesus Christ Himself. Out of his own experience he bore testimony to Christ's power to save, and to the flood of light which a close study of the prophecy of Hosea had cast, in his own case, upon the whole Truth of the Israel of God; the nation which we now see in process of becoming God's great servant-nation in the earth.

A word of warning followed from the Rev. T. Sparshott Johnson. We are accustomed to the "wooing" notes of the Gospel; we must not forget the "warning" as well. The cry is "Repent, for the Kingdom of God is at hand." This message first to Israel herself, and then through her to all

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the nations of the earth, leads to the great invitation which falls so aptly on the ears of a weary world to-day, " Ho, every one that thirsteth, come ye to the waters."

The meeting concludes with words from one of the long-standing believers, the Rev. G. H. Lancaster, who believes that the British-Israel Truth may be for all, as it has been for him, a " rock of strength to the soul." He then proceeds very effectively, if briefly, to show some of the evidences of our Israel origin in our names, and in our wonderful history. With such evidence before us, and with his knowledge of the state of affairs which a personal visit to Rome has given him, Mr. Lancaster is more firmly convinced than ever that unceasing prayers should go up to Almighty God that His servant-nation should immediately withdraw her national Ambassador from the Papal kingdom newly established there.

We reassemble with renewed enthusiasm for the evening meeting, under the whimsical chairmanship of Mr. Leech. What a touch of quiet Irish humour twinkles in those quiet eyes as he tells of Bradlaugh and the swine. Mr. Bradlaugh declared once at Blackburn that he did not believe that the swine in the Gospel story could run six miles to fall into the sea. Honest Tom Brown challenged the infidel on the point: " I have a pig here in Blackburn who is fond of wandering. I was told he was on the way to Preston, nine miles away. As I pursued him he ran ahead, and I did not catch him till we were in the town. Now, if a pig would run nine miles with honest Tom Brown behind him, how far would he run if he were chased by the Devil ? "

In Bradlaugh's days, the enemies of the Bible were *outside* the Church ; now they are *religious* adversaries. The world needs more *miners* ; we have too many *manufacturers*. Makers of theories abound on all hands ; but the man who passes along the field and the road knows nothing of the wonder and wealth of the mine beneath. We have in our hands the spade with which to dig out the wealth of the mine. That has been hidden for many centuries, but the wonderful truth which reveals the fulfilment of the purposes and promises of Almighty God leads to the depths of the mine.

Accordingly Mr. Leech calls on two great " miners," Rev. Arthur Pritchard and Dr. Pascoe Goard. We stand for a moment to hear the gracious message from Their Majesties at Sandringham, and immediately we are plunged into the depths, guided always in difficult pathways by the lamp of Truth which these two giants hold up before us.

Mr. Pritchard delves with the skill of a scholar into the Book of Isaiah. On the question of the dispute among scholars as to how many " Isaiahs " there were, he pronounces quite clearly, " All this discussion arises from the confusion in the theological mind between Israel and Judah. Once see this distinction and recognize that there are two sets of prophecies in the Old Testament, then the Bible becomes understandable and all the prophecies fit into their right place."

Isaiah, Mr. Pritchard tells us, and it is new to some of us, was a historian as well as a prophet. It is stated in the Bible that the Books of Judges and Kings are his work (2 Chron. xxxii, 32) ; and we know from 2 Chron. xxvi, 22, that he was the historian of the days of Uzziah. An additional evidence for this is found in the contrast between the former Books (Judges and Kings) and the later Chronicles of the House of David.

Now we are embarked on one of those scholarly pieces of comparative research which is a delight to the soul of Mr. Pritchard ; and out of it emerges the fact that the Isles of the Sea ; the Wilderness ; and the Prepared Place ; and Britain, are all one and the same thing.

With that quiet touch of mischief which is characteristic of him, the speaker looks up and adds, " If you cannot believe this, then Isaiah xlii and xliii describe you : 'Blind you are, and deaf' ; and the British Islanders, as well as the British Isles, are mentioned in the Bible."

From this point we go on, with increasing rapidity, chapter by chapter, to the end of the Book, culling gems of knowledge all the way in those little asides which illuminate the path. This is real mining, and we find precious stones everywhere. We arrive in the end at this :—

" Isaiah is a unity in itself. By the Inspiration of Selection its 66 chapters, and indeed the 66 Books of the Bible, have been handed down to us. The one author behind the original manuscript is the Holy Spirit Himself, the active agent of Unity in the Godhead, in the Church, in the World of Nature and in this precious Book of Truth."

After this we need a breathing space, and we find one in the singing of that grand old hymn, " Jesu, Lover of my soul." But while our minds are still digesting the great Truths presented to us, we are off again, on another layer of this wondrous mine, and Dr. Goard leads us into the greatest doctrines of the New Testament. One must have a steady head and a clear eye to follow so speedy and so varied a track ; but how well worth while it all is for those who love the Truth.

The hymn has taken us for a few moments up on to the heights and now we follow Dr. Goard again into the riches of the mine. He reminds us that " the most sacred things connected with, and forming the very life-blood of the Christian Faith are bound up with, and are contained in, the National Message of the Bible, and the Nation contained in that Message."

He proceeds to prove his point by taking us directly to the great Evangelical doctrines of the New Testament. The Holiness of God, Justification by Faith, the Virgin Birth, Christian Perfection. The Apostle tells us that " we have this treasure in earthen vessels." " The mistake we have all made " (the Doctor tells us that he includes himself in the error) " is that we have abstracted the spiritual message of the Bible, and in endeavouring to present it unclothed, we have made it so ghostlike that most people cannot see it, and many have ceased to believe in its existence." We can come into conscious contact with the spirits of embodied men, and rejoice to do so ; but we shrink from meeting them without the body. We love to meet the spiritual teaching of the Bible when it is in earthly vessels, and the man-in-the-street is shrinking from it because we have disembodied it and made it ghostly.

The Justifying of Abraham by his Faith is that " Abraham believed God," God in His Covenant relation with Israel, " and it was counted to him for righteousness."

" Holy, Holy, Holy, is Jehovah Elohim." Here is no question of sin or sinlessness ; we are singing of a manifestation of God as Jehovah, in which manifestation He has dedicated,

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consecrated, separated Himself exclusively to one task alone, the task of the administration of His Kingdom-nation Israel. When He says, "Be ye *holy*, for I am holy," He means an utter surrender, devotion, consecration to the service of His Kingdom Israel. In the Revelation of the Holy God, the vessel that contains it is the corporeal body of His nation Israel.

THE VIRGIN BIRTH—A FACT.

The Virgin Birth—which is recorded as a FACT, not a *doctrine* (and no theologian has the right to transform the statement of fact into a statement of doctrine)—was a sign given to Ahaz, at the time of great distress, that the Throne of David which he occupied should never be overthrown (Isaiah vii). "You believe the Virgin Birth of Jesus Christ; can you accept the sign given, and deny the thing signified?"

Now we reach Romans ix, x, xi, the heart of the Evangelical teaching of the New Testament. It commences "Hath God cast away His people? God forbid." (Rom. xi, 1.) Follows the statement of God's then relation with Israel who, at that time, as the Apostle declared in the same chapter, had never heard of Christ. From this we go on to God's continued purpose to Israel until the end of time. When he has brought again the national development of God's purpose, and the spiritual regeneration which shall grow through it, he sends out the call, "I beseech you THEREFORE, brethren, that ye present your bodies. . . ." The doctrine of Christian perfection has its roots and reason in the development of God's purposes to Israel and through them to the world.

"Thus we see," Dr. Goard concludes, "that we are not preaching a separate Gospel, or even a separate phase of the Gospel, but we are bringing back that 'earthen vessel' of which Paul spoke."

This is truly a magnificent conception, magnificently wrought out. To many it must come with sufficient of a shock to make them at first turn away from it in disapproval; but the more one digs into it, the more one sees its force and truth; and we go home thanking God that "every steward that is instructed in the mysteries of the Kingdom of God is like unto a householder that bringeth forth from his treasure things new and old."

WEDNESDAY, OCTOBER 8TH.

Again the two meetings are held side by side, and while the delegates discuss very fully the means whereby our message can be most forcibly presented to the man-in-the-street, Dr. Goard takes the Ministerial Session through the first eleven chapters of Genesis.

We find ourselves in the fields of the latest scientific research; we are led into the realm of the Fourth Dimension, which we find in the inner depth of the infinitely small; "that we may know the height, and length, and breadth, *and depth*; and might know the love of God." One by one, in quick succession, the great problems of life origins, of historic foundations, of critical exegesis, are dealt with in these chapters which form "the Foreword to the One Book, all the sections of which are sequent and *con*-sequent. In these chapters we have a synopsis of all preceding Revelation, necessary to an understanding of all that follows; a majestic introduction to Universal Knowledge. The modern scholar, and the Evangelical also, have both formed cast-iron opinions about it and have fought for their *opinions* rather than for the Book itself. The Commentary of 1930 is Archæology, National Development, and the uncovering of the secrets of Nature in scientific research."

"Dr. Oliver Lodge writes to say: 'I am prepared to give my testimony in any place and at any time, that the first chapters of Genesis and the findings of physical science are in general agreement.'"

The meeting is graciously interrupted at noon by the arrival of our veteran champion, Dr. Mountain, at whose entry the whole meeting rises to its feet in glad and honoured greeting. The very presence of this "father in Israel" is a benediction to the session, and his few choice words of thankfulness to God with which the meeting closes will not soon be forgotten. It is characteristic of such giants of the faith as Dr. Mountain that he should declare that, now that the Lord has restored him to such a measure of strength as is his this day, he is hoping still to be able to go about and continue his witness on the public platform to the faithfulness of our Covenant-keeping God. Truly, as Dr. Goard told us the other day, "there is NO discharge in this war."

When, in the afternoon meeting, the audience at Westminster catches their very first glimpse of Dr. Mountain being escorted up the steps of the platform, they break into a round of applause which continues without cessation, in affectionate insistence, until he seats himself beside the Chairman, Major Knowles.

The Chairman calls for the help of all who are present to be given to the great work which the Federation is doing. By joining the Federation, subscribing to THE NATIONAL MESSAGE, by buying and distributing our literature, and by introducing the subject to our friends, we can do great things to spread the Gospel of the Kingdom.

After Mr. Garrison has read cablegrams and letters from New York, California, Toronto, London in Ontario and elsewhere, he brings to our notice the recent declaration of the Bishop of Chelmsford with regard to the present need of England. The Bishop diagnoses our condition as one of spiritual sickness, manifested in the chaos of the age as just "symptoms of a deep-seated disease, which can only be healed by the people of this country being brought back again to the feet of God." Mr. Garrison declares his intention, amid much applause, of inviting the Bishop to join us in our great work of bringing the nation back to God.

Now the Rev. W. Brown Pollock introduces us to the teaching of the prophet Micah with regard to the nation Israel. "In the last days," we read in chapter four, the Israel Kingdom shall be established over all nations. "What a wonderful Book," he declares, "to be able to tell us the destiny of a nation so many generations beforehand. Surely this is the greatest proof of its Inspiration?"

Israel's supremacy is sure, universal in scope and power under Christ the King. It is to be a peaceful Kingdom, disarmed, and making no longer any preparation for war. Its prosperity is clearly indicated, every man walking in the Name of Jehovah. The tribes are to be re-gathered therein; the House of David shall possess the throne; and, while other nations will strive to prevent the Kingdom from being established, God will make Israel strong and victorious.

From this point, Micah takes us on to see the power and use-

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fulness of the Israel Kingdom among the nations of the world; for we are not to be established for our own sakes, but for Service, for Sacrifice, and for the Will of God under the leadership of our Lord and Saviour Jesus Christ.

Dr. Goard follows, to show us what was the attitude of Jesus Christ to the Kingdom. "British-Israel Truth is not separated from the Gospel. We ought to talk about *Truth*, not about some part of it only. Truth has both material and spiritual aspects."

Jesus Christ came declaring, "The time is fulfilled." Here is a chronological statement; He puts His finger upon the calendar, in the midst of the Seventieth week of Daniel, when Messiah shall be cut off. The Gospel of the Kingdom was the great theme which Jesus came preaching, and which He sent His disciples out to preach.

Twelve were the men he chose and trained in an intensive Divinity course; for they were destined, so Christ says, to sit upon twelve thrones, judging the Twelve Tribes of Israel. There was to be no Foreign Missionary activity at that time: "Go not into the way of the Gentiles . . . but go rather to the Lost Sheep of the House of Israel." It was a Gospel strictly racial and national.

In answer to their enquiries as to the time of the end and the sign of His Coming, our Lord directed His disciples' attention immediately to the destruction of the Temple, the Fall of Jerusalem, and added the very last sign that should be before the End of the Age. "This Gospel of the Kingdom must first be preached to all the world . . . and then shall the end come." "This," says the Doctor, "you are now seeing in process of being carried out."

Thus all our Lord's teaching is closely connected with the Israel race, the city of Jerusalem, and the Restoration of the Kingdom in the last days; a material basis of the Kingdom of God is clearly prominent in the New Testament.

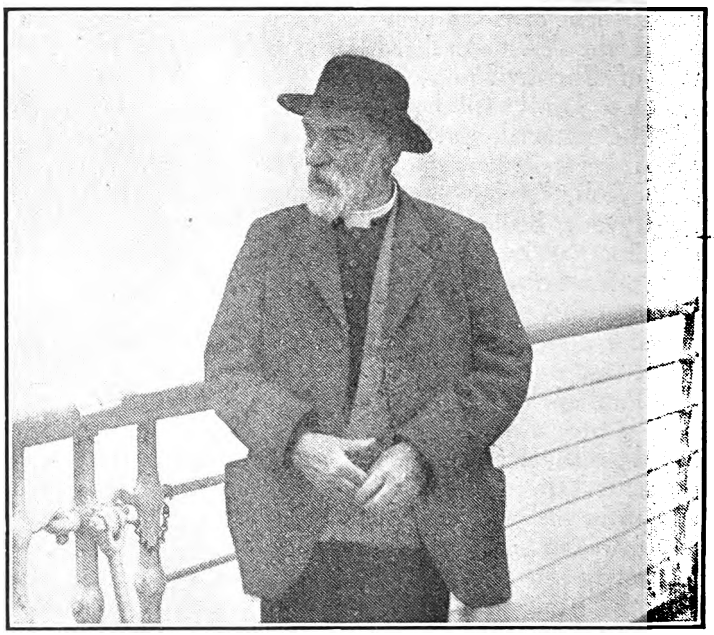
The great test question on which the disciples were to "graduate out of the Divinity School of Jesus" was "Whom say ye that I am?" That the replies all refer to those who are dead and gone—Elijah, Jeremiah, One of the Prophets—show that the people did not class Jesus as an ordinary man. Peter gives Him His rightful place, "the Christ, the Son of the Living God." Then, and not before, did Jesus begin to tell them of His atoning death and Resurrection; which Peter could not accept, but which was essentially a part of God's purpose. First the Kingdom teaching; then the Gospel of Salvation through the Cross; this was the order then, and it is the same to-day.

One of the excellent things we have had has been the institution of a gathering for enquirers, led by Mr. Morey. He has the Small Conference Hall nearly full at 5.30, and the questions are coming thick and fast. Mercifully, Mr. Morey is more than able to deal with the problems which perplex new-comers to this Truth, and his genial manner adds greatly to the force of his replies. Enquiries run along the lines of the confusion between Israel and Judah, the continuity of the House and Throne of David, and the ethnological question of the origin of the Saxon peoples; as well as in many other directions.

This is a great opportunity for overcoming prejudices and correcting the errors of false teaching, and Mr. Morey smilingly carries us through to the end, calling in from time to time such additional information as he feels others can deal with more fully than he. He is, indeed, a past-master in teaching the elements of the Truth, and we all enjoy sharing in the process of education and enlightenment.

And now, as the hour approaches 7.30, the hall is rapidly filling for Mr. Garrison's Annual Lecture. Those who are in the know are a trifle anxious as to how he will stand the strain, for he has been exceedingly overburdened for months past; but he comes on to the platform youthful as ever, a constant surprise to us all. The affection with which his audience regards him is well manifested in the applause which again and again he receives before the lecture commences.

We share Mr. Garrison's evident delight at the presence of Chancellor Du Bois to preside, "an eminent American citizen" to introduce our own eminent lecturer. The Chancellor is particularly happy as he describes for us the wonders and the life of his own native town and home, Chicago. "Those who are born in the State of Illinois are born in rich soil and drink



The Rev. Mark Jukes, Vancouver, B.C., taken on deck of s.s. "Duchess of Athol."

the richest milk; they become tall and strong." In the Chancellor's case, this last statement must be, as many people wish other things to be, "taken spiritually." We *do* "take it spiritually" in his case, for our Chairman to-night is, in all things pertaining to the Spirit, a man "tall and strong."

Among the innumerable things in which Chicago is the centre and where she takes the lead, in aviation, for instance, and railroads, in commerce and medicine, in her parks and buildings and religious life, the Chancellor frankly admits that Chicago is the greatest "Devil's gang" centre in the United States. "The gang controls the Press; it possesses $600,000 a week for its pernicious propaganda; but the good people of Chicago have $6,000,000 to fight the Devil and his gang. Judge Swainson, Chief Attorney of the city, has the gang on the run. By the time the World's Fair takes place in 1933, the Devil and his gang will be shot out of Chicago."

Our Chairman also tells us, to our great comfort and enthu-

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siastic applause, that there are 1,000 preachers of God's Word daily at work in the city, and that from 5 a.m. to 11 p.m. on Sundays the Gospel is preached to 25 million people from ten of the largest radio stations in the States. "From that centre of broadcast it will be my delight when I return to tell the good folk over the wireless of the good work you are doing in the Federation over here, and to preach to them the Gospel of the Kingdom."

The cheers with which we close the Chancellor's speech are increased again and again as Mr. Garrison takes the floor. Before commencing his lecture proper he asks us to welcome to the gathering a number of that noble band who saved civilization in the Great War. In the gallery a considerable company of the "Old Contemptibles" take the lecturer's salute, which we all emphasize by rising to our feet in their recognition.

Now we are embarked on a veritable feast of colour and of oratory, from the Pilgrim Fathers to the amazing wonders of the Grand Canons of Colorado and Arizona. Mr. Garrison is enthralled by his subject, and he enthrals us also. He exhausts the vocabulary in his efforts to describe the wonderful things he has seen and is now showing us. His flights of oratory and imagination again and again bring rounds of applause, as do many of the superb pictures which he has selected to make us know the beauties of this "material, magical, modern miracle of the work and power of God." We are astounded, as he concludes, to find that he has been holding us spell-bound for two hours; "a miracle describing a miracle."

That the union and co-operation of Britain and the United States is the crowning passion of his life is well illustrated as the lecturer leads the Chairman forward to receive our ovation at the close. Side by side these two mighty, small, giants, arms entwined, smile back at the cheering audience, striking in our hearts who knows what chords of sympathy and love. As Mr. Garrison boyishly tells us in farewell, "We are neither of us very big, but we have *big hearts*."

It has been a *great* effort, greatly achieved, and at a great cost; but we know that it has been worth it all; and we think he knows it, too.

WEEK BY WEEK.

By A. R. H.

Herr Dibelius concludes his review of English Piety with a scorching criticism of Puritanism. His gentle opening phrases only throw into contrast his culminating anathematizations.

"Puritanism dominates the English soul," he writes. But "whether Puritanism has been a blessing or a curse to English culture it is not easy to say. *Certainly it has lent the Britons a religious force of incomparable intensity which is not the possession of a few religiously gifted spirits, but practically of*

An Entire Nation.

"When ten thousand clergymen found a new Church for conscience sake, going out with wife and child into an uncertain future, as the Scottish Free Churchmen did at the time of the Disruption under Thomas Chalmers in 1843; and thousands of clergymen and laymen did before them; and, within a couple of generations, build a new Church in every respect equal to the old, the world bows in admiration before so grand an act of religious idealism, however incomprehensible it may find the basis of such martyrdom.

"Puritanism has enriched the British people with a lofty conception of uprightness and decency in questions of mine and thine, a highly-developed sexual morality, and a deep religiousness that victoriously survives all its Pharisaism."

So far so good. But now the Professor lets loose the banked-up fires of critical disfavour:—"With equal force could one call Puritanism the bane of English culture. Except where it broke against stronger forces, it has clothed English life in a universal matter-of-factness and joylessness which insists on looking at every issue, no matter how remote, from some religious or ethical angle: presents the same blank face to scientific problems and artistic ideas: and is in constant danger of withering up into a dreary worship of Mammon, under the most superficial of ethical overlays.

"And Puritanism again and again fosters an Aggressive Mission

To Other Nations,

reconciling as it does a total want of understanding of every civilization but its own with a harsh spirit of domination, upon which the Puritan then hastens to set the stamp of 'the will of God.'

"Finally, and most important—Puritanism is the parent of English cant. It is a somewhat complex phenomenon, a mixture of presumptuousness and ignorance which declines all correction and an incapacity to understand or accept any thing new and foreign. . . . But whereas religious forces everywhere else in the world are engaged in fighting this perversion, Puritanism sanctifies it, with its doctrine of

The Chosen People.

"Moreover, a mantle of Christian love is thus cast over every national failing. The Puritan knows that even a sinner may belong to the chosen of God. Inevitable that crude materialism and theological casuistry should *pervert* this profound doctrine to mean that whatever a saint of God may do, can be no sin, however evil it may look. The English Philistine subconsciously translates this into a dogma of English Puritan infallibility, which has believers more impassioned than the Papal.

"Puritan literature is full of the question how a man is to know whether he has the grace of God and is among the elect predestined by Him to eternal bliss, despite their sins. There is no safe mark of election, but a strong presumption of it is created by the visible blessings of God of a man's earthly doings. Popular ethics further vulgarizing this dubious interpretation, identifies the blessing of God with worldly advancement, and makes a saint of a smart salesman."

Thank you, Professor. But it is time we called a halt. We have become breathless in following your agile argument. We are dazed by the impact of your verbal thunderbolts.

There always exists the danger that high ideals will be vulgarized by dubious interpretations. This danger can only be avoided or neutralized by vigorous counter-propaganda.

But whilst it is possible for crude materialism and theological casuistry to pervert profound doctrine in the manner described,

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we are sure that Dibelius is mistaken in imagining that such a perversion has taken place on any considerable scale.

Needless to say there is nothing in the Scriptures to justify such degradation of interpretation. And the BRITISH-ISRAEL MOVEMENT provides the strongest counteracting influence in its evangelical call to national service through conversion and consecration.

Whilst we cannot agree that the position has ever become quite so bad as Professor Dibelius suggests, we appreciate the value of his testimony. It embodies a serious warning. And it is always useful to have the outlook of others regarding the weak and strong points in one's spiritual armour.

Dibelius is generous enough to admit that where such a depraved tendency has manifested itself it has always been attacked by the best minds in the English nation. Thus he continues :—" *Of course the position is never stated in anything like this crude fashion : on the contrary,* it has been passionately attacked by every genuine English teacher, for instance, CARLYLE, DICKENS, and RUSKIN.

" But the very fury of their onslaught shows how deeply the

MORALITY OF SHEER SUCCESS

has eaten into the English—and even more, American—soul, as a dangerous by-product of PURITANISM.

" In the sphere of foreign policy, an Imperialism, devoid of any sort of ethical or cultural fig-leaf, is, by it, provided with a cloak, which, to the Continental, remote from the *naivetes* of Puritan materialism, is nothing but a repulsive piece of hypocrisy."

Dibelius complains that even when English political literature *does* honourably repudiate national excesses, it does *not* " alter by one iota the deeply-rooted assumption of the faithful Puritan that the ENGLISH PEOPLE, despite certain smirches on its escutcheon, is, after all,

CHOSEN OF GOD,

and designed by Him for lordship.

" Once the fight is won, historians may display a gentlemanly frankness in calling things by their right names ; a broken people may even be fitted out with the halo of martyrdom. *That does not alter the facts, and the victorious nation remains the chosen people of the Lord.*"

And why not ? Does a servant cease to be a servant when he makes mistakes ? Does Dibelius expect the chosen people to manifest the qualities of archangels and saints ?

We must wait for the millennium for the endowment of millennial characteristics. Meanwhile, as sons of men, we betray all the natural weaknesses inseparable from our limited condition. And for the time being ISRAEL remains " the victorious nation of the LORD "—

A VICTOR RACE*

for JEHOVAH.

It is a curious fact that none of our critics seem to have the slightest objection to the Jews claiming (and being called) the chosen people. But they go into paroxysms of rage at the mere thought of BRITAIN playing that distinguished rôle.

The solution seems to lie in the fact that the Jews, nationally, are *without* power, whilst Britain's power is at its apogee.

* Deut. xxxiii, 29. Ferrar Fenton.

As the Jews in their Yom Kippur celebrations (held throughout the world each October) chant in lamentation :—

PEOPLE : We sit alone and weep.
RABBI : *Because of our greatness which is departed.*
PEOPLE : We sit alone and weep.
RABBI : We beseech Thee to have mercy on Zion.
PEOPLE : And gather together the children of Jerusalem.

Whilst the children of JERUSALEM (Jews) weep for their greatness which has departed, the children of ISRAEL-BRITAIN rejoice in the national greatness which is theirs as a result of national redemption.†

Lack of power calls forth pity. Power calls forth jealousy. But BRITAIN is doing no wrong in rejoicing in her power. The words, " In the day of prosperity, be joyful," are complementary to the injunction, " Rejoice, young man, in thy youth."

Britain's power and strength is from the LORD. Her youth and strength are renewed like the eagle's. But her power is not given her for self-aggrandizement. Power is given that she may be a servant to all other nations—a blessing to all the families of the earth.‡

The jealousy of other nations will vanish like morning mist before the rising sun-beams in the day that they themselves come within the political ambit of the KINGDOM in which the greatest nation will be the nation which has learnt to become the servant of all.

As for the future of true religion, we are in complete agreement with Professor Dibelius when he writes :—" *There is more in Christianity than can be embraced by the prevailing type in one nation ; there is more than can be found even by a fusion of the best in both. Who has been brought up in one of these types will more easily see the depth that is there, but will never forget that in matters of religion, all depth is only shallowness compared with what should be.*"

(*To be continued.*)

NOTES ON THE IMPERIAL CONFERENCE

BY A. R. H.

I.

THE opening meeting of the 1930 IMPERIAL CONFERENCE was held in the Reception Room of the FOREIGN OFFICE at 10 a.m. on October 2nd.

Many of the speeches contain passages of significance from a BRITISH-ISRAEL viewpoint, the first official act being the drafting of the following message of loyalty to the KING and QUEEN :—

" The Prime Ministers and other representatives of the Governments of the BRITISH COMMONWEALTH assembled in conference, at their first meeting and as their first official act, desire to present their respectful duty to the KING. They join in thankfulness for Your MAJESTY'S restoration to health, and earnestly hope that Your MAJESTY and Her MAJESTY the

† See the Redemption chapters of Isaiah addressed to Israel in the Islands. (Chapters xli and xliv, etc.)

‡ Gen. xii, 3.

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Queen may be spared for many years to inspire the feelings of love and affection which

Unite all the Peoples

of the British Commonwealth under the Crown."

To this message, His Majesty addressed the following gracious reply :—" Please convey to the Prime Ministers and other representatives of the Governments of the British Commonwealth the sincere thanks of the Queen and myself for their message of loyalty and affection which they have addressed to us as the first official act of the Imperial Conference. I am especially touched by its kind allusions to my restoration to health. Realizing the all-important questions which will be considered, I shall follow with close attention the progress of your deliberations."

" (Signed) George R.I."

Note the important change in *official* title and vocabulary. We no longer talk about the British Empire. *The Empire has become a Commonwealth.* Thus official vocabulary brings us a step nearer to the Bible-conception of the Kingdom.

The *Rt. Hon. Ramsay Macdonald*, Prime Minister of the United Kingdom, after welcoming the Overseas delegates, suggested that the matter of primary importance on the agenda was the discussion regarding the transformation and change which has taken place in the Constitution of the Empire since the last Imperial Conference. " It is now our task," he said, " to consider, upon the basis of our experience, how to give practical effect to the declarations of 1926. Whilst engaged in this work we shall not forget that behind it is the thought of building for the future. Whatever changes of form we may accept, we should be guided by the truth that, though form is undoubtedly important, it is not the form but the

Spirit behind the Form

which matters."

Turning to the question of Peace and Disarmament, Mr. Macdonald said : " *In the sphere of foreign affairs the great objective is to secure and maintain world peace and uphold the influence of our Commonwealth of Nations in world affairs.*" Regarding the possibility of a new race for armaments being started the Prime Minister continued : " The outlook is disquieting, but should that calamity happen it will *not* be the fault of Our Commonwealth, which, *both by precept and example, has shown the sincerity of its devotion to peace.*"

Readers are invited to make special note of the use by Mr. Macdonald of the intimate preposition " Our "—in relation to the Commonwealth. He does not say " the " Commonwealth but " Our " Commonwealth. This sense of common possession could hardly have been expressed more simply and beautifully, and as the subsequent speeches are recorded it will be seen that each of the Overseas representatives quite naturally fall into the same vocabulary and use the same term.

One cannot help thinking of the prophecy of Isaiah* : " For unto *Us* a child is born, Unto *Us* a Son is given." If we are Israel, then in a special sense we can say Christ is " *Ours.*" Our Christ, Our King, Our Kingdom, Our Commonwealth. How richly the preposition " *Our* " expresses love and joy in possession. The preposition " *the* " is cold and abstract. " *Our* " is a little word but it is great in warmth of meaning and brings out to the full our sense of brotherhood.

Thus, Mr. Bennett, Prime Minister of Canada :—" Whatever else may distinguish one Conference from another, they are at least alike in that

The Spirit of Empire Fraternity

greets us here."

Turning to a consideration of the great tasks before the Conference, Mr. Bennett continued :—" In the past it has had before it problems of vast importance and of supreme intricacy, and has successfully disposed of them. But heretofore, in my view at least, *there have never been presented to it for solution questions of such urgency and of such basic consequence to the economic welfare of the Empire as those which now arise.*

" We meet at a time of industrial depression, falling prices, slackening trade, diminishing revenues, and rising unemployment. The situation is world-wide, and while some countries only know it in a modified degree, all are equally concerned in finding a cure for it.

" Those factors which once controlled the course of international trade and commerce have given place to others. The old order of things has passed. How far the present unhappy state may be regarded as the manifestations of change into

A New Condition

of world affairs it is perhaps profitless at the moment to inquire. The facts alone concern us.

" My colleagues and I, representing the people of our Dominion, now come to this Conference, not only with a message of affection and good will, but in the strong belief that by the

Concerted Action of the Whole

we can advance the interests of all sections of the Empire. We have a common purpose, and it would be strange indeed if, united to achieve it, there should not follow on our action that same high measure of success which in the days gone by has crowned our joint and steadfast efforts.

" At this time I desire only to affirm my oft-repeated and unchanging conviction that there is no difficulty so great but we can overcome it, no problem so complex but we may solve it, if we have faith and confidence in one another, and the belief that through the growing strength of its parts there will be assured to the Empire as a whole

A New and Greater Era of Prosperity

and an ever-increasing power to maintain that leadership which it has won by centuries of achievement."

This striking call to action is worthy of Canada and thoroughly characteristic. This I can vouch for from personal experience. In my address to the British-Israel Congress in 1925—immediately on return from the Dominion, with mind and memory still fresh and clear from recent observation—I used the following words : " If I were asked to sum up in one word my impression of the Dominion, I would say 'Action!' Out in the Dominion the whole atmosphere makes one feel one wants to get up and do something ; the overwhelming impression is one of Action—Energy—Progress."

Now Ferrar Fenton, in his modern English translation of

* Isa. ix, 6.

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the BIBLE, designates the ISRAEL PEOPLE "a PEOPLE for ACTION." In the light of this, the call to action of Canada's Premier becomes doubly significant.

Action is the Gateway from Inspiration to Reality. It is the step from Promise to Actuality. Action alone can make the Ideal—Real. Action alone transforms Vision into achievement. Action is the process by which Faith receives its justification in fulfilment.

As the PEOPLE of GOD, we are being led, through *faith* in the *promises* of GOD regarding the coming KINGDOM, actively to co-operate in the building of the KINGDOM of GOD upon earth, knowing that our *vision* will be rewarded in due time with triumphant *fulfilment*.

PREDESTINATION.—XI.

BY THE REV. R. G. F. WADDINGTON, M.A.

II.—THE PROMISED LAND.

CAREFUL readers of the story of the Patriarchs can scarcely avoid noticing the prominence that is given in the Covenants to the Promised Land.

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land" (Gen. xii, 7).

"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" (Gen. xiii, 14).

"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv, 18).

"And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession" (Gen. xvii, 8).

"Unto thee, and unto thy seed will I give all these lands, and I will establish the oath which I sware unto Abraham thy father" (Gen. xxvi, 3).

"The land whereon thou liest, to thee will I give it, and to thy seed" (Gen. xxviii, 13).

"The land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land" (Gen. xxxv, 12).

The reader should really have no difficulty in deciding that these texts have no reference to "Heaven."

The Rev. S. H. Wilkinson, in his book, "British-Israelism Examined," declares that "these terms are not to be understood in a merely geographical sense." But is there any other POSSIBLE sense? There most certainly is NOT. It is utterly impossible to take these promises as meaning anything but promises of a definite and perfectly well-known land.

May I suggest to my readers that they should spend just two minutes considering the basis of the now famous "Balfour Declaration." The basis is the recognition of Palestine as the national home of the Jews, ACCORDING TO THE STATEMENTS OF THESE PROMISES.

That Earl Balfour and his co-signatories made a double mistake in limiting the land to the confines of Palestine, and in limiting Israel to Judah, does not affect the point. They took the Land of the Promise to mean LAND, and they knew that Israel once dwelt in the Land, and so they drew up their Declaration.

Now one may read the 28th, 29th and 30th chapters of Deuteronomy, and argue with me that the possession of the Promised Land depended absolutely upon obedience to the conditions laid down, and as Israel broke those conditions, the promise ceases to have value.

But these chapters only give the conditions under which Israel *entered* the Land of Promise, and they in no wise affect the Covenant God made with Abraham.

"Now, this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect" (Gal. iii, 17, R.V.).

And this Covenant was concerned as much with the Land as it was with the Seed. It is neither reasonable nor fair, neither is it honouring to Almighty God, to suggest, as our opponents do, that the Land part of the Covenant can be ignored, as of no moment. If the WHOLE Covenant was not confirmed by God, then the WHOLE Covenant is worthless.

Consider again. The sins of Israel, which caused the Ten Tribes to be cast out of Palestine, and the Two Tribes to be dispersed throughout the world, could not make the promise of God to Abraham of none effect. How could they? Shall the sins of my children, even their apostasy, make *me* less a servant of God, or deprive *me* of the grace of God in Christ? "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." If the inheritance of the Promised Land depended upon Israel's obedience to the Law, then "It is no more of promise; but God hath granted it to Abraham by promise." Therefore our opponents in the matter have no case.

The absence of Israel from the land, as, for example, during the bondage in Egypt, did not cause the annulling of the promise. Then how could Israel's absence, during the Seven Times from 721 B.C., cause the annulling of the promise?

There is nothing to prevent the eventual and glorious fulfilling of the Covenant of the Living God.

No, one can only overthrow our case at the expense of Scripture. If the Scripture means what it says, if God's promises are true, then the promise to Abraham and his seed, that they should possess the "Promised Land," must stand equally with the promise of blessing through Messiah.

Further, we need to correct the error that has been thrust upon us all these years by teachers and commentators, that this promise of a territorial or landed possession was accomplished in the time of Solomon. "It is important to see that the Nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land."—Dr. C. I. Scofield. But even if Israel had actually possessed the Promised Land, and had lost that possession through sin, there is given through the prophets a definite promise of restoration. "Ye shall dwell in the Land that I gave to your fathers" (Ezekiel xxxvi, 28).

However, Israel, even in Solomon's day, at the zenith of his power, did not possess, or even administer, the land from the river of Egypt to Euphrates. Therefore, opponents will have to revise their estimate of the Bible statements.

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And now a further note about the Promised Land. The Scripture describes it as "a pleasant land," "a delightsome land," "a glorious land," "the glory of all lands."

"The land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for; (seeketh after) the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

No words of mine could add to the Biblical descriptions of its fertility and prosperity, which are abundantly corroborated by Josephus and other historians of olden time.

We are apt, I fear, to judge the land as we have known it under generations of Turkish misrule, but there can be no doubt, judging by the remarkable change that has come over that part of the land now governed by Britain, during the short twelve years of her rule, that the land is wonderfully fertile. I have myself taken photographs which show an extraordinary contrast between the Palestine of 1917 and the Palestine of 1927, and as I saw the changes that had come over the land, there came to my mind the words of Ezekiel: "The land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden."

Prior to the dominion of Babylon, the whole region, Syria, as well as Palestine, was one vast fertile region, with well-watered plains, and abounding towns and villages, and even in Roman times it was known as the Garden of Rome, but because of the sins of Israel and Judah, the threats of God against it were realized, even as was prophesied in Ezekiel vii, 21, R.V.: "I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil: and they shall profane it," or as Jeremiah declares, in xii, 10: "They have made My pleasant portion a desolate wilderness . . . It mourneth unto Me, being desolate; . . . for the sword of the Lord shall devour from one end of the land even to the other end of the land"; or, again, Ezekiel xxxvi, 13, R.V.: "Thou land art a devourer of men, and hast been a bereaver of thy nation."

And is it not true that from 603 B.C. down to A.D. 1917, 2,520 years, the country has borne witness to the judgments of God against the land? Babylonians, Persians, Greeks, Romans, Arabs, Crusaders, Turks, one after another, claimed the land by right of conquest, but all have been there only to execute God's judgments upon it. And it is the same Divine revelation which declared it to be a land which the Lord "careth for," which also decreed that it should suffer desolation, and should finally regain more than its former splendour.

Many people to-day deny all the miracles of the Bible, both of Old and New Testaments, and there are many teachers whose religion seems to consist of a string of negatives and denials.

I have been reading recently the notes of lectures, delivered to students, by Dr. Underwood, Principal of the Rawdon Baptist College. He gave his pupils to understand that "Deuteronomy is a forgery, that the Suffering Servant of Isaiah liii is not Messiah, but Israel suffering for the sins of the Gentiles, that the Lord Jesus was omnipotent: that He shared, on many matters, the ignorance of His contemporaries: that He did not turn water into wine: that He did not raise Lazarus from the dead: that much He is reported to have said in the Fourth Gospel was never said by Him, but was invented by the writer: that He drank intoxicating liquor, but would 'know better to-day': that Matthew did not mind 'stretching a point' when it suited him: that Acts i, 11, concerning the Return of our Lord, was an invention on the part of those who witnessed the Ascension: that the words 'Till He come' in 1 Cor. xi, 26, are a Jewish misconception brought over into Christianity, and the sooner they are dropped, the better: that Paul gave wrong teaching; that there is no future Coming of the Lord, no Day of Resurrection, no Day of Judgment, no Angels: and, like Deuteronomy, 2 Peter is a forgery."

What a splendid array of negatives! What a glorious faith for a Christian Professor!

But, most unfortunately, Dr. Underwood is on the side of the majority of "scholars" of to-day, and many hundreds of Ministers of the Churches are saturated with this agnosticism, which is ever ready to give heed to theories and opinions, and which refuses to ask, "What saith the Scripture?"

I believe I am justified in saying that it is useless to talk about Evangelism, useless to suggest Christianity as the uplifting Gospel for the world, unless the Bible as the Word of God is the basis of the authority. The moment the speculations of men are substituted for the Revelation of God, that moment the message of the preacher becomes weak and vitiated.

But what proof can we advance, of the truth of the Bible, which will discover the worthlessness of "modern scholarship"?

Some of the theories, of course, will not bear an hour's honest investigation, as for example the Elohistic and Jehovistic theories of Old Testament authorship. But there are problems which are raised by modern teaching which, dealing in sheer agnosticism, need more than an investigation of the text.

When, for example, "Criticism" declares that there are two stories of the Flood in Genesis, an Elohistic and a Jehovistic, it only requires an hour's careful reading and tabulating of the text to prove the absurdity of the theory, for anyone who tries to find the two stories will assuredly fail to find them, because the two ARE NOT THERE.

But when a man declares that the conversation between our Lord and Nicodemus never took place, except in the imagination of the writer, what shall we answer? It is not sufficient to say, "Well, I believe the Bible, and I don't want men's negatives."

I can only legitimately say, "I believe the Bible," because the Bible can be proved to be "believable," and the "believableness" of the Bible involves and depends upon the fulfilment of God's Covenants with Abraham, David, and Israel.

The existing signs of the Truth of God's Word are Israel, Judah, and the Promised Land.

And it is not for our good only that the Scripture sets out the whole programme of God's purposes for these three, but above and beyond all this is God's own honour and glory, the perfect fulfilment of His promises being the means of substantiating the truth of God's Revelation. And against the fulfilment, which is open to the eyes of all who WANT to see, the theories and doubts and negatives of the Rationalist and Agnostic are flung in vain.

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QUESTIONS AND ANSWERS.

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

QUESTION.—I should very much like your explanation of one particular passage which has always puzzled me (and which Theosophists make great use or abuse of) because I am not a believer in re-incarnation, *i.e.*, the words of our Lord in John ix, 2 : " His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind ? "

Our Lord did not reprove them for presuming that the man could have sinned before he was born—or so it seems to the general reader.—L. M.

ANSWER.—As Bishop Westcott suggests, the question of the disciples suggests that the history of the blind man was popularly known. It probably belongs to a Jewish mode of thought, and may have been asked without any special or distinctive apprehension of the alternatives involved in it.

On the other hand the question seems to assume that the particular suffering was retributive. The only doubt seems to be as to the person whose sin was punished thus, whether it was the man himself either before birth or in some former state of existence, or the man's parents. The latter alternative was familiar to the Jews (Exod. xx, 5 ; Heb. vii, 10), while there are traces of the pre-existence of souls, at any rate in the later forms of Judaism (Wisdom viii, 20).

Some old authorities like Beza and Grotius refer the vexed question to the doctrine of metempsychosis, *i.e.*, that he may have sinned in a former state of existence. But this however has been satisfactorily disproved by Bishop Lightfoot, while it may be added that if metempsychosis and re-incarnation cannot be disproved, it is equally true *to say that they cannot be proved*. If any human being has ever lived before in a previous existence, certainly he or she has no knowledge of it neither is there any suggestion of such a possibility of it in the dogmas of the Christian Faith and Hope. The faith of re-incarnation is widely spread within the mystic religions of the East, but it finds no permanent hold in the West.

The Pharisees believed that the *good souls only* passed into other bodies which would exclude this case (see Josephus, *Ant.* xviii, i, 3 ; and *Book of the Jews*, ii, 8-14). Lightfoot and Lucke refer it to the possibility of *pre-natal* sin, Tholuck to predestinated sin, punished by anticipation, and De Wette to the general doctrine of the pre-existence of souls, which prevailed amongst both the Rabbis and the Alexandrians (see Wisdom viii, 19, 20).

Our Lord's answer is as so often guarded and non-committal. He never enters into controversial subjects when the latter are not directly concerned with His Mission. Rather does He use them in order to illustrate the need of salvation. Hence in this case our Lord lifts the whole question above the suggestion that either this man or his parents had sinned in any special way, and proceeds to prove that in the economy of God's Providence this man's blindness had its place and aim, which was to bring out " the works of God " through his being healed by the Saviour. Thus, in God's mercy are sin and disease overruled to His Divine glory.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR eleventh Congress has passed into history, but it will long be remembered by those who were privileged to attend all or most of the meetings. The interest was not only maintained, but increased. Even Saturday's audiences were larger than last year. The closing meeting was impressive and at times solemn.

It will take time to size up the general results, but we know that records were made. We know also that many received new light and great blessing.

It was a strenuous week for some of us, with four, five and six meetings a day, and we are deeply grateful for Divinely given strength to pull through it all.

We have all to be thankful for excellent weather throughout the week.

* * *

The regular weekly meetings are resumed at Headquarters ; Wednesday afternoons at 3, and Thursday evenings at 7.30.

* * *

The Rev. Maxwell Carnson is to give two addresses in the Church of St. Bartholomew-the-Great, Smithfield, to-morrow, October 19th, at 11 a.m. and 6.30 p.m.

* * *

The Rev. Joseph Gay will conduct the services at Orange Street Congregational Church, Leicester Square, to-morrow, October 19th, at 11 and 7.

On Monday next, October 20th, the Rev. Dr. Pascoe Goard and the Secretary-General will address what is hoped will be a large gathering in the Town Hall, Birmingham, at 7.30 p.m.

* * *

During next week missions will be held at Tunbridge Wells, October 21st, 22nd and 23rd ; Brighton and Hove, 23rd and 24th ; Dover, 23rd and 24th. Particulars will be found in the " Engagements " list.

* * *

Sunday, October 26th, commences a week's Mission in Glasgow, to be conducted by the Rev. Dr. Pascoe Goard and the Secretary-General. On that day Dr. Goard will preach in the Crosshill-Victoria Church at 11 a.m., and at 6.30 p.m. he will address the congregation in St. Andrew's Hall.

From Monday, October 27th, to Friday, October 31st, meetings will be held each evening at 8 o'clock in the Christian Institute, Bothwell Street.

* * *

The Rev. Kenneth Dodds has addressed our branch at Harrow ; the Rev. W. A. Sinden at Watford ; and the Rev. Joseph Gay at Stratford.

* * *

F. P. writes from the North : " Re your ' Call to the Nation,' I was unable to attend your Congress meetings, but I should greatly appreciate books and pamphlets and full particulars about this great Call to the Nation to return to God. I am

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only 21 years of age. The life led by the average youth does not appeal to me. I want something finer, so I have come to one great conclusion. By coming into this grand Christian Movement, I believe I shall reach my desired goal."

* * *

Mr. R. O. Lucas writes from Toronto :—

"The holiday season is over, folks are returning to the cities with their children, and our Branches are resuming their regular meetings once again with gradually increasing attendance.

"Dr. Wm. Pascoe Goard and Rev. E. J. Springett, of Winnipeg, will be in Toronto to address meetings on Tuesday and Wednesday, September 23rd and 24th, and it is hoped that Mr. Springett will also visit our Hamilton Branch. A dinner is being tendered these, our guests, and the officers of our various Branches with their wives, by the ladies of our Toronto East Branch on Wednesday evening. We are looking forward to wonderful meetings and a fine beginning of our season's work.

"During the summer season the hand of death removed one of our very oldest and most beloved members from our midst in the person of Mr. Wm. Jackson. He was one of the pioneers in the Movement in Toronto. He was an artist by profession, and many hundreds of people will miss the beautiful notices of our meetings which he carefully prepared and which always stood outside of our Branch meeting-places. Dr. Sockett, a member of our Toronto West Branch, also died very suddenly during the summer. Surely this rapid passing of veterans of our Movement here within the last two or three years is a very real challenge to those of us who are younger to carry an added share of the burden—which is both a burden and a real pleasure! Let us pray that volunteers will be forthcoming."

* * *

A Presbyterian Minister, a Doctor of Divinity, in the United States, writes us an encouraging letter, saying that he has been a believer for twenty-five years, and that he has a Bible Study Course on B.-I. lines, and desires to get into touch with Study Circles elsewhere. He sends us his very best wishes for our work in Britain, and her wide domains.

* * *

The British-Israel Federation of Canada, affiliated with B.-I.-W.F., having Branches from Montreal to Victoria, desires to get in touch with groups of believers or individual British-Israelites in Nova Scotia, New Brunswick and Prince Edward Island, with a view to organization. Please communicate with General Secretary, 313, Sherbourne Street, Toronto, Ont.

* * *

We are glad to learn from Mr. Arthur Exley, J.P., President of our Brisbane (Australia) Branch, that our Manifesto is—through the influence of Mr. Victor Rigby, the Secretary—to be published in the leading local paper ; also Mr. P. Hanna's radio talks on B.-I. are reaching vast numbers from Melbourne to nearly all parts of the great Island Continent, and that they are creating wide-spread interest and enquiry.

* * *

Our Halifax Branch has made a good start for the new session. Mr. Bateson, of Bradford, has given a comprehensive address on "The Signs of the Times" to a crowded audience.

The oldest member of our Nailsea Branch, Mrs. Pady, who is in her 100th year, has again most kindly given £5 in recognition of the blessing and joy B.-I. has been to her. We thank her most sincerely, and we congratulate her on the great age she has attained. She reads our journal every Sunday, being unable to attend church on account of deafness, her only failing.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Street, Tuesday, 21st, at 7.30. Mr. Harold Norris.
BATTERSEA, 193, Lavender Hill, Tuesday, 21st, at 8. Rev. W. A. Sinden.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, 23rd, at 8.
BIRMINGHAM, Town Hall, Monday, 20th, at 7.30. Dr. Pascoe Goard and Mr. Herbert Garrison.
BRISTOL, Rotary House, Colston Street, Tuesday, 21st, at 7.30; Friday, 24th, at 3 and 7.30. Miss Hamilton Hunter.
CARDIFF, Central Y.M.C.A., Tuesday, 21st, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House, Thursday, 23rd, at 8. Mr. J. J. Morey.
DARLINGTON, Friends' House, Skinnergate, Thursday and Friday, 23rd and 24th, at 7.30. Rev. R. G. F. Waddington and Mr. Wm. Whitton.
DORKING, Oddfellows' Hall, Tuesday, 21st, at 3 and 8. Rev. Kenneth Dodds.
DOVER, Town Hall, Thursday and Friday, 23rd and 24th, at 3 and 8. Dr. Pascoe Goard, Chancellor du Bois, Mr. John Leech, Mr. Herbert Garrison, Rev. Maxwell Carnson.
DURHAM, Windsor Cafe, 20th, 21st, 22nd and 24th, at 7.30. Rev. R. G. F. Waddington, M.A., and Mr. Wm. Whitton.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 22nd, at 3. Mr. J. W. James.
FORDINGBRIDGE, Victoria Rooms, Tuesday, 21st, at 3 and 7.30. Mr. J. J. Morey.
HARROW, Gayton Rooms, Station Road, Friday, 17th, at 8. Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, at 3. Study at 6.30. Thursday, at 7.30.
HERNE BAY, King's Hall, Thursday, 23rd, at 8. Mr. Herbert Garrison.
HIGHGATE, 223, Archway Road, Wednesday, 22nd, at 8. Rev. Joseph Gay, A.T.S.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 20th, at 8. Miss B. M. Beck.
HORSHAM, Town Hall, Wednesday, 22nd. Rev. Kenneth Dodds.
HOVE and BRIGHTON, 23rd and 24th. Mr. John Leech, Rev. Maxwell Carnson, Dr. Pascoe Goard, Chancellor du Bois.
ISLINGTON, 340, Essex Road, Thursday, 23rd, at 8. Rev. Kenneth Dodds.
LEE, Hall of the Lee Baptist Chapel, Monday and Tuesday, 20th and 21st, at 8. Rev. Maxwell Carnson.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 21st, at 7.45. Mr. W. E. Buckley.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 23rd, at 7.45. Rev. G. W. Plasting.
NAILSEA, Wednesday, 22nd. Miss Hamilton Hunter.
NORBURY, 11, Oswalds Road, Monday, 20th, at 7.45. Study.
NORWICH, 42, St. Giles, Wednesday, 22nd, at 8. Rev. T. Sparshott Johnson, M.A.
NOTTINGHAM, Friar Lane Schools, Thursday, 23rd, at 7.30. Mr. Watkins.
PUTNEY, 12, Ravenna Road, Monday, 20th, at 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 21st, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 22nd, at 7.30.
SOUTHAMPTON, Wednesday, 22nd. Mr. J. J. Morey.
STOCKTON-ON-TEES, Adult School Hall, Dovecote Street, Wednesday and Thursday, 22nd and 23rd, at 7.30. Mr. Wm. Whitton.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 20th, at 8. Rev. T. Sparshott Johnson, M.A.
TEIGNMOUTH, Temperance Hall, Monday, 20th, at 3. Rev. Com. Roberts.
TUNBRIDGE WELLS, Town Hall, 21st, 22nd and 23rd, at 3 and 8. Rev. Dr. Pascoe Goard, Chancellor du Bois, Mr. John Leech, K.C., Rev. Maxwell Carnson, Mr. Herbert Garrison, Rev. T. Sparshott Johnson, M.A., Rev. Joseph Gay, A.T.S.
WIGAN, Miners' Hall, Millgate, Wednesday, 22nd, at 7.30. Rev. G. W. Plasting.

SUNDAY, OCTOBER 19th.

BATH, 5, Argyle Street, at 3. Rev. Dr. Gales.
LEICESTER SQUARE, W.C.2, Orange Street Congregational Church, at 11 and 7. Rev. Joseph Gay, A.T.S.
ST. BARTHOLOMEW-THE-GREAT, E.C., at 11 and 6.30. Rev. Maxwell Carnson.
WEST HOATHLEY CHAPEL, at 11.15 and 6.30. Mr. H. A. Marchant.

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"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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CONTENTS.

	PAGE
GOD.	
THE PEOPLE. Δ THE BIBLE.—II. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	673
CONGRESS ADDRESSES—Monday Afternoon, October 6th :—	
Major J. Knowles, O.B.E. (President)	675
The Rev. Mark Jukes	675
Chancellor Du Bois	676
Mr. Arthur Exley	676
The Rev. Dr. W. Pascoe Goard	676
Mr. Herbert Garrison	678
Mr. John Leech	678
OUR CONGRESS DAY BY DAY (*continued*) :—	
Thursday, October 9th...	680
Friday, October 10th	681
WEEK BY WEEK. By A. R. H.	682
NOTES ON THE IMPERIAL CONFERENCE.—II. By A. R. H. ...	684
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—XI. By Professor Edward Odlum, M.A., B.Sc.	686
THE SECRETARY-GENERAL'S NEWS AND NOTES	686

EDITORIAL.

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

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

GOD.

THE PEOPLE. Δ THE BIBLE.—II.

By the Rev. Dr. W. Pascoe Goard, F.R.G.S.

We have seen that the Bible tells one continued story without variation or break from the time of Moses to the Apocalypse. There were many contributors to the Bible, but the story is one. The writings were produced in many ages and in various countries, but still the story is one. The Book is divided into the Old Testament and the New Testament, but still the story and the Book are one. It is the story of God and of Israel.

Let us now look at the fact that the People have always marched in the highway of history marked out from the beginning in the prophecies concerning Israel. The field of world history is a wide and rich field of enquiry. The story of the Bible, and the march of Israel, forms a vital part of world history and of world movement. It is a leading factor in world history from fifteen centuries before Christ. Indeed, Israel history forms the backbone of world history. Although the Israel story has not been so fully written and known as is the history of the Continental Empires, yet the movements of the Israel people have been the deciding factor, giving scope and direction to the historic movements of the ages for the last two thousand five hundred or more years.

It should be noted that the history of the Continental Empires has been given the leading place in world literature, and that it was God's purpose that it should be so.

For God's purposes Israel must be hidden, and therefore was hidden for the period of her humiliation and punishment, namely, from the commencement of a period of punishment in 740 B.C. to the end of that period of punishment in A.D. 1936. See Dr. Wadge's book, "The Seven Times of Prophecy."

During that time the Continental Empires stood out as the great object of historic interest before the eyes of the world.

Let the reader turn to the Book of Daniel, if necessary, with the aid of "The Documents of Daniel," by Rev. Wm. Pascoe Goard, LL.D., and see that in the prophetic field, as well as in the historic field, the Continental Empires are given the place of prominence on the stage of world history. Yet it is manifest that all through the period when the Empires held the premier place in the view of the world, Israel continued to function beyond the rays of the spotlight, in a hidden manner, again and again bringing the vaunting and vaunted Empires to the dust.

The Empires, from that of Nebuchadnezzar to that of the Kaiser, constituted in their succession a "loop line" of history. The main line of history has ever been Israel, the servant-nation of God.

It is not our purpose to follow the line of the Continental Empires, but to tabulate briefly the place of Israel in world history from the beginning of the race of the Hebrews to the present day.

For the purpose of generating a new strain in the Adamic-Noachic family, from the descendants of Heber, "who was the father of all the Hebrews" as the Bible genealogy shows,

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Abraham was chosen. His wife Sarah also was chosen, both of the same family stock. These were separated from country, kindred and father's house. They were sent into what was to them an unknown land, and were caused to dwell among a people with whom they could not mingle. They lived their lives as strangers in the land of their adoption.

Except for a very loose alliance for defence, there was no attempt to enter into the fellowship indicated by Citizenship of a Country. Least of all was there thought of intermarriage with the races which inhabited the country of Palestine. In fact, when a proposal came to them for intermarriage from some of the inhabitants of the land, in the time of Jacob, it was resented so bitterly, and with such an effusion of blood, as very nearly brought Israel into permanent blood feud with the inhabitants of the land.

So through the ages, the Israel seed, descending from Abraham through Isaac and Jacob, retained its separateness from the other strains of the Adamic family.

Of course there was a reason for this. For the purpose of God it was necessary to have a people with *an established mental attitude*. Now it is well known that this is a quality which is not possessed by peoples of mixed blood. Further, it was necessary to have a people who in their generations should have as the basis of their character the identical mental attitude which was possessed in such a striking degree by Abraham, Isaac and Jacob. To them, when their race characteristics should have been well established, should be entrusted the Divine Faith and the Divine Law.

They should be the proponents of the faith and the administrators of the Law.

Thus the Law should become the schoolmaster, in due time, to lead them to Christ.

Thereafter they should carry the good news of the Gospel of the Kingdom of God, and the Gospel of Jesus Christ our Saviour, to the ends of the earth.

Now let us see how they were engaged with this great task through the various periods of world history.

We give the following chronology in the figures of Ussher. It is an approximation sufficiently accurate for the purposes of this article. Those who desire to take the table as varied by the Assyrian chronology will find the same in the margin of the Oxford Press Authorized Version.

Abraham.

Abram, the father of the great world movement, was born at Ur in Chaldea (Ussher 1996 B.C.). Abram was of what the ancient Assyrians call the "Habiru," or, as the Bible calls them, the "Hebrew" people.

Abram moved from Ur to Haran in Mesopotamia 1926 B.C.

Answering the Divine call Abram moved to Canaan in 1918 B.C., settling in Hebron and Southern Palestine.

God's covenant with Abram, which contained the original charter of the race, was made in 1912 B.C., and is fully recorded in the seventeenth chapter of Genesis. The parties to this covenant are El Shaddai, Abraham, Sarah.

Isaac, the heir to the covenant, and the father of the Saxon race, was born in 1896 B.C.; Ishmael, the father of the Arabian race, having been born fourteen years earlier.

Jacob, the next heir, was born in 1837 B.C., at the same time as Esau. Jacob became the father of the Israel race, and Esau the father of the Edomite race, the modern development of which latter has functioned in Turkey since its conquest of the Arabian Empire.

Jacob and his family settled in Egypt in 1706 B.C., and there the Book of Genesis leaves them in the land of Goshen.

The Book of Exodus commences with the emergence of Israel from Egypt in 1491 B.C.

This particular period of Israel history is interwoven with Egyptian history, which at that particular time seems to have been the centre of world activity and civilization.

1491 B.C., which saw the inauguration of the Israel nation which was the ancient form of the Brith-Ish or covenant man nation, was one of the most remarkable dates in world history. Having regard to the civilization in the Euphrates Valley—now fully uncovered—and having regard to the contemporary Egyptian civilization and to the intermediate civilization of Palestine and Crete, etc., we are safe in saying that there emerged at this date a new nation among the nations. In connection with that appearance there was given a manifestation of God, the living God, absolutely monotheistic, such as history does not elsewhere show. There was propounded a system of faith in and worship of that same God on a plane infinitely superior to any previously known to history so far uncovered; and in connection with that faith there was promulgated the most perfect system of law ever revealed to humanity or developed by them. Such was the perfection of the system that, disregarding all other codes and systems, our Lord Jesus Christ ratified the Mosaic system down to the least jot and tittle, and made it the basis of New Testament teaching, New Testament administration, and New Testament worship and service of God.

In connection with that self-revelation of God, that system of faith and worship, and that system of law, the nation manifested the highest form of social organization, based upon the principles of liberty, equality and fraternity, then or thereafter known.

For such a nation, possessed of such faith, law and social order, to suddenly appear where previously no nation had been, is a great miracle of history, and naturally it profoundly affected and frequently dominated the whole succeeding course of world history.

In April 1451 B.C. Israel passed over Jordan, taking possession of the land of Palestine. Hitherto the world had looked upon ancient Assyria and ancient Egypt as the two and rival centres of world power. From this date onward Israel had to be reckoned with as a third centre of world power, steadily gaining in strength, until in Solomon's day it dominated and commanded the peace of the world.

1055 B.C. the House of David was established in the kingship over Judah, and in 1048 B.C. the House of David was established over all Israel. And the establishment of that House of David was for ever; even to the present day, and on to the end of time.

We will follow these vital details of world history in our next issue.

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CONGRESS ADDRESSES.

Monday Afternoon, October 6th, 1930.

THE BRITISH-ISRAEL-WORLD FEDERATION.

Major J. Knowles, O.B.E. (President), said: Ladies and Gentlemen,—My first duty this afternoon is to extend a very hearty welcome to the delegates who have come from Overseas: Chancellor Du Bois (Chicago, U.S.A.), the Rev. Mark Jukes (Canada), the Rev. John Complin (Sydney, Australia), Arthur Exley, Esq., J.P. (President, Brisbane Branch, Australia). I am sure we are all delighted to welcome these delegates who have come so far in order to be with us at this Congress. We shall look forward to hearing addresses from them during the week. We think it is very good of them to have taken such long journeys in order to attend this Congress, and I would specially like to mention the Rev. Mark Jukes, who has come all the way from Vancouver, and if he will allow me to say it, he is very nearly ninety years of age. Chancellor Du Bois is Head of the Chicago Law School, and is a very important man in that great city. This is his first visit to any of our Congresses, and I hope it will not be his last. The Rev. John Complin, I am sorry to say, is not able to be with us this afternoon, but he will be here to-morrow. Mr. Exley is President of the Brisbane Branch, Australia, and I am sure we are very pleased indeed that he is able to be with us. I will ask these gentlemen to respond briefly after I have concluded my own short remarks.

In the first place, I would like to call your attention to what is the British-Israel position as set forth in the programme: it is admirably set out there, but briefly, of course, for it is not possible to put the whole position in just a few small pages of that description, but it will give you some indication, and a great many points for you to ponder over. Those of you who are not sure about any point raised there will be able to obtain literature at the Bookstall when you leave which will probably deal with the particular point on which you want more information. It would amply repay you to study that short statement on your programme.

Now, ladies and gentlemen, I am sure you will agree that for the past ten years all the nations of the world have in turn felt the great economic strain under which they have all had to go; and it has never been more severe than it is at the present time, and this applies specially to Great Britain, with her two million unemployed, and I am told that it now applies, in a great measure, to the United States of America, where they have more than double that number unemployed. Our enemies are attacking us by trying to ruin our trade in the hope of producing discontent among our people. At the same time, they are preaching that there is no God, and that religion is a false and even a mischievous thing. Love, self-sacrifice, pity, mercy, and kindred sentiments, hitherto regarded as virtues, are now declared to be weaknesses and even vices. This doctrine, which is working such disaster in Russia, is being preached even here in Great Britain. No man in his right mind can deny that there is in this world a menace of the most malign and dangerous kind, and it is the faith of the Anglo-Saxon world which alone can stem the tide of unrest and irreligion which is sweeping over the nations, and that faith is being attacked from a great many sides. We have had a recent instance of that in the speech delivered by Professor Julian Huxley, in which he declared that we could have a religion without God, and that religion was merely a function of human nature. The doctrine of the Kingdom of God on earth is the phase of doctrine which is most suitable to the present situation, and that is the Gospel which we of this Federation preach. We read in the Scriptures that God established for Himself a national organization: we believe that the modern development of that organization is the British Empire and the United States of America, and we believe that God is still King of His Own Kingdom, and that His law is the only safe system for the guidance of mankind. We of the Anglo-Saxon race occupy exactly the position foretold in the Scriptures regarding the Kingdom-nation, and there is no other nation that fulfils that position. We believe that the nation will win through its present difficulties, and that its future will be even more glorious than the past has been. One condition, however, is necessary before that can come about, namely, the nation must come back to the Bible, and must be willing to submit to God's law as laid down therein before it can enjoy the full privileges of its position. If, and when, British-Israel teaching is accepted by the majority of the inhabitants of the British Empire and the United States, then faith in God's Word will be restored, and the way will be clear for the full development of God's plan for our race.

The Rev. Mark Jukes said: Mr. Chairman and Friends,—It is passing strange to me to be here, after fifty years' wandering about in the trackless plains of the West, ministering to scattered people, doing what one could do to make known the message of God. And here let me say we have a saying in the woods among the woodmen, "Never use two strokes of the axe where one will do." That is a good principle to follow. For the work is so scattered that if you miss an opportunity you do not know when you will get another.

What is the subject of our teaching? That God made a covenant with Abraham and his seed for ever. And you are his seed! Do you doubt it? You call yourself British. "Brith" is pure Hebrew, and means "covenant," and "ish" means "man." You Britishers are covenant men, covenant with God, for to walk in His laws, and to do His will; and while you do so you will have the blessing of God and the overcoming of every difficulty. It is nothing new to me to see a track of country 2,000 miles long, largely settled in, with thousands of miles of railroad, growing wheat that comes to England. And there they are striving to do, what? To take possession of the unoccupied wastes of the world. That is the one great object of British colonization, to help those who are willing to help themselves.

Now when you turn from the Old Testament Scriptures to the New Testament Scriptures, you find our Saviour Christ sending out the Twelve, and telling them to go and preach the Gospel to all creatures. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel . . . . For verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come." The Son of man is not come at the present time: it is still future. Are you ready for His Coming? That is the one point. If you are not

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ready, then I would suggest that you get ready, for you do not know how soon that event may take place.

I have been studying English history covering the last four to five hundred years, and I find that the incidents in British history are a direct opposite of the history of the Children of Israel as recorded before the captivity. Now that is remarkable. Jeroboam introduced idolatry 2,500 B.C. And here is Queen Elizabeth holding up the Bible, "That is going to be the rule of my kingdom," she said. And from that time blessing rested upon the nation, until all the nations of the earth seemed to be pitted against her, yet she won out. Is it an accident? Go later to the time of Israel's captivity, 720 B.C., and the measure of 2,520 years you come to the end of the 18th century, and that marks the increase of the British Empire unto the present day. Do you realize these things? It is well to take notice of them. Go a step further. In 1917, Allenby took Jerusalem. The taking of Jerusalem by Allenby was 2,520 years from the first taking of Jerusalem by Nebuchadnezzar, when he ravaged the city and the country round. What we look for is the Coming of Christ to restore His Kingdom in the world; that He may bring unto Himself a nation chosen and blessed of Him to the praise and glory of God.

CHANCELLOR DU BOIS said: Mr. President,—I greet you as a typical Englishman. I come as an American. Permit me to say that candour is the essence of loyalty to God and the brotherhood of man. To be truthful without dissemblance is loyalty to God and to the State. Accredited citizenship in the Kingdom of God, that is the practice of candour, truth and loyalty. It is living it, not mouthing it, "read and known of all men." That is as I understand it with a big "E," an Englishman, side by side with a big "A," an American. We are twin brothers, Anglo-Saxons. Shakespeare says: "The friends thou hast and their adoption tried, grapple them to thy soul with hooks of steel." I come to you to fulfil the Divine law, and to grapple your souls, not with *hooks* of steel, but with *hoops* of steel.

We have lost in America much of the God-consciousness. I hope to hear many messages from you in line with that inestimable book, "The Law of the Lord and the Common Law," by Dr. Goard. It has many suggestions for me. I come to speak to you regarding the Common Law as God's law is practised in America. And I wish to present this at this time, as that which will relieve the stress of the heavy burden of statecraft, a task so great that one of your great Englishmen has said that government has become too great a task for human reason. I find to my surprise that Professor Julian Huxley denies the Personality of God, and the possibility of calling in His aid.

I have had in mind to speak of this fact, that back of the cosmos, the universe, material and mechanical, and beneath it all, and through it all, is *the Divine immanence of God Almighty, the Father of our Lord Jesus Christ*, He is, and has been, and will be for ever, supreme in our physical universe. While your prophetic history of British-Israel is great and marvellous and the highest evidence of God in His universe, in view of Professor Huxley's challenge, and the challenge of the school for which he stands, I am looking to you, and you, and you to answer their negations by your personal testimony, a personal witness, not about the doctrine of God and salvation only, but that each of you is saved by the grace of God through our great Redeemer, the Son of God. I will say to you now, "I know that I have passed from death unto life." I know that I am born again. I know that I have the witness of the Spirit with my spirit, that I am a child of God. I know that if I am a child of God, I have an inheritance incorruptible and undefiled, reserved for me in Heaven. I know that I am a joint heir with Christ, and therefore have eternal life.

MR. ARTHUR EXLEY said: Mr. Chairman, fellow-members of the Commonwealth of Israel,—I have come from the Commonwealth farthest south, one of the vast territories of the British Commonwealth of Nations, one with great resources, and with not the population of this great City of London. There is a talk of unemployment, both here and in the Commonwealth and in America; and yet there are infinite riches awaiting development in those far-off lands. It is for us to understand and to know and to act upon the fact that we are God's Covenant people, and, as such, to pull all our weight together. It is useless pulling at an angle; we must all pull together, and when we do that, we shall be much nearer the Kingdom of God on earth, and much more fitted to welcome the Coming of the King. * * *

At this point of the meeting it was proposed that a telegram expressing the loyal greetings of the members of the Congress should be sent to Their Majesties the King and Queen at Sandringham.

A vote of sympathy was also registered with the relatives of those who lost their lives in the great air disaster, R 101.

THE REV. DR. PASCOE GOARD said: Major Knowles, fathers, and brethren, fellow-citizens of the Kingdom of God on earth,—It is with the greatest pleasure that we all see each other's faces again this year in our Annual Congress. The year that is past has been a year of rapid movement throughout the world. Great forces were let loose by a pistol shot in the Balkans in 1914, a pistol shot fired by the hand of an assassin which has reverberated throughout the earth. Forces were then let loose which instantly started in motion machinery which had been prepared with particular care during over forty years of preparation. It is a fact personally known to some who are in this building that the ink was hardly dry on the Treaty which ended the Franco-Prussian War before the preparation, material, financial and political, began to be made for the War of 1914. The physical conflict was the first phase of the great struggle. Physical resources of men, material and treasure were mobilized and used on an unprecedented scale from 1914 to 1918. What a terrific wastage of life and treasure took place in those tremendous years! But there came the day of the Armistice, in which we are dwelling still. Why did not the world declare it to be the day of Peace? Why is it that the cessation of physical conflict in 1918 ushered in the Armistice which is still being celebrated from year to year? Unconsciously the world expressed the truth: the end of the physical conflict was not the end of the period of world-wide disturbances: the end of the physical conflict did not see the exhaustion of the forces which had been let loose by that pistol

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shot in the Balkans: the movement is still going on, it is going on in every department of the world's life.

Migrations of Peoples.

For instance, there is the migration of peoples, the migration of nations jostled out of position by those forces which were let loose from 1912 and onwards. What misplacement of peoples are there to arrest the attention of the world, and possibly to create alarm? Look at what were the great unpeopled plains of Manchuria. Manchuria is simply a word attached to a certain section of a map in the atlas of the world. It has not meant a great deal to us in the past. Into the hitherto unpeopled plains of Manchuria, marching hosts have gone from Korea and Japan, the figures of which I have not in my possession. In addition to those, I am informed that from China there have migrated into Manchuria, since the signing of the Armistice, over four million of people. Think of it. Of what interest is that to us? I travelled across the Atlantic in April with a gen'leman of this city, a man well-known in the business world down in the City and in New York and elsewhere in the great financial centres of the world, and who, seeing his opportunity, went into that great country, and organized the incoming forces, getting them as cheap labour on to the soil. These are now producing and harvesting agricultural products by the million of tons. These products require fleets of ships to transport it to America and Britain and to the various nations of Europe. These new agricultural products, coming new into the world markets, help to bring about the chaotic conditions in the cereal markets of the world, and, in turn, help to bring about chaos in the financial condition of the world; in the Dominion of Canada, in the Commonwealth of Australia, and in other countries.

In Russia there is an explosive force thrusting out the community in every direction, so that the boundary lines of Russia have to be protected for hundreds of miles with barbed wire entanglements, and officers amounting to armies to restrain the population from stampeding over other nations.

From the borders of Russia in Eastern Europe, from Central Europe, from Western Europe, there has gone on and is still progressing the constant march of hosts overseas, crashing the barriers of the United States, knocking at the doors of the Dominion of Canada, and threatening the stability of the nations of Europe. To illustrate the immensity of the trek which has been started, I am informed that between *three and four millions of Jews alone* have gone from those territories bordering upon Russia into Great Britain and the United States of America. We read of the migration of Israel from Egypt to Palestine; but how small that was compared with the great trek of all these peoples. We read of the eruption of the Huns from the East, and of the Huns in turn uprooting the Goths from the European and the Asiatic sides of the Black Sea, and the region around the Caspian Sea; sending them crashing through the barriers of the Roman Empire, sweeping down through Europe, crossing the narrow seas into Britain, and establishing an Anglo-Saxondom in these regions. How tremendously the world was stirred by the marching hosts in those historic days, the third and fourth and fifth centuries of the Christian Era! But when you compare all these things with the great movement of peoples that is going on before our eyes to-day, they look small things, little things, and they are. The uprooting of the nations, the marching of peoples, the crashing of the political and imperial organizations which existed up till 1912 and onwards: the reorganization of the political map of the world; all these things are of tremendous significance.

I have spoken now of the material conflict from 1914 to 1918, and of the physical disturbance and uprooting of nations and peoples from the signing of the Armistice up to the present day. But now let me point to another thing of infinite importance, another thing of such importance hat if the foundations of Society crash, then world civilization dies. There was one in the House right across the Square who on occasion was said to have been intoxicated with the exuberance of his own verbosity! I want you to realize that I am not so intoxicated, but am making a carefully-considered statement now. The physical conflict has passed, and the world lives. The marching hosts of the nations are finding outlets. But now, as a result of the physical conflict in 1914 to 1918, and the disturbance of the nations from the signing of the Armistice to the present day, FAITH expressed in doctrine, and LAW expressed in administration, is being shaken as it never has been shaken during historic times. Now I should like to call attention in that connection to certain things which may be elaborated later on during the Congress. We have looked out upon the nations that were and now are not. Since 1914 the death-note of many a nation has been heard, and the place of that nation as it was previously organized knows it no more to-day. Nations have gone, and the world moves on. Empires have gone; ladies and gentlemen, *all the empires have gone*. There has not been a more important fact stated, judged from the material standpoint, in the House of Commons, in the House of Lords, in Westminster Abbey, or in the Central Hall, than that particular statement. ALL THE EMPIRES HAVE GONE. What about Britain? How was the signature of Britain appended to the Naval Treaty? "For and on behalf of the British Commonwealth of Nations." In 1912 *the civilization of the world* was contained within, roughly speaking, the borders of *the empires of the world*: China, Japan, Turkey, Russia, Austria, Germany, Great Britain. In 1912 China crashed, and that empire is gone. In the period of the War, Russia, Turkey, Austria, Germany, as empires, crashed; and they are all gone. This decade has seen the official declaration of Britain for what it is, and always has been, the "British Commonwealth of Nations." Japan, of course, is a kingdom, not an empire. Now it is amazing to look around the world and to see the vacant places that had been occupied by those tremendous structures. The organizations of to-day which have taken their places are only temporary expedients. No one will tell me, I am quite sure, that China has emerged into a permanent form of national organization. No one will tell me that Russia has emerged into a permanent form of national organization. No one will tell me that Turkey has emerged into a permanent form of national organization. The same thing is true of Austria and of Germany. The present are temporary expedients while men crystallize their thinking, and agree upon that form of national organization which shall take the place of the empires which have ceased to be, and which have passed away.

Empires have gone, but civilization stands. Now is it

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not a strange thing that you can go back to the very dawn of history, and see nations and kingdoms and empires crashed and broken, and still civilization moving forward, re-crystallizing itself again and again and again? What is the explanation of all this? Let us get back a little farther. Civilization—and how glibly we use that word! What do we mean by the word "civilization"? Let me make a statement, and I think it is an important statement, in defining what I think the word "civilization" means. It means this: *An organization constructed and organized by a system of faith*, and *held together by a system of law*. Let me illustrate.

Speaking approximately, 3,500 years ago, a man emerged in India, propounded the doctrine of Brahma, and he promulgated the Brahman law. *The doctrine* gathered the people, *the law* organized the people. They were brought together by the faith; they were disciplined by the law. In spite of every national and international upheaval through these 3,500 years of history, Brahman civilization has stood, and it stands to-day 200 million strong. It is absolutely impossible to break in pieces a civilization which is brought together by faith, and held together by disciplinary law.

2,520 years ago Buddha propounded his doctrine, and promulgated his law, and it brought about the civilization of Buddha, with its scores of millions as it stands to-day. In the same period the founder of the Shinto civilization propounded his doctrine, and promulgated the Shinto system of law. Thus was organized that virile kingdom of Japan, and thus it has been held together right down to our day.

In the seventh century A.D. Mahomet propounded his doctrine and promulgated his law. The doctrine brought together his followers, the law disciplined them, and that doctrine and that law has held them together right down to the present day for a period of 1,260 years.

At the same time there was propounded a *traditional* form of the Christian faith in the Continent of Europe, and it expressed itself in the civil law. And these two principles held Roman Catholic Europe together in spite of the conflict of nations and empires.

From early days this Island race inherited the Common Law as contained in the Bible. It took on new form and vigour in the Reformation. The proclamation of that faith, followed by the extension of the Common Law, has given to the world Anglo-Saxon civilization. That civilization in extent, in efficiency, in righteousness, in liberty, in the knowledge of God, exceeds all the other civilizations put together.

"Civilization" is made up of Brahman, Buddhist, Shinto, Mohammedan, European and Anglo-Saxon civilizations. You may make exceptions, but there is the general rule. How were these civilizations formed? By the propounding of faith in God. How were these civilizations held together? By the promulgation of the law, and by its administration, which disciplined the people and held them together.

We have seen nations broken. We have seen empires destroyed: and yet civilization stands. How does it stand? Upon the two principles of faith and law. Destroy the faith: break down the administration of the law, and you destroy civilization. Those that are in charge in Russia know this. They are labouring with might and main to destroy the two pillars of the temple, faith and law. There are those among us who believe themselves to be better furnished than the rest of us, who, nevertheless, are wielding every implement at their command to break down and destroy the faith and to weaken the law. Julian Huxley did no good service to Britain when he attacked the faith of the people last week.

Now, friends, there is the fight in which we find ourselves. A fight to preserve the faith: a fight to purify and support the administration of law. A fight to lead the nation to the realization that "Jehovah hath prepared His throne in the heavens," and that "His Kingdom still ruleth over all." I turn to Psalm ciii, which says: "Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities: who healeth all thy diseases," and so on, and so on, until he reaches the culminating blessing of all. What is that? The fact that the throne of Jehovah is in the heavens. "The Lord hath prepared His throne in the heavens; and His Kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts: ye ministers of His that do His pleasure. Bless the Lord, all His works, in all places of His dominion; bless the Lord, O my soul." With Chancellor Du Bois, I triumph in knowing God as my Saviour, Jesus Christ as my Redeemer. But I glory in the fact that God is still in His heaven, the King of Israel, and that through the administrations of His Kingdom all things shall yet be right with the world.

MR. HERBERT GARRISON, in making his announcements, said: We believe in the grand old Book, and in the God of that Book, and we will never give them up to please anyone like Julian Huxley and others who are out to destroy our faith. And if Julian Huxley were here, I would say to him, "My dear young man, you have a great deal yet to learn. You cannot eliminate God from His universe. You cannot establish a religion without God. We challenge you. We will pray to God for the conversion of your soul." Let our prayers go up to God for the conversion of that man. Let him be brought to his knees, then he will put God first: then what he proclaims will be true science, not a false science. We believe in scholarship, but it must be a sanctified scholarship. We put faith before reason. Where are we without the Bible? Where are we without God? I call upon you to stand solidly together for God, for the Bible. Our task is to bring the whole world to a knowledge of our Lord and Saviour Jesus Christ. We have a great mission, a great destiny. Now is the time to go forward boldly in the Name of Israel's God, and achieve the great task to which we have set our hands.

MR. JOHN LEECH said: Mr. Chairman, Ladies and Gentlemen,—You, Sir, and the other speakers that followed, referred to the flood of Atheism, I might call it blasphemy, which has recently escaped the lips of a professor, and has been published in many of our daily papers. There is one matter in connection with that particular speech to which I want to draw your attention. I refer to what the professor has said with regard to prayer, and upon that I want to say a little this afternoon. Let me read you some extracts from his speech upon that subject. He said, "The nineteenth century has shown,

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or so many of us believe, that a whole spawn of monstrous ideas about religion—verbal inspiration, eternal damnation, magical efficacy of prayer or formula or rite, miraculous intervention, and the like—have no validity in themselves, and, indeed, are none of them vital to any true religion." Do you agree with him? Of course you do not. Again, he said, "It is obvious that with the abandonment of the idea of God as a single independent Power with a nature akin to personality, many current religious practices will become meaningless. There will be no reason for services of intercession, for prayer in the ordinary sense." This gentleman seems to be vying with the Russian Bolshevists in the endeavour to get rid of God from His universe. Will he succeed? He knows nothing of the power of prayer. And what a power prayer is! A mighty weapon placed by the Creator in the hands of His creatures; the greatest power that man can wield. Prayer moves the arm that moves the universe. Prayer runs through the Book from beginning to end, and we are admonished to pray, and to pray always. It runs right through the history of Israel from beginning to end. Prayer changes the course of events, and shapes the destinies of peoples, as we have seen in the Bible again and again. Oh, what a mighty weapon prayer is! We want to realize its power, and we want to realize how to wield that power, and to wield it in the service of our God, a mighty, mighty weapon. Suppose for one moment that prayer were to cease, what would happen? Why, we should be a wretched, hopeless mass of creatures, with no one to whom we could look in times of distress and trouble. But we are not members of a family who cannot approach their Father with their petitions. We have a God Who loves us, and Whose ears are open always to listen to the cry of His children. It is to prayer we resort in every time of trouble and difficulty and distress, a mighty consolation in sickness and even in death. But we want yet to learn more of the wonderful power of this mighty weapon that God has placed in our hands.

Now I want to take you for a few minutes to the farewell address of our Lord to His disciples, after the Last Supper, and shortly before the terrible struggle upon which He was about to enter against sin and Satan on our behalf. We find our Lord there making a farewell gift to His disciples, a farewell gift giving them a wonderful power which was to be used by them after the work of redemption was completed, when He was risen from the dead, and when He ascended up to glory. After telling them that a little while and they should not see Him, and again a little while and they should see Him, He made the following announcement to His disciples: "In that day (that day when they would see Him again) ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." (John xvi, 23, 24.) I want to draw your attention to three wonderful words in that twenty-fourth verse: "In My Name." Until then the disciples had no authority to present petitions to their Father in the Name that is above every name. But "in that day" they would have the right to append that Name, the Name of the Lord Jesus, to their petitions to the Father. What does it mean? How little we understand the force of the meaning of our Lord's gift in that farewell address to His disciples. It means this, that they were given the power they had never possessed before, of appending His Name to their petitions and presenting them to His Father. Those petitions then would virtually be the petitions of the Lord Jesus Himself. Prior to the Resurrection, our Lord taught His disciples to pray, and He taught them that wonderful Lord's Prayer, as we call it; but His Name does not appear in that Prayer. But now there was to be a new order. The Lord was giving them something that they did not possess before, a mighty power in prayer, if they would but use it; and we may have it to-day if we will use it. He says: "Hitherto have ye asked nothing in My Name." But now what a change, what a power! Our petitions are to be presented in the Name of the Lord Himself. We hear prayers constantly, and they are presented "for Christ's sake." I suppose that means "on the merits of Christ," but nowhere is there the injunction to so pray, and the expression nowhere occurs. But now this new power to pray "in My Name" was given.

Let me illustrate it this way. We have in the law and in commercial matters a well-known instrument that we call a Power of Attorney. A principal who, for some reason, is unable to manage his own affairs, appoints an agent, and he gives him power in the Deed of Appointment to use his name for the purposes of the business, or whatever it may be, of the principal. What is the effect of that? When that Attorney puts the name of the principal to the deed or document, it is the act and deed of the principal, and has the same force and effect as if signed by the principal himself. Now it often happens that where, say, a landed proprietor is going abroad, he is unable in his absence to look after and transact the business of his property, and he appoints an Attorney, and gives that Attorney power to use his name, whether it be in executing deeds, or bringing actions, or whatever it may be, for the purposes of managing his property.

Now what have we here? The Lord Jesus Christ was about to leave this world. He was going on a long journey, up to Heaven, and He appointed His disciples to carry on His work in His absence, and He made them His Attorneys, and gave them the right and the power to use His Name for that purpose. Suppose that Attorney puts up, we will say, some land for sale, and a price is offered, and he accepts it, the deed is drawn up, and he signs the name of his principal to that deed. It is duly witnessed, it is sealed with the seal which is really the seal of the principal, and that deed is delivered. And the effect of that is exactly the same as if the principal himself had been present, and had executed that deed. Now here we have this wonderful thing. It is as though the Lord should say: "Hitherto have ye asked nothing in My Name. Now I give you the right to pray to the Father in My Name. I will appoint you My Attorney to carry on My business in the earth during My absence."

Now there are different sorts of Powers of Attorney: general or unrestricted powers, and particular or restricted powers given only for some particular purpose, and for which alone they may be used. Which is it here? It is a general power. Our Lord said, "Whatsoever ye shall ask the Father in My Name, He will give it you." "Whatsoever!" it is a general, unrestricted power. But there is one restriction implied in

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every Power of Attorney, and that is that the principal's name is to be used only in the principal's business and for his benefit, and the Attorney must not use it for his own purposes. Yes, that condition attaches to this Power of Attorney that the Lord has given us. We are to use it in His service, in the advancement of His Kingdom, and for His purposes, and for those alone. And we are not given that power to use it for our own gratification and glorification, or for our own benefit. Oh, how selfish we often are in our prayers! Listen to the prayers that are offered up, and you will find that they are generally for blessings and comforts and successes for ourselves. But the Lord Jesus never gave that Power of Attorney to us for that purpose. No. He appointed us that we should carry on His work in this world, that we should use that Name for His glory, and for that alone, and that we should never use it merely for our own advancement. And so we find, looking back a couple of chapters in St. John's Gospel, that our Lord said: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in My Name, He may give it you." I want you to notice there that that power of presenting petitions in the Name of Jesus is coupled with fruit-bearing; it is given for the purpose of bearing fruit for God, and fruit that will remain. That is the purpose for which the Lord gave this wonderful gift, this marvellous power in that farewell talk that He had with His disciples just before going away. Do we know anything of that power? Do we realize the power that the Lord has put into our hands, if we will but use it for His purpose, for the advancement of His Kingdom, for the benefit of our King.

Notice what the result is of using this power for the proper purpose: it is fulness of joy. He says: "Hitherto have ye asked nothing in My Name." "Ask!" You have got the power now, that wonderful power of prayer "in My Name." Use it! Ask! There is no limit to the power. Use it for the advancement of His Kingdom. We want to realize the wonderful privilege He has given us, the mighty weapon He has placed in our hand. "Ask, and ye shall receive, that your joy may be full." Oh, the joy, the fulness of joy, in using the power that the Lord has given us, using it, not for our own advancement, or for our own blessing, but using it in the work and the service of Jehovah, using it in advancing His Kingdom, using it for the benefit of our Lord and our King, during His absence—Till He come! We have this opportunity. He has gone away, and He has appointed us His stewards here, but soon He is coming back, and then the opportunity will be gone. Shall we not use every power He has given us for His service, for the spreading abroad and the advancement of His Kingdom upon this earth? It is Till He come. Oh, the privilege, the honour, and yet the responsibility of this great power that the Lord has given us, the right to use His Name, and to present petitions to our Father in His Name.

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OUR CONGRESS DAY BY DAY (*continued*).

Thursday, October 9th.

The Secretary-General takes the Chair. From his manner, no one would judge the weariness which possesses him, and as he swings into one of those illuminative, impassioned addresses which are characteristic of him, he looks like a man in the full enthusiasm and energy of his prime. We remember that last night this indomitable leader lectured for two full hours: some of us know how much work he has put in this morning at Headquarters; and now he tells us how he had feared, as the meeting opened, that he would not be able to carry on.

One is reminded of the lines of the hymn, "And fresh supplies of grace are shed like holy oil upon his head," for as Mr. Garrison outlines once more, for the benefit of the newcomers among us, the things in which we most surely believe, his strength does not fail, neither is his natural force abated. There is undoubted inspiration, a power not himself, that carries him through, and the audience with him. As Mr. Complin remarked in a later meeting, "It's amazing how much the Lord can pack into a little."

Then the Rev. Guy Waddington, with his incisive, clear-cut diction, his merciless logic, his sly humour. He tells us that he has no fear in criticizing his brother clergymen, since he is one of them; "but I will never criticize the Nonconformist ministers, *though they are as bad.*"

What is the use, Mr. Waddington wants to know, of preaching a Gospel of Salvation in the hereafter to a man who is concerned with the here and the now? The pressing questions of present-day conditions, unemployment, insecurity, and labour questions generally, are not to be settled for the man-in-the-street by urging him to the consideration of a better world after he is dead. It is the living man and the living problem with which we have to deal.

With many an illuminating flash of humour, illustrating again and again how his brother clerics and the hard-headed men of the North find the speaker an exceedingly "hard nut to crack"; with that droll turn of phrase which continually sets us in a ripple of laughter, Mr. Waddington takes us inexorably to his conclusion.

The only solution of the pressing problems of the nation to-day, he insists—and as one who works among the industrial classes of Yorkshire, he says it with all the emphasis of his daily experience behind him—the only solution of the problems is that offered by Christ Himself. "Seek ye first the Kingdom of God, and His righteousness." To preach the Kingdom as Jesus preached it, an affair of *this* world and of *this* age; to solve our problems on the lines of *His* righteousness, His law, His justice, and His love; this is our mission, and it is along these lines that the Federation is winning the attention of thinking men all over the country.

The Chairman next calls on Dr. Goard to speak, and we are brought face to face with the needs and demands of the work of presenting this Gospel to the nation. Such is the conviction of the truth of our message, of its efficacy in application to the problems of the day, of its urgency in view of the critical situation, that we feel that all possible means must be employed to spread this great message throughout the country

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as speedily as possible. Consequently, when Mr. Garrison embarks upon his appeal for funds, we are ready to respond. Cards are being filled up, with promises from £1,000 down to £5—or is it "up" to £5, since many such a "smaller" promise is in God's sight the biggest of all.

The clock stands at twenty minutes to five: we have been hard at it since 2.45, and the Chairman calls on Rev. Maxwell Carnson. Mr. Carnson seems as if he is going to have no mercy on us, as he calmly announces that we shall be late for tea. The result proves that we are, for he immediately launches forth on an exposition of the Person of Christ as he sees Him from the British-Israel point of view. Not the "pale Galilean" of Swinburne; not the meek and mild sentimentalist of certain popular interpretations; nor the dying or dead Christ of another school of thought; but Jesus the King, announced as such in Old and New Testaments, recognized as such, living and working as such, and coming again as such to the throne of Israel, leading the Israel Hosts, applying the Israel law, establishing the Israel dominance of the world, and bringing all nations under His sway until "the kingdoms of this world become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

Despite the lateness of the hour, the Council of the Federation meets at Headquarters to elect the new Executive. Mr. Morey continues his exceedingly valuable Conference of questions and answers in the Conference Hall, and we assemble again at 7.30 for the greatest meeting of the week next to that for Mr. Garrison's lecture. Mr. Clive Kenrick is in the chair, and he makes a carefully-prepared and admirable speech—one which is singularly appropriate as a prelude to Mr. Davidson's remarkably able and closely-reasoned paper. It could hardly have been more suitable had he known beforehand what was to follow, as will be seen when both speech and paper are read later in these pages.

It is a severe disappointment to us all that Mr. Davidson is prevented, by doctor's orders, from personally giving his paper on "The Exodus of Christian Civilization from Economic Bondage." Mr. Morey, however, does full justice to the subject, and carries off the difficult work of presenting someone else's paper in a way that catches and holds the attention of us all. Mr. Davidson's line is easy to follow: he declares privately that he has completed his technical research into the secrets of the Pyramid and is now delighting to be able to present its message to the public in a way that the average man can clearly understand.

This evening's message is such as all can follow, though it requires close application. A most carefully-worked-out parallel between the Exodus of Israel from Egypt, and the present (or future) Exodus of the world from Economic Bondage leads inevitably to the proof of Mr. Davidson's contention that May 28th, 1928, saw the entry of the world upon that period of strain and crisis typified by the second low passage of the Pyramid. As we hear authority after authority quoted, all declaring that the present economic crisis commenced at the very period which has been the cause of so much controversy, we are forcibly reminded of Shakespeare's dictum: "There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy," and we are not surprised that the prophet Daniel should declare that, in these latter days, "the wise," and only they, "shall understand." For it requires spiritual discernment and spiritual insight to follow the workings of the Providence of God: "the natural man receiveth not the things of the Spirit, for they are foolishness unto him: because they are spiritually discerned."

We thank God for men of the type of Mr. Davidson, who deal with material manifestations in the guidance of the Spirit of Truth Who shall guide us into all Truth.

Once more, in the singing of the hymn, we "come up to breathe," and then Dr. Goard addresses the crowded audience. He tells us that he deplores the tendency of the age to separate between the sacred and the secular: the service of God on the Lord's Day in hymn and prayer and sermon, and the ordinary avocations of Government and of business six days in the week. This, he declares, is a doctrine of devils.

The Government of this country is a Government, not of the people, by the people, for the people: it is a Government by God of His nation for the glory of God and the salvation of the world. Dr. Goard suggests the immediate appointment of a Royal Commission to consider the bringing of the legislation and Government of the Anglo-Saxon Commonwealth of Nations into line with the law of God.

"Jehovah the King," we are told, "is more intensely eager and anxious concerning the adminstration of His Kingdom in the Anglo-Saxon community of nations than is any human member of that community."

At Sinai an organized nation suddenly appeared, fully equipped with a faith, a civilization and a law. Only on the lines of the miraculous could that be accounted for. In the wilderness that nation was schooled for its great world-work: that was the commencement of the British nation, when at Sinai God made His contact with His people, and organized them into God's Kingdom of Priests in the earth.

Later came Israel's divorce: but also her redemption, promised in Isaiah l and sweeping on to perhaps the best-known chapter in the Bible, Isaiah liii. Then came her marvellous expansion in Britain and America, in Australia and New Zealand, and in the Isles of the Sea.

There is, it is true, a time of suffering ahead: the waters of Noah would not destroy that people Israel. No weapon formed against them would prosper. Jehovah had given Jesus Christ as a witness to the people. This is not the "Carpenter" of Nazareth, for there is no Scripture warrant for that title. "I have given Him for a *leader*"; and that is the great need of to-day, the leading of the people back to God. The day is almost immediately upon us when Jesus Christ shall return, when "God shall give Him the throne of His father David, and He will rule over the House of Jacob for ever."

Friday, October 10th.

On Friday morning Mr. Basil Stewart addresses the delegates to their great delight, and the expositions which Dr. Goard gives in the ministerial session are such as to remain vibrant in the memory for a long time to come. Though, towards the end of the week, delegates begin to plan for their homeward journeys, there is no obvious diminution of our numbers, and there is a deepening intensity of feeling in the meetings as the week goes on. With Mr. Exley, of Brisbane, in the chair of the afternoon session, and Rev. Brown Pollock and

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Dr. Goard as the speakers, we feel we are in a rich pasturage, and we are not disappointed.

Mr. Exley acts as an excellent publicist for his own land of Australia, "One of those uttermost parts of the earth promised to the House of David in the Second Psalm." He speaks with fervour of the extent and possibilities of Queensland, but added fire comes down upon him as he turns his attention to the scientists and challenges them on their own ground. Which of them, he wants to know, can create the smallest particle of matter? Which can change the inanimate to the animate? Or how will the evolutionist develop one species from another? When they are able to do these things, we will listen to them in matters of Biblical interpretation; but until they can, they should silence their criticism of the Bible and acknowledge, as all men must, the power of a supernatural Creator.

The Rev. William Brown Pollock is speaking now on Redemption in its three developments of new Personality, new Power and new Purpose. From his own experience, Mr. Brown Pollock evinces the fact that the British-Israel Truth makes a man new, in outlook, in courage, and in service. "Except a man be born from above," not evolved from below, he can neither see nor enter the Kingdom of God. Without this, all worldly wisdom merely obscures your vision.

Joel's prophecy for the last days reveals the coming of power to the children of the Kingdom, manifested at Pentecost, where is made clear the secret of the restoration of the Kingdom to Israel and the power for the working again of Divine miracles.

It is only a redeemed nation that can bring all the world into the Kingdom and preach the Gospel to every creature. All men may come into the Kingdom, but Redemption and Repentance must be theirs before they can enter into the heritage.

There is one person who sits on high in this Congress, whose activities lend success to every session, but whom we are sometimes inclined to overlook, and that is the organist. Most speakers will admit that they are exceedingly dependent on the spirit of the music for the forcefulness and ease of their address; the Rev. E. A. Couldrey has left nothing to be desired in this respect.

Is it out of his own inner feeling, when Mr. Garrison causes him at short notice to speak to us, that he deals with the excuses which Moses made when God called on *him* to be His voice to Pharaoh? "I am incompetent"; "the people know thee not"; "the people will not hearken"; these were Moses' excuses, but they do not fit Mr. Couldrey.

Moses held in his hand the very weapon which was to prove his greatest evidence of the Power of God, that famous rod which became the serpent. All God's servants through history have been thus provided. "What is that in thine hand?"

With Luther it was the parchment which led to the Reformation; with Wesley it was the Word of God, the foundation of the Evangelical Revival. Both Milton and Bunyan had a pen, the one for his great epic of "Paradise Lost and Regained," the other for his "Pilgrim's Progress."

To each of us, we are reminded, is given something in our hand; and simple lives, filled with Divine Power, accomplish mighty things. It was the *fruitless* fig-tree that was cursed by Christ. It is at our peril that we evade personal responsibility.

Now Dr. Goard rises with the plea that in all our thinking of the things of God we should endeavour to transcend our limited human vision and accept the view-points of eternity. In the beginning God created, and He will wind up at the end. The Almighty is busy with His Universe: our King is busy with His Kingdom. We human beings, as units in a racial whole, are of course interested in the racial destiny, and the birthday of the Race should mean more to us than our own birthday, which is merely individual.

In our thinking we deal with shortened periods, 70 or 100 years. Christ deals with matters on the racial plane, and events that to us seem 2,000 years apart are only two days to Him. For example, His return to His Kingdom seems strange to us, because we calculate that it is 1,900 years since He went: but on the racial plane, the return of Christ is an ordinary normal event following in due sequence upon His departure.

Dr. Goard urges us to swing into this view, and carries us through history on the wings of vision. We commence from the creation of the material world and the appearance of life; then conscious life and death succeed. Some One returns in Resurrection from the Grave: Some One ascends to Heaven: Some One will come back from Heaven, bringing His saints with Him.

This is normal progress, that is all. Christ is now waiting, waiting for that event; and we know that some day He will come once more into residence in His Kingdom upon earth.

WEEK BY WEEK.

By A. R. H.

Dibelius traces the source of England's power in the world to-day, back to the "appeal to strong action" which was born of the Renaissance. According to our German critic it was at this same time that the English first developed the "sense that their inner life, in spite of all its faults, was the work of God, and called by Him to the highest destiny. Puritanism sanctified the

Powerful Will to Action

roused by the Renaissance, and dedicated it to religious uses. From the seventeenth century on, every Englishman is an Imperialist, conscious or unconscious, animated by a steady patriotic flame; which, however, nearly always has an international and religious tinge."

The Professor refers to "Puritan conceptions of England's destiny to fulfil the bidding of God" being occasionally revived during the nineteenth century, "in order to lend a religious sanction to a policy of force abroad." He sees "religious forces" constantly being used to "enrich the Anglo-Saxon drive to action" and describes Nineteenth Century Imperialism as a "vague mixture of the conquering and missionary idea" bearing "the authentic Cromwellian stamp" which "seeks not merely to conquer but to impose its ideals on the world."

But Dibelius sees quite clearly that the arrogant pretensions of Puritanism are being eliminated from the national outlook to-day. "This is the most important point," he writes:—

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"It is only in the region of foreign policy that the Englishman is still the pure PURITAN, seeking to

SET UP THE KINGDOM

of the GOD of the ANGLO-SAXONS."

But like most historians Dibelius seems to imagine that just because he has traced all the impulses and motives animating the conduct of the ENGLISH PEOPLE in the acting of their national drama, he has therefore disposed of any spiritual significance that might exist and reduced all the phenomena of the national life to an uninspired human level.

On the contrary his testimony is an eloquent confirmation and proof of the Divine direction of human affairs.

The BIBLE speaks of the ISRAEL PEOPLE being destined to become "a Peculiar People above all the nations that are upon the earth." *

Dibelius portrays destiny in fulfilment when he writes:—"In the history of social development, ENGLAND represents *a quite peculiar national type.*"

The BIBLE speaks of the ISRAEL PEOPLE being destined to become "a PEOPLE for ACTION." †

Dibelius writes:—"At every turn we have come into contact with the ENGLISHMAN as the

MAN OF ACTION

and of will."

Moreover he sees that England's achievement has not been that of her outstanding great men so much as that of the common people as a PEOPLE. England's achievement is racial, not individual.

Thus Dibelius:—"England's achievement is, in the last analysis, not the individual achievement of single statesmen, single legislators, single generals or single thinkers, but the collective achievement of

THE ANGLO-SAXON RACE.

ENGLAND can live without great men comparatively longer than any other country." Always there have been "men, simple, of average endowment, and little or no intellectual or artistic claims, who quite naturally, good-naturedly and egotistically pushed with their elbows and kept on making the world more and more English: men who, at any crisis would be slow to sacrifice themselves, but when there was nothing else for it, came forward and did what was necessary. On such men rests England's greatness: because of them it has survived, without notable loss, periods when its statesmen were definitely mediocre, periods when the world was looking forward to England's downfall."

Surely we can regard it as something more than coincidence that the Englishman's powerful will to action born of the Renaissance emerged simultaneously with his sense that his inner life was the work of God?

"We have seen the Englishman's religion voicing itself in the most potent moral appeal ever made to the human will—Thou art to build up

THE KINGDOM OF GOD UPON EARTH.

To that art thou called, thou and thy PEOPLE!" writes Dibelius, but dismisses the possibility of any significant conclusion being drawn from the simple fact of history.

Dibelius dismisses as cant "the Anglo-Saxon's naive assumption that his STATE, his culture, his conceptions of honour and morals are the only ones in the world." Yet is it not just possible that this might be the human distortion of Divine revelation?

The Kingdom is not the Kingdom yet. The English are being used by GOD for the carrying out of the "*must be being restored*" process of Kingdom-development. They are charged with the responsibility of building and organizing the ideal STATE. Present conditions may be far from the KINGDOM of heaven. But we are moving steadily toward the goal.

We are a peculiar people. And we have produced a conception of STATE which is characteristically different from the product of any other nations. "It is not," writes Dibelius, "as everywhere else in Europe, based upon absolutism. This new STATE, on the contrary, is *a quite peculiar combination* of modern democratic forms with the aristocratic spirit of the gentleman.

"It is the Englishman's philosophy of life. The system posits free, self-reliant and self-controlling citizens. It divides the world into nations free and unfree according as they do or do not resemble the English idea, and sees, in the history of the world, nothing but a gradual development of English liberty, destined to fill the whole world at last."

Dibelius observes but does not share this conviction. Elsewhere he makes plain his belief that the ANGLO-SAXON STATE cannot have a universal application.

But his vision is penetrating enough to see that the genius of the British idea rests in the fact that authority commands by leaving "to the commanded the sense that they

CO-OPERATE IN RULING,

nay, are really ruling themselves."

A form of STATE based upon voluntary co-operation instead of force—on moral in place of physical compulsion—is something new in the history of the world.

Like a church the new STATE relies upon the response to its appeal:—"Whosoever will . . . . !" Its strength, like that of CHRISTIANITY, depends entirely upon the fact that it does not compel conversion and obedience but calls upon all to take of its life-giving benefits freely. Christians are called upon but not forced to become

CO-WORKERS TOGETHER

with GOD.

The political conception of the new BRITISH STATE derives its inspiration from the Scriptural conception of the organization of the KINGDOM of GOD. That is the conception. We are moving gradually toward the realization of the conception in practical achievement.

Dibelius notes a transformation in the British outlook to-day when he says:—"For the first time in his history, the Englishman recognizes the STATE as an entity, possessing over-riding rights because it represents the nation as a whole."

He regards BRITAIN as being behind the Continental nations in this respect. But he underestimates the depth and force of the transformation which this new conception is destined to effect.

BRITAIN is the author of modern ideas in freedom and liberty. She may be *last* of nations to make the apparent surrender involved in exalting the welfare of the whole above the absolute

* Deut. xiv, 2. A.V. † 1 Pet. ii, 9. Ferrar Fenton.

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freedom of the individual. But she will be *first* of the nations to carry this idea to its logical conclusions. She will be *first* of nations to produce *a definite plan* for the erection of the ideal State or City of God.

Dibelius catches a fleeting glimpse of this when he writes :— "*It is good for the world, and good for nations with other ideals, that the world contains a State such as has made the State well-nigh superfluous*, where most of the functions of the State are administered by society. England's contribution to civilization is this Free State. *All England's other achievements pale by the side of this.*"

But that is as far as our German critic is prepared to go. In conclusion he throws down the spirited challenge :— "The authentic contribution made by the modern nations of Europe to the spiritual treasures of mankind is as important, perhaps in the last analysis more important than England's. Even England does *not* possess

An Independent Civilization,

even the English are *not* the chosen people."

But the doctrine of the chosen people does *not* imply the possession of an independent civilization. Britain is the *nucleus* of a World-Kingdom which can hold together in unity many nations and many civilizations.

The chosen people are an important thing. But "all the families of the earth," ‡ are the all-important thing. The chosen people are an essential instrument in the Divine plan. But their importance is *in relation to* other nations. Apart from the other nations their significance as a chosen people does not exist.

The words, "in thy seed shall *all* the nations of the earth be blessed," § do not denote an independent civilization. They denote Israel's position as a centre through which God's blessing may reach humanity and civilization as a whole.

If the British-Israel thesis meant that Anglo-Saxondom was about to enforce its culture upon every other nation and civilization, no Christian worthy of the name could have anything to do with it.

If it meant that the Anglo-Saxon spirit and ideals in their present undeveloped form were destined to rule the world, again no Christian worthy of the name could look at it. But it does not mean these things.

Anglo-Saxondom represents a nucleus which the civilizations of every nation under heaven can freely join. It forms a biological basis for a truly international Kingdom. Dominion not domination is its destiny.

It influences all but compels none. It represents the outline of a Kingdom the glory of whose unity is in its diversity. All civilizations are invited to bring their own peculiar glory *into* it.[1]

Only when its spirit is thoroughly cleansed will it have reached the stage where it can safely dominate. But then it will be the dominance of the reign of love. England will only become all-powerful under the All-Ruler.[2] And in that day the kingdoms of this world will have become the Kingdom of our Lord and of His Christ.

National cleansing has been provided for. National pride, envy, ignorance, intolerance, egotism, will all be swept away with the coming climax to the process of outpouring of the new spirit of the new and better covenant.[3]

We are asking for a miracle. But with God all things are possible. And we have the promise of His Word that if we nationally enquire of Him to do it *for* us [4] He will demonstrate the achievement of the impossible to be not the least of Divine possibilities and triumphs.

(*To be continued.*)

‡ Gen. xii, 3. § Gen xxii, 18. [1] Cf. Rev. xxi, 24. [2] Cf. Rev. i, 8.

NOTES ON THE IMPERIAL CONFERENCE.

By A. R. H.

II.

Mr. Scullin, Prime Minister of the Commonwealth of Australia, in the course of his address said :—" Irrespective of the parties to which we belong we pay tribute to the memory of the men who played their part in building up the nations which constitute the Commonwealth of Nations. I have confidence that the Nation I represent, in common with the Nations which make up

This Commonwealth of Ours,

will pull through the difficulties which face us to-day.

" I would like at this early stage to emphasize the very active sympathy of the Government and People of Australia with the efforts which have been made for the preservation of world peace. We take pride that the Government of the United Kingdom has given

A Lead to the World

along these practical lines, suggesting the only practical steps that will prevent a repetition of the horrors of war.

" One of the principle tasks ahead of us is to advance a stage further the great task of harmonizing the real self-determination of the Dominions with the real unity of the British Commonwealth of Nations.

" We are a Free Association of Peoples, and to my mind there is nothing to be gained, and perhaps a great deal to be lost, by attempting to crystallize our relations too closely within the confines of any formal document.

" Here in this British Commonwealth of Nations we have in existence the

Nucleus of International Co-operation

on a fine scale. Let us strive to safeguard the unity of the whole without sacrificing the individual liberty of the parts. On the unity of the British Commonwealth may depend, in time of crisis, the preservation of international peace.

" Mr. MacDonald spoke of the spirit being of more importance than the form. I endorse and applaud that remark, and I submit that this is the sense in which we should approach our many tasks. Before leaving this subject I would like to express the appreciation we feel in Australia of the sympathetic attitude that has been evidenced by successive Governments in this country (England) in adapting themselves to the new constitutional position and to the comparatively rapid changes that have taken place in Inter-Imperial relations."

[3] Cf. Ez. xxxvi, 25-27 and Jer. xxxi, 33-40. [4] Cf. Ez. xxxvi, 37.

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Mr. Scullin continued with a remarkable address upon the subject of "Empire Economic Co-operation"; too long to report here. Readers wishing to refer to the address are invited to consult page 7 of the *Times* dated October 2nd, 1930, where a full report is given.

The Prime Minister of NEW ZEALAND, Mr. Forbes, now addressing the CONFERENCE, said:—"It falls to me to represent, as worthily as may be, a DOMINION which, though small in area and limited in population, yields second place to none in its devotion to the CROWN, and its determination to do what lies in its power to promote the unity and prosperity of OUR COMMONWEALTH of NATIONS.

"We have valued, and still value, our close connection with the UNITED KINGDOM and with our sister DOMINIONS, and we should have been well content to allow constitutional relationships to settle themselves in the time-honoured way, in accordance with the necessities of the position and the requirements of the time. We readily recognize, however, that the considerations applicable to one DOMINION are not necessarily applicable to all, and that if

OUR ASSOCIATION TOGETHER IN ONE

COMMONWEALTH is to endure it must rest upon a basis which is acceptable to all.

"It seems to me that in a COMMONWEALTH consisting of at least SIX EQUAL PARTNERS, differing in a marked degree in history, in geographical situation, in internal organization, in industrial development and in economic orientation, and differing to some degree also in language and in race, centrifugal influences must inevitably tend towards the weakening of our association in the absence of some effective means of evolving a common policy and common action in all essential matters. It is our hope that the Governments represented here will find it possible to divert their attention from status to co-operation."

General Hertzog, Prime Minister of the UNION of SOUTH AFRICA, expressed the hope that the Conference might "prove no less advantageous to the prosperity and happiness of the COMMONWEALTH and its constituent members than that of 1926," and continued: "I have no doubt that if we set ourselves to the fulfilling of our task in the same spirit of mutual helpfulness, the result of our labour will be no less conducive to cordial co-operation, and to the solution of Commonwealth problems in a spirit of national comradeship."

The Minister for External Affairs for the IRISH FREE STATE, Mr. McGilligan, said: "The extent to which

OUR FREE CO-OPERATION

in the COMMONWEALTH has gone and the friendly relations so established impose upon us the duty of taking a deep interest in each other's welfare. The prosperity of the group as a whole, dependent upon the orderly and balanced economic life of each NATION of the group, has a direct bearing on the happiness and welfare of every individual citizen in all OUR COUNTRIES.

"For us the recognition of our position as a FREE and SOVEREIGN STATE comes before all other considerations. We desire to devote ourselves entirely to the development of the prosperity of our people and to co-operation with the other Governments of the COMMONWEALTH in raising the level of human happiness in other countries."

The Prime Minister of NEWFOUNDLAND, Sir Richard Squires, now gave the Conference an address tinged with a definite British-Israel flavour. "We want, as Newfoundlanders, to develop our position in the EMPIRE," he said. "We feel that in the days of long ago the world thought in terms of miles as distance. Now we think in terms of time. Whilst in the past decades the Imperial idea was cramped by the distance of one OVERSEAS DOMINION from another, to-day science is so lessening distance from the time standpoint that the vision of years ago is realized when the BRITISH EMPIRE would be linked together, not merely by long distance cable or occasional visits, but by actual contact at some given headquarters of the leading statesmen of EMPIRE, so that there can be developed that personal touch, that unity of thought, so essential for Empire solidarity.

"I feel that at this moment these lines of KIPLING are most appropriate:—

'Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat:
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth!'

"Here and now you have the strong men of the East, of the West, of the North, and of the South, gathered together in conclave, in chambers pregnant with creative thought, and it is with that idea of the possibility of the outstanding success of the Conference that NEWFOUNDLAND joins in the consideration of Empire problems."

British-Israel believers reading this speech naturally recall the words of Isaiah—that great prophet to ISRAEL in the ISLES:—"I will bring thy seed from the EAST, and gather thee from the WEST; I will say to the NORTH, Give up; and to the SOUTH, Keep not back: bring my sons from far and my daughters from the ends of the earth."

And are we not justified in looking further into the future still toward the calling of that

GREAT IMPERIAL CONFERENCE

of Matt. viii, 11:—"Many shall come from the EAST and WEST and shall sit down with ABRAHAM (Father of the Brith-ish Race) and ISAAC (Father of the Saxon Race) and JACOB (Father of the Israel People), in the KINGDOM of heaven."

The KINGDOM of Heaven? Yes! The KINGDOM of Dan. ii, 44. The KINGDOM that the GOD of Heaven set up. This Kingdom is a worthy contemporary and successor to the Gentile succession—BABYLON, MEDO-PERSIA, GREECE and ROME—and is one which, in its final state, will with millennial-perfection conform in realization to the prayer-ideal of Christian hearts: "Thy KINGDOM come on earth as it is in heaven."

It will be a great Day indeed when the Fathers of the RACE themselves preside over the gatherings for Imperial consultation. At this great Conference the destiny of nations will be settled in a manner never attempted before.

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DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XI.

By Professor Edward Odlum, M.A., B.Sc.

Ishmael Under Covenant.

Genesis xvii.—"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly."

In these and other words we see that Ishmael, Abram's son, was brought into covenant blessings, which indeed was a great joy to Abram, who had it in his heart to give him the blessings of the firstborn, known as the BIRTHRIGHT.

This great blessing was Divinely held for Isaac, the son of Sarah and Abraham. The history of Ishmael in and around Arabia, his primal home, very clearly shows that the covenant promises were made good.

"*He shall dwell in the presence of his brethren.*"

This was a strange, a very unique promise. Nothing in Scripture like it. Has this statement been made good adown the ages? It is of the nature of an unending promise: it carries the *for ever* element.

He shall dwell in the presence of his brethren. If a time could come when he departed from the *presence of his brethren*, then there would be a time when the word would fail.

What are the facts? Ishmael for 3,800 years *has remained* in the homeland given to Abram, Isaac, Jacob and their seed for ever. And Ishmael is there to-day. Nations came and went, but *Ishmael remains for ever.*

Mongols, Tartars, Turcomans, Scyths, Goths, Greeks, Romans, Danes, Norse, Angles, Saxons, and all others might perpetually shift from place to place, but Ishmael never. His home was permanently located, his habitat fixed.

Thus then a unique promise has stood the test of all time, and *the foreknowledge of the fact carries in it the mark of Divinity.* Here, as elsewhere, the Old Book stands and wins out perfectly.

Abram—Abraham.

Genesis xvii.—"Neither shall thy name any more be called *Abram*, but thy name shall be Abraham; for a father of many nations have I made thee."

Remarkable how the Lord gives attention to *names* and their *significance.*

Abram was the name given by his parents, and while carrying that name, he received many promises of great and far-reaching blessings.

Ab-ra-ham, the father ruling a multitude! *Ab*, a father; *ra*, ruling, as seen in *Rajah* in India to-day; and *ham*, a multitude.

If we look, as we shall later on, at the word Israel, we will see that it, like Abraham, is composed of three words. *Is-ra-el. Is* or *Ish* a man; *ra*, ruling; and *el*, God: a man ruling with God. *Ra* is the middle word in Ab-ra-ham, and in Is-ra-el.

Both names, given by the Lord, are prophetic, and were so intended when Divinely given.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

Mr. John Leech and the Rev. Joseph Gay addressed excellent meetings at Headquarters last week. Meetings will be held at H.Q. each Wednesday afternoon at 3 and each Thursday evening at 7.30. All are invited. Mr. J. J. Morey will be the speaker on Thursday evening next.

* * *

Chancellor Du Bois, the Rev. Dr. Goard and Mr. Herbert Garrison addressed two large audiences in the Town Hall, Folkestone, on October 16th. Many of those present were new to B.-I. meetings. Colonel Du Pre presided.

* * *

Headquarters' speakers including Dr. Goard, Mr. Leech, Rev. Maxwell Carnson and the Secretary-General are addressing meetings this week at Tunbridge Wells, Hove, Brighton and Dover. Dr. Goard and Mr. Garrison were at the Birmingham Town Hall on Monday last.

* * *

To-day (Saturday) Dr. Goard travels to Glasgow. To-morrow he preaches at Crosshill-Victoria Church at 11, and addresses a great audience in St. Andrew's Hall at 6.30. On Monday he opens a series of meetings in the Central Halls, 25, Bath Street, Glasgow—not Christian Institute, as stated in our last issue—and continues each evening at 8 up to and including Friday, October 31st. All our friends and supporters are earnestly requested to do all they can to make these meetings widely known. Particulars can be obtained from Mr. Young, 20, Queen Street, Glasgow, and he will be glad of the help of volunteers to distribute circulars, etc. Our Manifesto is to appear in the "Glasgow Herald" this week, on Tuesday or Wednesday probably.

* * *

By invitation of our Edinburgh members and friends, Mr. Garrison will go to that city on October 27th to help organize a series of meetings there from November 3rd to 7th in Dowell's Rooms, 18, George Street, afternoons at 3 and evenings at 8, except Thursday night, to be addressed by the Rev. Dr. Goard and himself. A drawing-room meeting is being arranged for one day next week to make advance arrangements. Volunteer workers are asked for and a room has been engaged in which they will be able to do good work which will be duly indicated. Communications should be addressed to Mr. Wm. Green, 123, George Street, Edinburgh, or to the Secretary-General at same address.

These two big efforts for Scotland are being made at the urgent request of our Scotch friends, and as the expenses will be heavy we ask that all who can among our Northern readers will generously come forward with donations to provide against loss. No charge whatever will be made by Headquarters except for out-of-pocket expenses, but the cost of advertising, rents, etc., have to be met. We feel sure that all will join in prayer with us for the Divine blessing on all these meetings.

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Miss Hamilton Hunter has addressed splendid meetings at Harrow, Worthing and Eastbourne. Encouraging progress is being made in both places.

Miss Hunter opened the session at Bexhill-on-Sea with two good meetings. She emphasized individual responsibility and made powerful presentations of Israel Truth. New members were enrolled. The Branch will now concentrate on making a success of the mission which the Rev. Maxwell Carnson is to conduct next month, of which due notice will be given.

* * *

Mr. Basil Stewart is to give a series of four addresses on "The Great Pyramid," on Wednesdays, October 29th, November 5th, 12th and 19th, at 3 p.m., at 71, Rowlands Road, Worthing. Each address will be of a popular character.

* * *

Mr. Wintersgill, Hon. Sec. of our Wigan Branch, writes of a very encouraging opening of their winter session with an impressive address by the Rev. E. A. Couldrey. Several enquirers attended and new members were enrolled. The power of the Holy Spirit was manifested. A great move forward is anticipated this year. People are realizing that we are living in extraordinary times and are now willing to listen to B.-I. teaching.

* * *

Miss F. C. W., a member of our Teignmouth Branch, asks for the prayers of believers for complete restoration after a nervous breakdown.

* * *

Mr. Wm. Whitton has addressed nine meetings in Walsall and district with encouraging results.

* * *

The Women's Auxiliary desire us to announce that the Annual Sale at H.Q. in aid of the funds of the Federation will be held on December 3rd and 4th, and they will be grateful for gifts of articles as on former occasions. Parcels may be addressed to the Honorary Secretary.

* * *

Paignton Branch has sustained a very great loss in the passing to Eternal Life of their much beloved member, Caroline Anna Margaret, widow of Archibald L. Spens, I.C.S., on October 12th. She was a firm believer in the B.-I. Truth, an ardent supporter of the Bible Society, and the first to inaugurate the Mothers' Union in Paignton, holding monthly meetings in her own house.

* * *

A member in Canada asks :—"Has any reader a complete set of The Northern British-Israel Review (quarterly 6d., annually 2s. 6d.), printed and published by Fraser, Asher and Co., Ltd., 164, Howard Street, Glasgow, for the Northern British-Israel Council, edited by M. Graham Coltart. Failing a set, would anyone sell :

Number 3 of volume I.
Number 1 of volume III.
Numbers 2 and 3 of volume V.
Number 3 of volume VI.

The enquirer would prefer the whole set, but very particularly wishes to secure the specified numbers, and, of course, is quite prepared to pay for same.

E. E. L. writes : "I have this day returned home from the Congress. It would take pages to tell you my impressions, and, after all, they are just the impressions of hundreds of others who attended from all parts of the Empire. . . . . As a result of it all I enclose you a cheque for one hundred pounds. This money expresses my whole savings for a day of misfortune in health, or lack of work ; so you see I have come home with two outstanding thoughts—nothing is too much to give up, no trust too great to repose in the Lord God of Israel . . . . . I am now putting my health, and my fitness to continue to earn my daily bread, into His Hand, as a result of the "Vision Glorious" presented to us last week."

SOME ENGAGEMENTS FOR NEXT WEEK.

ABINGDON, Town Hall, Tuesday, 28th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.
BARKING, Municipal Restaurant, Friday, 31st, at 8.
BATH, 5, Argyle Street, Tuesday, 28th, at 7.30. Prayer Meeting.
BEDFORD, St. Peter's Hall, Wednesday, 29th, at 8. Rev. T. H. Whitehouse.
BELFAST, Y.W.C.A., 9, Donegall Street East, Thursday, 30th, at 8.
BIRMINGHAM, Erdington Folk House, Monday, 27th, at 7.30. Rev. T. H. Whitehouse.
BLACKHEATH, Y.M.C.A., Montpelier Row, Thursday, 30th, at 8. Rev. Kenneth Dodds.
BRADFORD, City Cafe, Friday, 31st, at 7.45. Study.
CARDIFF, Central Y.M.C.A., Tuesday, 28th, at 7.30. Rev. W. T. Medhurst.
CHELTENHAM, Empire Hall, North Place, Thursday, 30th, at 3 and 7.30. Rev. T. H. Whitehouse.
DEAL, Masonic Hall, Sondes Road, Friday, 31st, at 3 and 8. Rev. Kenneth Dodds.
DUBLIN, Monday, 27th, at 3 and 8. Men's Christian Institute, Upper George's Street, Kingstown. Tuesday, 28th to Thursday, 30th, at the Dublin Diocesan Hall, Upper Baggot Street, at 3 and 8. Rev. Joseph Gay, A.T.S.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 29th, at 3 and 7.30. Mr. A. W. Walburn.
GLASGOW, Central Halls, 25, Bath Street, Monday, 27th, to Friday, 31st, each evening at 8. Dr. Pascoe Goard and Mr. Herbert Garrison.
HARROW, Gayton Rooms, Station Road, Friday, 31st, at 8. Rev. T. Sparshott Johnson, M.A.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 29th, at 3 ; Class at 6.30, Rev. W. A. Sinden ; Thursday, 30th, at 7.30. Saturday, November 1st, at 3. Women's Class. Miss Alexander and Mrs. Zoe Bell.
HIGH WYCOMBE, Monday, 27th. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 27th, at 8. Mr. Aiers.
HOUNSLOW, Wednesday, 29th. Rev. T. Sparshott Johnson, M.A.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 30th, at 7.45. Mr. W. H. Hesketh.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 28th, at 7.45.
RHYMNEY, British-Israel Hall, Tuesday, 28th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 29th, at 7.30.
SOUTHEND, Thursday, 30th. Rev. T. Sparshott Johnson, M.A.
SOUTHPORT, Y.M.C.A., Eastbank Street, Monday, 27th, at 3.30 and 7.30. Rev. R. G. F. Waddington, M.A.
STOKE-ON-TRENT, Town Hall, Wednesday, 29th, at 7.30. Mrs. M. Bloxam.
WALLINGTON, Parish Hall, Queen's Road, Friday, 31st, at 8. Mr. J. J. Morey.
WALSALL, Temperance Hall (entrance The Square), Tuesday, 28th, at 7.30. Mrs. M. Bloxam.
WATFORD, New Public Library, Hempstead Road, Monday, 27th, at 7.45. Mr. J. J. Morey.
WORCESTER, Tuesday, 28th, Gueston Hall, Church House, at 3 ; Trinity Hall, Trinity Street, at 7.30. Rev. T. H. Whitehouse.
WORTHING, 71, Rowlands Road, Wednesday, 29th, at 3. Mr. Basil Stewart.

SUNDAY, OCTOBER 26th.

DUBLIN, Sandymount Methodist Church, at 11. Rev. Joseph Gay, A.T.S.
GLASGOW, Crosshill-Victoria Church, at 11 ; St. Andrew's Hall, at 6.30. Dr. Pascoe Goard.
LEICESTER SQUARE, LONDON, W.C.2, Orange Street Church, at 11 and 7. Rev. W. A. Sinden.
RICHMOND, Christ Church, Kew Road (near Lion Gate), at 11 and 6.30. Rev. T. Sparshott Johnson, M.A.

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"Ye are My Witnesses" Isaiah 43·10

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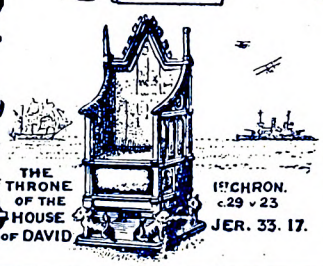
TO THE BRITISH AND ALL ANGLO-SAXON PEOPLES

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WITH WHICH ARE INCORPORATED

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







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

J.J.HALL. 1921

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On Giving

THE festive season is again drawing nigh. Simultaneously the ever perplexing problem of Christmas Gifts comes to mind.

Some have the happy gift of being able to choose the right present for each individual without a deal of thought, so to those people this notice does not apply, as they have most probably already decided *which B.-I. book* will be most suitable for each recipient.

Now to those who find that the choosing of Christmas Gifts becomes a more harassing problem each succeeding year, we would say: Cease to worry, let us make a helpful suggestion.

You probably have among the members of your family and among your friends many who accept British-Israel Truth. What constitutes the best of all gifts for them ? The answer is obvious—*B.-I. books of course!* Your choice will not be restricted, because, as our Truth grows so does our catalogue of publications, and the number of books and pamphlets now available runs into well over one hundred titles. The field of choice is therefore large and varied, and remember that our Book Room holds a large stock of literature which does not appear in our catalogue.

Let us help you still further. We have recently published a number of most important books, and one of these in particular is very suitable as a gift. We refer to Dr. Goard's latest publication, "CROSSING THE RIVER." Here you have a book that is most attractive in appearance, and even more attractive in content. Dr. Goard has reached a highly spiritual note in this book, and for anyone who values the remarkable expositions of the Author, there could be no better gift. There is a special presentation binding in blue art leather with gilt edges, costing 5/3, post free, while the price of the neatly bound cloth edition is 3/9 post free.

Next comes Dr. James Mountain's magnum opus, "THE TRIUMPH OF BRITISH-ISRAEL." This is a big book of 336 pages, with index, written in reply to the attacks on B.-I. Truth by Revd. D. Lee Pitcairn, Mr. George Goodman and Mr. Avary H. Forbes, M.A. This book covers practically the whole ground, is full of ripe scholarship, and can be confidently recommended. This would make a splendid gift for both those who already have a knowledge of B.-I. teaching and those who should have. It costs 6/6, post free.

A recent publication, and one that fills a long-felt want, is entitled "THE STORY AND MESSAGE OF OUR BIBLE," by Mrs. M. Cooke. This is our suggested gift for the young people. The author has presented the absorbing story of how we got our Bible in a bright and readable manner, and the interest of the reader will be fully maintained throughout. The final chapters are devoted to an easily understood treatise dealing with the message of our Bible in history and prophecy. It will be seen that this publication forms an admirable introduction to B.-I. teaching, and it costs but 2/3, post free.

There are, as we mentioned before, many other publications of merit in our catalogue, some of which are advertised on other pages of this issue. But remember, *let it be books—B.-I. books.* Your presents will then carry a twofold value—they will come, first as a gift, and secondly as valuable knowledge placed at the disposal of the recipient.

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THE
NATIONAL MESSAGE
The Official Weekly Journal of the British-Israel-World Federation.
INCORPORATING "THE BANNER OF ISRAEL," AND "THE COVENANT PEOPLE."

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CONTENTS.

	PAGE
GOD. THE PEOPLE. △ THE BIBLE.—III. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	689
CONGRESS ADDRESSES—Monday Evening :—	
The Rev. Dr. W. Pascoe Goard	691
The Rev. Maxwell Carnson	691
Mr. Herbert Garrison	694
WEEK BY WEEK. By A. R. H.	696
PREDESTINATION.—XII. By the Rev. R. G. F. Waddington, M.A.	698
NOTES ON THE IMPERIAL CONFERENCE.—III. By A. R. H. ...	700
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—XII. By Professor Edward Odlum, M.A., B.Sc.	701
THE SECRETARY-GENERAL'S NEWS AND NOTES	702

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—III.

By the Rev. Dr. W. Pascoe Goard, F.R.G.S.

Israel furnished the controlling factor in world history, imparting to it its direction, and meeting and turning its stream at critical points from the emergence of the nation Israel among the nations in 1491 B.C. onward to the present day.

In noting the outstanding dates, and the events marked by such dates, in the history of Israel and of the world, we came down to the establishment of the House of David in Israel in 1055 B.C.

This event is important, as it establishes the Kingdom of the House of David in Israel, God's "Kingdom of Priests," and in the world to the end of time. There has been no choice left by Almighty God for those who believe the Bible, and who would do the will of God as revealed therein, but to be subjects of the Kingdom so established, if they are indeed a part of God's Kingdom-nation Israel. There is no choice left for the people. There is no chance to submit the matter to a popular vote. *By the act of God, confirmed by the solemn oath of God,* the House of David was established to reign in the Houses of Judah and of Israel for ever.

Let it be noted, however, that there is no guarantee that the House of David should reign over *the whole* of the Israel ethnical groups at any one time before the final reunion of all Judah with all Israel. Then, and thereafter, "David my servant shall be king over them all." It was by the Lord's will that the ten-tribed Kingdom of Israel moved out from under the rule of the House of David at the time of the rebellion of Israel under Jeroboam. It was afterwards the will and act of God which removed the House of David from Judah and established it over the House of Israel. (See Jer. xxxiii.) It is God's declared will that in these very last days in which we are now living all the ethnical units of Judah and of Israel shall become one and shall have for their King "David my servant." Every such ethnical unit which has not been recognized as of Israel will now manifest itself and seek union with the central body of Israel.

This will as surely come to be the case as that the sun will arise again in due time in the heavens.

The Kingdom of David held the balance of power in the ancient world from the close of David's reign to the Assyrian invasion of separated Israel.

The Kingdom of David started the armies of Nebuchadnezzar marching again and again, and was the key influence in the reign of that monarch. The Kingdom of David furnished matter for the most solemn prophecies during the days of Isaiah, Jeremiah and Ezekiel, and also of the other prophets.

The Kingdom of David established in the "high mountain and eminent," even "the mountain of the height of Israel," that is to say, in the British Isles, has been a leading factor in world affairs from the sixth century before Christ, and still is even to the present day.

Herein is a thread of world history which would occupy

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many such articles as this to unthread. But it has been elsewhere written in part, and will be more fully developed as the study of this realm of history goes forward.

THE COLONIAL EMPIRE OF DAVID AND SOLOMON.

The Kingdom of David during the reign of David and Solomon exercised a marvellous influence in the world as it was then constituted.

The scope of Assyrian activities seems geographically to have comprised the watershed of the Euphrates. It extended to the Mediterranean, to the Black and Caspian Seas, to the Persian Gulf, and to the borders of India.

The scope of Egyptian activities extended into the heart of Africa, and interlocked on the Mediterranean with the activities of Assyria.

The scope of Israel activities, in conjunction with those of Tyre, extended elsewhere to the then known world, even perhaps to the now known world.

This is a phase of the story which is too long to be told here. It must suffice to say that the then new world, which included all the continents and most of the island groups of the Northern and Southern seas, in both the east and west, were known and exploited by the Israelites and the Tyreans. Together these were known by the geographical name of Phœnicians.

It seems that Tyre took as the sphere of her influence the regions south of the Equator, and Israel the regions north of the Equator. Both traded together in all these regions. Solomon's fleet went with the fleet of Hiram of Tyre, and Hiram's fleet sailed with those of Solomon. The organization of the overseas "sphere of influence" south of the Equator was done by Tyre, and it partook of her system. The organisation of the sphere of influence north of the Equator was undertaken by Israel, and here was laid the foundation for the later developed European civilization.

Nebuchadnezzar destroyed these two centres of world trade, commerce and colonization when he destroyed Jerusalem and Tyre. Because of the system on which it had been organized, which withheld from the colonies knowledge of the essential industries, the Tyrian colonies in the south reverted to savagery. Because it was always the Hebrew policy to make every person, and every colony, self-dependent by teaching them the essential industries, the northern colonies of Israel stood, and became modern nations.

The ancient British or Israel Empire under Solomon was a foreshadowing of the modern British Empire under His Gracious Majesty King George V.

But we must turn away from the epic of the House of David.

We now turn to the multiplication of the ethnic units of Israel stock, by the separation of the nation into two houses, two nations, two kingdoms, namely (*a*) Israel, containing ten of the tribes of Israel; and (*b*) Judah, containing two tribes. These two ethnical units continued to reside in Palestine, Israel in Northern Palestine, and Judah in South Palestine. Inasmuch as Bible history took in only the activites of Israel within the geographical boundaries of Palestine, these two ethnical units alone are discussed and their movements recorded in the Bible histories. Here was the administrative centre of the Divine administration, and only their actions had significance for the Divine purpose.

There were other ethnical Israel and Judah units in existence then and there continued to be through the succeeding ages of history.

The kingdom of Priam, with its capital city of Troy, was founded by a branch of the Israel people descended from the Patriarch Judah. The leader of this colony was Zarah, the son of Judah, on whose hand the midwife tied the scarlet cord.

Greece had been occupied by the Danois, or the people of Dan.

Britain had been occupied by an early migration of Israel people, and in Ezekiel's day the British colony constituted the "high mountain and eminent: the mountain of the height of Israel" on which the tender twig of the Royal House of David was planted.

Thus we see that there were at that time of world history five ethnical branches of Israel stock.

975 B.C. saw the division of united Israel into two rival and often hostile nations. In the meantime the power of Assyria was steadily growing. Assyria would have been powerless to have broken the united strength of Israel, but it would soon be strong enough to try conclusions successfully with divided Israel. Thus the dividing of Israel into two nations was a point of cleavage which changed the current of world history, and changed it for the worse. Had united Israel plus the House of David been obedient and usable by the Lord God Almighty, the course of suffering the world has been caused to walk through might have been entirely avoided. But Israel was more set upon material and political good than upon moral and spiritual development. Therefore Israel turned away from the Lord God of Israel, and from the great purpose He had revealed to them and to their fathers, and to which He had called them to dedicate their lives. Therefore He had to give them time to try their experiments in life, individual and national, that at the end, disillusioned and weary at heart, they might return to Him and to His purpose again.

740 B.C. saw Assyria triumph against wasted Israel, and saw Israel carried captive to Assyria. Humanly speaking, it was a sorry day, and a mad day, for Assyria when they carried such a virile race into captivity into the heart of their own land. Results soon began to be manifested in that land from the settlement there of the Israel peoples.

First, Israel struck for local freedom, and obtained it. They turned their arms against their captors, and even captured the City of Nineveh, burning it to the ground.

Then they made alliance with the Medes and Persians, and brought about the fall of Babylon and the establishment of the Medo-Persian dynasty, achieving their own and the Jews' freedom at the same time.

But more striking still was the religious and political difference which they produced in the Euphrates Valley. Polytheism gave place to Monotheism. Autocracy gave place to limited Monarchy. Slavery gave place to freedom of races within the Empire.

From thence the light of Monotheism was sent forth to the ends of the earth. *Zoroaster* set up his system of faith and law in Persia; *Buddha*, the Lion of the Saxons, set up his system of faith and law in India; the *Jews* began their

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Talmudic commentaries on the Scriptures; *Druidism* was reformed in Britain; *the Philosophers and Law proponents* in Greece reached the height of their glory; even *Rome* partook of the broadcasted culture. Thus as the Apostle Paul declares, "The casting away of them was the enriching of the world." Thus the scattering of Israel in Assyria became the means of the beginning of the preparation of the world for the Coming of the Christ.

In 603 B.C., Babylon, which had in the meantime overthrown and succeeded Assyria, carried Judah away captive to Babylon.

What this transaction effected in the way of modification of world history let the Book of Daniel tell. This Book contains one of the most striking presentations of world history of that period which can be found in any literature. In the meantime the Book of Daniel capped the climax of literary achievement by prewriting the history of the succession of world Empires which should arise right down to the present day.

536 B.C., fifty thousand Jews, or less, returned to Jerusalem and founded *the nation of the Jews.* It will need no words of mine to show that the founding of that nation was an event which has profoundly affected all succeeding world history.

284 B.C., Alexander the Great, at the head of the Danois or Greeks, invaded and overthrew the Empire of Persia. Thus the third ethnic unit of Israel made its impact upon world history.

4 B.C., our Lord was born, and the great events of His life became historic. Nothing since the world began has so affected the course of world history as the life, death, resurrection and ascension of our Lord, and the Gospel which tells the wonderful story.

70 A.D., Jerusalem was destroyed and the nation of the Jews scattered.

About this period Rome made the first national contact with Israel in Britain, and *Israel in Britain emerged upon the full stage of world history.*

About 40 A.D., Joseph of Arimathea and his companions brought and established the Gospel of our Lord in England, from whence missionaries were sent to the European peoples, even to Rome itself in the person of the Royal Household of Britain. Notably, there were found in Rome, Linus, Pudens, and Claudia, of the Household of Caradoc, Britain's hero king, all of whom are mentioned by St. Paul in his Second Epistle to Timothy.

In the third century A.D., the eruption of the Huns from the east uprooted and drove the Israel peoples from the borders of the Black and Caspian Seas, on both the European and Asiatic sides, and sent them crashing up against and through the boundaries of the Roman Empire, under the name of "Goths" in its variations.

These progressed down through the Roman Empire to the borders of the North Sea and of the Baltic, and streamed across into Britain under various leaders, being called by various names. But they were all of Israel stock.

The final influx was in 1066 A.D., under William the Conqueror.

From this time the people were occupied in the process of fusion. There were the original Israel settlements called the ancient Britons; there were the Saxons and Danes; and finally the Normans. It took centuries for all these to settle down side by side and to be fused into the Anglo-Saxon peoples.

Then they began, and have since carried on, their colonization of the waste heritages of the earth, and they have received the gift of "the heathen" for an inheritance as it is at this day.

And yet the great epic is not yet worked out. They must still go forward with the Divine plan till all nations, free and equal, are found within the boundaries of the Kingdom of God.

Thus the march of the people has been on the lines of the history and prophecy of the Book, and it is gloriously manifest that God has been shepherding them all the time, and throughout every stage of their age-long journeyings. May God still carry on His great plan for the regeneration of humanity and the salvation of the world.

CONGRESS ADDRESSES.

MONDAY EVENING.

DR. PASCOE GOARD said: I have to apologize for the non-appearance of Major Rigg, who was to have been Chairman this evening, but most important national service prevents his being present with us to-night; but his sympathy and good will and earnest desire for our success is most heartily with us.

We are exceedingly glad to meet again on this first day of our Annual Congress, and to realize that in the gatherings of this afternoon and this evening, and during this week, there are representatives from very widely separated parts of Anglo-Saxondom: from Australia, from the United States of America, from the Dominion of Canada, from South Africa, and from many other parts of the Anglo-Saxon world; and also from a number of the Continental countries and nations, delegates are gathered here. On behalf of the Federation, as its Deputy President, I again welcome you every one, and pray that God's blessing may be upon each and all of us during this, I do not doubt, wonderful week upon which we have entered. I wish to say to such of the brethren of the clergy and ministry as are present in the Congress to-night, that it is our desire to welcome you now and always on the platform. The ordained ministers of the Word are those whom God has appointed to lead in this phase of the great evangel, and we shall all feel a good deal more comfortable to see you, and to feel your presence shoulder to shoulder with us on the platform, than to look at you in the audience. Let this invitation stand for every meeting. Let me also invite you in the name of the Association connected with the work of the Federation to come and join with us in our special meeting, and study together at eleven o'clock each morning at our Headquarters, at 6, Buckingham Gate. We shall be very glad to welcome you.

We have a delightful programme this evening, and I am not going to stand between you and the speakers.

THE REV. MAXWELL CARNSON said: Mr. Chairman, Ladies and Gentlemen,—I have in mind to-night those of you who are in this Hall feeling a little bit strange, and, it may be, a little bit nervous lest someone present should see you here and

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wonder at the strange company in which you find yourself. It is not so very long since I was in that same awkward position myself, and I wish to assure you that I have every sympathy with you, as we all have ; but we are hoping that we shall be able to carry you a little further along the pathway of truth, perhaps this afternoon and during the week, than you have been led so far. And in order that we may not be strange with one another, it seems best that we should commence in a thoroughly orthodox manner, lest any should feel that we are departing from " the Faith once for all delivered to the saints."

Accordingly I take you entirely into my confidence when I tell you that I propose to deliver, first of all, the line of thought hat was delivered before an orthodox and very extensive congregation of the Church of England yesterday morning in the City of London, or, rather, in the London area, by a clergyman who had no idea whatever as to the logical conclusions of the things he was so excellently and ably putting before us. Consequently, for the first five or ten minutes in regard to what I want to say, there may be little or no difficulty in accepting every one of the positions put before you.

The question that is in most of our minds at this moment is the question of the possibility of the knowledge of God. Our scientists, some of them (I thank God, not all), our philosophers, some of them, and not always the most philosophical, are assuring us that the further you go in the line of science and philosophy, the less likely are you to believe that there can be a knowledge of God. You have so many illustrations in the public utterances of our leaders of thought outside theological and religious circles, that we need not spend time upon it. At the moment shall we call that line of approach in a phrase which is familiar to most of us, the Greek line of approach, along the field paths of philosophy and science, of which the Apostle was speaking in those words which were read to us just now. The question is, " Can a man by searching find out God ? " And along those lines usually the reply will be, "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

That position is familiar to everyone of us in this Hall tonight : and I think most of us will agree on the point, that the second line of approach to the knowledge of God will be what we shall call, by way of contrast with the Greek line of approach, the Hebrew line of approach, which is the line of revelation. That is to say, that through Hebrew writers, prophets, seers and mystics, there has been given to the world a knowledge of God, or, rather, statements about God which obviously could not have been arrived at by research or by study, or by any line of philosophical approach. The literature of the Hebrew nation in its days of literary splendour is full of statements of God, which are beyond the power of human knowledge unaided to arrive at. Will you grant me, then, at least there is the possibility that the Hebrew writers had something that your scientists and your philosophers will freely admit they do not possess—the possibility of the knowledge of God.

At this point I am reminded that in a recent evening paper there was a picture on the illustration page of Professor Julian Huxley at work with a microscope. Probably many of you saw the picture, but I venture to say that many of you overlooked the statement underneath the picture that was put in, presumably, by the Art Editor. The statement ran somewhat in this fashion : " Professor Julian Huxley, who has declared that the world is moving towards a religion without God, devotes his attention through the microscope to those mysterious processes of nature which no scientist has yet been able to explain." Now, if I had said that, they would have said, " You would expect Mr. Carnson to be displeased with Julian Huxley's statement." But, since this Editor thought fit to put him in his place, I thought it was well worth while to pass it on. Not everybody is misled by the statements, even of leading scientists ! There is that in nature, there is that in the knowledge of God, which cannot be arrived at, even by Julian Huxley.

Now shall we see how much we have got through this so-called revelation of God through the Hebrew prophet : we shall try to tabulate point by point, and we shall recapitulate from time to time, point by point, the things that we have gained in this knowledge through revelation.

First of all, the Hebrew writers tell us that (1) " God does reveal Himself." They claim that He spoke, how we are not told, but that He spoke to them, and gave them truth concerning Himself which they were unable to receive in any other way. They tell us that (2) " this God is righteous and loving." They tell us that (3) " He has a will and purpose for humanity." They tell us that (4) " He is omnipotent, with this limitation, that since He has given free will to man, and refuses to take back that gift, man is able to thwart and to delay God's purpose, though not in the ultimate, to overcome it." They tell us that (5) " the apex of the will and purpose of God is Jesus Christ." Now shall we stop and think how much we have learned about God through revelation : we have not proved it, but we have learned it on the statements made by the Hebrew writers, that so the truth was given to them.

Now, says our preacher, and rightly, Certainty in Religion —and surely in this world of to-day, there is no thing more desired by all classes of the community than certainty in religion ; the people in the pew are demanding certainty from the pulpit, and they are not getting it : and the people in the pulpit are demanding certainty through their teachers, which they are not getting ;—Certainty in Religion, says the preacher, comes from definitely making up our minds that, with regard to this question of revelation, " God spoke through the prophets."

Now, he says, neither the theory of Evolution (of which he was an exponent, I gather), nor the literary criticism of the Bible (with which I should gather also he had a certain amount of sympathy), can overthrow this fact that God spake through the prophets. It is quite refreshing to hear a man in the pulpit who is so certain of that in these days of unrest and doubt and discussion of this question. There is such a fact as revelation. There are certain truths of God which have been given through the Hebrew prophets, which have not come through any other line, and which cannot be arrived at by any human intelligence, apart from that revelation of God. Will you all of you, individually, accept this position, or not, that God has spoken through the prophets ? Yes, or No. Anyone who wants to say " No" is perfectly at liberty to do so.

Here is the alternative. The alternative to the belief that

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God has spoken through the prophets is the alternative that is being given to us on all hands under the general title of Evolution. As Peter in his Epistle puts it: "They say, Where is the promise of His Coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." That is the alternative to a belief in that revelation, that when God had once started the universe, if there be a God, that from that moment there has been no interruption from without, and there will be no such interruption in the future that is before us. If there be no belief in the revelation of God Who spoke through the prophets, you have to look forward to an endless future of gradual improvement from the commencement of the Creation until its climax.

If revelation will not fit known facts, where are you? Will the revelation that is given by God through the prophets fit known facts? We shall have to go back on what we have learned. The first point is this, that we know that "Jesus Christ came as the apex of the will and purpose of God." Well, how do we know that? What proof have I of that? I prove it by the existence in the world of the Church of Christ. Yes, but you can say to me that the existence of the Mohammedan faith is no evidence that Mohammed was correct. The existence of Buddhism is no proof that Buddha was correct. Are you going to say to me that the existence of the Christian religion and of the Christian Church is proof of the correctness of the Coming of Christ as the fulfilment of the will and purpose of God? No, I am not going to prove the accuracy of the revelation of Christianity as a faith, but of Christianity as a world power. It is not merely the Christian faith with which you have to deal, it is the Christian ethic, the Christian philosophy, the Christian philanthropy, the Christian missionary effort, the Christian atmosphere, and the Christian civilization of the world, that proves to you that Jesus Christ is the apex of the will and purpose of Almighty God. When Buddhism and Confucianism come to you, and say, "Look at our hospitals and philanthropies and charities," then I will begin to listen to them; but they cannot do that, because there never were such things. That is the first thing we have proved out of this revelation: "Jesus Christ is the apex of the will and purpose of God." I hope I have carried all the nervous ladies and gentlemen with me so far in realizing that we are still orthodox.

Jesus Christ based His work and teaching on the revelation of God through the prophets. Did He? Yes, He did. Listen. He says, "Your father Abraham rejoiced to see My day: he saw it and was glad." "These are they which bear witness of Me." And the Scriptures which He had were the writings I am talking about, the revelation of God through the Hebrew prophets. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And not only so, but His followers pursued the same path: you have evidence of that in Paul before the governor, when his great and final appeal was, "King Agrippa, believest thou the prophets? I know that thou believest." The whole basis of the New Testament life and work and teaching of Jesus Christ, and of the early Christian Church, is based upon those very much disputed Books.

I am not sure whether it is right of me to pass it on. But a certain piece of information reached me to-day which has somewhat amused me. I understand a certain Bishop of the Church has been perplexed because his clergy have been feeling that they could not any longer go on preaching two or three sermons on a Sunday, and he has suggested to them that they will have little further difficulty if they will preach a little more out of the Book, and he recommends them to preach on the Books of the Bible, and especially on the prophecy of Jeremiah. And I understand that one loyal clergyman, following his Bishop's command, as he ought to, endeavoured yesterday to preach on Jeremiah, and he landed Jeremiah somewhere in Egypt, and left him there, because he did not know what to do with him! I recommend that the Federation proceeds forthwith to see that the clergy of that diocese, following their Bishop's injunction, shall be well-trained in the real contents of the Books of the prophets, especially Jeremiah.

May we go one stage further? "God has spoken": we have granted that. But where? "Through the prophets": we have granted that. If you have not, say "No." "God is what the prophets say He is." "God works as the prophets say He works." Oh, be careful: you are getting on to very difficult ground. But I think you are with me so far. "God works through nations: through all nations." Babylon with its civilization; Medo-Persia with its discipline; Greece with its culture; Rome with its law and its liberty, such as it was; all of them are preparations for that great national development when the God of Heaven shall set up a kingdom which shall never be destroyed. That is in the prophets.

God works through nations, and He works as the prophets say He works. Oh, perhaps, I ought to tell you that we have now left Sunday morning's sermon behind, and we are going on to its logical conclusion. Very well, now we must add this to our knowledge. What is our knowledge? "God reveals Himself": that was the first point. "God is righteous and loving": that is the second point. "He has a will and purpose for humanity": that is the third point. Now I am going to put the fourth point. It is this: "That will and purpose of God is through a nation." We did not have that before: we have just added it to our knowledge. "Man with his free will can thwart and delay the purpose of God": and "Jesus Christ is the apex of the will and purpose of God." You see what a complete line of thought you have got. Can you accept this? I know you British-Israelites can, because you have been trained to it!

Somebody says, "No, I do not know that God does work through a nation." Very well, then you do not know what the prophets say. I was in a meeting of ministers and teachers in South Africa one evening, and from eight until midnight they tried their best to get a little intelligence into my head; and before I had finished they said, "Well, we do not know enough about it to know whether what you are saying is correct." I had said nothing but what was in the Bible. I said, "You mean to tell me, you Methodist ministers and local preachers, that you do not know enough about the Bible to know whether I am speaking the truth, or not?" And they looked at one another, and said, "We are afraid that is a fact!" They did not know what was in the prophets.

"If they speak not according to this word, there is no truth

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in them." If we accept revelation we know that "God has a purpose": we know "He works through a nation," which is to be His witness to other nations, to stand for liberty and justice and truth in the world, to spread and cover the face of the earth, to take a lead in the counsels of the world, and yet to serve all peoples, and ultimately to establish God's law. And all other nations shall desire to join it in the will and purpose of God: and "Jesus Christ is the apex of that will and purpose," Who based His teaching on the revelation of the prophets, and Who will yet come again to complete the edifice which they commenced, and of which He is the crowning point. That, finally, "man has free will and can thwart and delay the purpose of God." Those are the facts of revelation.

Are they the facts of truth? Of course they are, and for this reason, that there is such a nation in existence as the British people, to be His witnesses, and to spread and cover the face of the earth, and yet to serve all peoples, and ultimately to establish God's law which is our Common Law, and God's faith which is our faith, and so to establish God's law and God's faith that the other nations will want to come into it, and they are coming. The facts agree so far as the nation is concerned.

"That Jesus Christ is the apex of the will and purpose of God." We know that to be true. The Cross of Christ stands there as an everlasting sign that He shall come again to rule over the nations of the earth that He has purchased for Himself. "That men can thwart the will and purpose of God"; Julian Huxley is an illustration of that, and the chaos of the day in which we live.

What then is our Gospel, our Good News for 1930? That God has spoken: that we know Whom we have believed, and we are confident that He will carry through His purpose, and we are going to help Him in that great work. "This is the victory that overcometh the world, even our faith." This is the knowledge that "we know Him Whom we have believed." Here we have guidance. "We have not followed cunningly-devised fables. We have the more sure Word of prophecy, which is as a light shining in a dark place, unto which we do well that we should take heed." We have certainty. "He that heareth My words and doeth them is like a man that built his house upon a rock." "A man shall be as a hiding-place from the wind, as a covert from the tempest, as the shadow of a great rock in a weary land." These things are ours; the Gospel of individual and national salvation, not only for us, but for the whole world. "All things are ours, and we are Christ's, and Christ is God's."

MR. HERBERT GARRISON said: Dr. Goard,—I think it is most fitting that my part to-night should be to address myself in particular to those who have honoured us with their presence, and who are not usually with us in these meetings. I assume there is a large body of people here to-night because of our Manifesto in thirty papers, and our recent Call to the Nation in fifteen papers, those who are not yet conscious British-Israelites, and who are asking, What does all this mean? Who are you? What are you doing? What do you want us to do? Tell us all about it. Well, it would take me all night to tell you all about it, but I would like to tell you just a little. First of all, I would say for the information of those who do not know, that we are not a sect; we are a great interdenominational organization, representing various denominations of Britain, the Overseas Dominions and the United States of America. A man, highly placed, has publicly said that we are the greatest interdenominational organization in existence. I know that the British and Foreign Bible Society occupies a premier position, in so far as the circulation of the Scriptures are concerned, but our organization not only circulates the Scriptures, but proclaims and teaches the correct interpretation of the Scriptures. That may be a bold claim to make, but it has been made, and we have a right to endorse it. Why do we dare to endorse such a claim as that? Let me put it this way. No man has yet proved that our interpretation is incorrect. Our opponents have utterly failed to understand what we really teach: they have not thoroughly examined our literature, and hardly ever, or never, come into any of our meetings.

We claim, then, that we stand for the whole counsel of God. We stand for the Bible in its entirety. We do not pick and choose, or in any way attempt to mutilate Holy Writ. We accept the Bible as the Word of God written, and we believe that Word to have been inspired. I mean by that, that holy men of God were chosen by God, and equipped by Him, and controlled by Him while they wrote, so that what they wrote was given under control of the Holy Spirit. We take a very definite stand, and say, to use the words of the great W. E. Gladstone, We stand on "the impregnable rock of Holy Scripture." No scientist, and no agnostic, and no destructive critic shall move us one pin's point from that position. You say to me, You claim to be a great interdenominational organization. Who is behind you? Where do you get your money? Who is behind you? I answer, Hundreds of thousands on the human side, and among them the highest people in the land. I could give you a long list of names, but there is not time to do so. On our Roll of Honour I would mention Queen Victoria and King Edward VII. And when I say the highest people in the land, I mean all that those words should convey to your minds. Now where do we get our money? God sends us our money through His servants, voluntarily. We are a voluntary organization: the membership is voluntary. Individual people are sending us gifts of £1,000 and £2,000 and £3,000 at a time for special work. What does that mean? It means obviously that they have the conviction that we are right, or they would not bestow their money so liberally. We have Old-Age pensioners, we have people in Incurable Homes, who give their shillings and sixpences to help forward this mighty work. I have been in Christian work since 1877, but I tell you frankly, although I have laboured and preached for very many of the great denominations in various parts of the Empire, I have never found in all my life so devoted, so loyal, so generous, and so zealous a body of people as are within the ranks of this British-Israel-World Federation. We stand solid on this common platform. We stand then for God, for His Holy Word. We stand for the King and the Royal Family. God bless them. We stand for the Constitution, for the Common Law, which is the law of the Lord, the law that came from Sinai and was given

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to Moses. We stand for the unity and the consolidation of the Anglo-Saxon race, Britain, and her Commonwealth of Nations, and the United States of America: and we want to see the race absolutely united as one mighty people, forming a real bed-rock league of nations. We have some two hundred and more Branches throughout Britain, and our Overseas Dominions and the United States of America. We have issued fourteen million books and pamphlets. We have half a million at the present moment in the storerooms and packing rooms, and they are going out in thousands every week to many parts of the world. Our weekly journal, THE NATIONAL MESSAGE, is going all over Anglo-Saxondom. On the great railways and steamships you will find THE NATIONAL MESSAGE, whose Editor is Dr. Goard, and whose leading articles have appeared there since 1922, and will long continue to appear, we hope. That little paper costing only 2d. per week is absolutely unique. Now mark my words, I do not think I am speaking too strongly when I say there is not another journal like it. It is carrying joy and assurance and satisfaction and uplift and enlightenment to multitudes of people all over the world, except Russia.

We have millions of adherents to this Movement. I do not exaggerate in the least. A reputable Encyclopædia of ten large bulky volumes said more than fourteen years ago that they estimated the number of British-Israelites at two million. If they said that fourteen years ago, what they would say to-day I do not know. Only God knows the number. All things to-day are converging to a certain point of time. What do I mean by that? I mean the time when British-Israel shall be publicly and officially proclaimed and avowed in the highest quarters of the State.

Now you dear folk, who have come here to-day in an investigating and enquiring spirit. I ask you to come in quickly and do not wait to come in at the eleventh hour. Get the satisfaction and the joy of joining the ranks in advance. I could give you names that would startle you. I could give you facts that would startle you. But I must not in the present stage of things. We are waiting patiently, and in full assurance. But in the meantime we are going on with our spade-work. I spoke to you just now of that half million of books which we have in the storerooms at our Headquarters, No. 6, Buckingham Gate, immediately opposite the Palace of the King. Just where we ought to be, and where we were led in the most marvellous and Providential way.

You ask me what it is we teach. We teach and proclaim the Gospel of the Kingdom of God upon earth, and the Gospel of Salvation. Not two Gospels, but two phases of the one Gospel, and we perforce must proclaim the Gospel of the Kingdom of God upon earth because the preachers in the main have not done so: they have preached quite rightly the Gospel of Salvation, but they have not preached the Gospel of the Kingdom of God upon earth. The Archbishop of Canterbury, not very long since, emphasized, to our delight, the very thing that should be done by the clergy, of proclaiming the Gospel of the Kingdom of God upon earth. Why do I emphasize the preaching of the Gospel of the Kingdom of God upon earth? It is what our Lord Himself preached when He was upon earth. Read the Gospels and you will find that this is correct. It was after the Resurrection that the Gospel of Salvation was proclaimed by the Apostles; that did not mean doing away with the Gospel of the Kingdom: it meant the two phases of the one Gospel. Now many of the preachers and the theologians and the commentators have overlooked that, and we are trying to make up where they have failed.

Then we come to the acid test as to whether we are right. In my humble opinion, the acid test is, Is God's blessing resting upon this great Movement? Will anyone dare to say, who has any knowledge of the subject at all, that this Movement has not been blessed by God? I can declare to you, and so can all my brethren here, that all over the country it has had God's blessing in a most marked and marvellous manner. God has always honoured our faith and our courage. And when we have taken our courage in both hands, God has always honoured our faith and sent us the money we have needed, and has given us marvellous blessing. That is a satisfactory answer to my mind to the question as to whether or not this Movement is of God. If it was not, I, for one, would not be in it. The truth at all costs and all the time and nothing but the truth. We declare to you solemnly, in the Name of God, that we do believe in our innermost hearts and souls we have this truth, and the acid test is that we have God's blessing in proclaiming this truth.

What do we believe? We believe in God. We believe in the Lord Jesus Christ. We believe that He was the Son of God, the second Person of the Trinity. We assert and proclaim the Deity of our Lord Jesus Christ. We do not simply call Him a great Teacher, as some people would say, or our Elder Brother. We go beyond that. We proclaim the Deity of our Lord Jesus Christ, in line with the great theologians, and the great preachers, and the great evangelists and revivalists of past times. We are in line with the man who stands on this platform Sunday by Sunday (Dr. Dinsdale T. Young) proclaiming the truth. We are out of line with the men who from the pulpit deny the Divinity of our Lord. We are entirely out of line with the men who are picking and choosing from Holy Writ, saying, This I can accept, but the other is Oriental fable and nothing more. They believe in Evolution. That is a wide term. What do you mean by that? I do not believe, and nothing will ever bring me to believe, that man was evolved from an anthropoid ape. I go to the Zoo sometimes, and I see the antics and tricks of the monkey, and I like them enough to give them nuts. I go to the Natural History Museum. And somebody comes up behind me, and says, "Are you fascinated because you are looking into the face of a representative of your ancestors?" "What!" I say. "Are you going to make me out such an ugly brute as to say that is the representative of my ancestors? My ancestors were made in the image of God." The scientist claims that intellect is everything, and that faith is nothing. Faith is greater than reason. We live by faith. Is that so, or is it not? We live by faith. What faith has Julian Huxley? Are you aware that there is a document in the Bodleian Library over the signature of 617 eminent scientists, who all declare in that manifesto that there is nothing in the Bible at all inconsistent with true science. I would rather accept the declaration of those 617 scientists and rule Mr.

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Julian Huxley out of court, and simply say again, "My dear young man, you have yet very much to learn."

I have not told you half of what we believe. But I ought to say that we believe, in common with all orthodox and evangelical Christians, in all the great principles for which our Reformed Church stands, only we go further than they do in some respects in that we believe God to be the God of His Word, and we believe Him to be a covenant-keeping God. We believe that He said what He meant, and meant what He said. Just that absolutely. No twisting round; no trying to explain away; but taking God at His Word; and in that we are in line with the late Bishop Ryle. Do you remember his dictum: "Take the Scriptures literally, wherever the literal interpretation appeals to ordinary common-sense." I am giving you the gist of what he taught himself. Now the trouble with a great many is that they have been spiritualizing where they have no business to spiritualize. There are ludicrous examples of that. These men are spiritualizing things out of all recognition. Remember there is a great deal in the Bible that is material. When God said that the Kingdom was taken away from a certain nation, He did not say it was given to the Church. No, He said it was given to a nation, and that nation was Israel as distinct from the Jews. You say Israel and the Jews are one. Just wait a moment until you have got in your mind the correct differentiation between Israel and Judah: until you have got that clear you will fail to understand the Scriptures. I make that statement, and defy anyone to deny it. The line of demarcation runs all through Holy Writ. I will put it in another way. Israel and Judah are not interchangeable terms. The Jewish question is exceedingly difficult; it is a veritable tangle. Most of you, I take it, are Bible students, and you know there was one son of Jacob named Judah, and the descendants of Judah were Judahites. The name of "Jew" does not occur in the Bible until the Second Book of the Kings. What about the Israelites? They are descended from the sons of Jacob other than Judah, and were taken captive to Assyria, whereas the Judahites were taken captive to Babylon. And whereas only a portion of the Judahites came back, the Israelites never came back. There were two nations after the death of Solomon. The southern nation of Palestine and Judah, having their capital in Jerusalem, and the northern kingdom of Israel, Samaria; what became of Israel? They did not die out. If they had, prophecy would not have been fulfilled, and the whole course of history would have been altered. They migrated across Northern Europe in the course of a thousand years under different names; they reached Scandinavia, and then into the British Isles. And behold here we are, the descendants of those sons of Jacob! You hear about the *lost tribes*. Put away that expression. We are not lost, we are found, and we are very much in evidence, because the Bible intends us to be in evidence. God gave to this nation a work to do: to be the great missionizing, colonizing, stabilizing, civilizing people of the world. Is not that exactly what we are? Peoples of the world look to Britain. We have lent millions of pounds to other nations, and is it not a fact also, according to Scripture, we have never borrowed from a foreign nation, exactly as the Bible said would be the case? Lending to other nations, but borrowing from none. And we were to hold the keys or gates of the world. And we have the Sabbath as a national institution. The Sabbath is not being kept as it ought to be. We must bring the people back to the grand old Sabbath of our fathers. Our work is to bring the Bible back that our people may know it as our fathers knew it, and as you and I were taught it at our mother's knee. Not the Bible of the destructive critic. And I am going to make to you another statement. No single discovery that has ever been made in any part of the world has in any wise discredited Holy Writ. Indeed, every discovery that is being made substantiates and confirms and upholds Holy Writ. And one of the great believers in British-Israel in London to-day is spending his fortune unearthing Biblical sites, and in so doing is proving the Modernists to be wrong. British-Israelites are doing the great work of the world. There are clergymen and ministers in our ranks and on our platforms to-day who, but a few years ago, were bitter opponents, but on coming into touch with us, and attending our meetings, and reading our literature, are now proclaiming our Truth, and glorying in it, and are filling Churches which before were half empty. British-Israel is the mountain-top of Truth. What a glorious view you get from the top of a great mountain! How your soul is lifted right up to God! What mighty panoramic views you get! British-Israel gets us on to the highest peaks of joy and enlightenment and assurance. And the British-Israelite looks down there in pity on those living in the morass of destructive criticism. And he sees the agnostic involved in the fog, searching and groping about for the light he cannot find. He looks down also upon certain other persons I need not name, but they are to be pitied. British-Israelites know that God is a covenant-keeping God; that He has never failed in one single covenant, or one single promise. In the very nature of things He cannot fail. It is impossible. For if the word "failure" entered into the curriculum of God then He would no longer be God. God is true and faithful altogether, and we not only believe *in* God, but we believe God, and we take Him at His word, and we ask you to do the same. Come into our ranks, work with us, and enjoy what we are enjoying. If you will do this, it will be the happiest day in all your lives.

WEEK BY WEEK.

By A. R. H.

WE conclude this series of articles with a review of Herr Dibelius' chapter entitled: "ENGLAND, after the WAR." Thus he writes:—

"England's gains from the WORLD WAR were immense. The German fleet, against which the war was waged in the first line, lies beneath the waters of SCAPA FLOW. The British Flag now waves over what were Germany's important colonies (German South-West and German East Africa). The INDIAN OCEAN is now

A BRITISH SEA.

The PEACE of VERSAILLES has given the BRITISH EMPIRE nearly as much as did the peace concluded after the downfall of NAPOLEON.

"Yet in ENGLAND a profound pessimism rules, a feeling

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of dissatisfaction with what has been accomplished, a mood of uncertainty and oppression, as though ENGLAND had lost the war. A general idea prevails that the objects of the war have *not* been attained. And war, with its gains, has also brought losses so heavy that it is a question whether they do not offset all that has been won. Most menacing of all, it has produced internal transformations so perilous as to exclude any sense of tranquillity.

"GERMANY is overthrown but not destroyed. It was broken only after four years of resistance and the alignment against it of an entire world. Such a combination can never recur.

"Circumstances enabled victory to be won and a great but momentary advantage to be secured; but, so English pessimists fear, there has been no lasting settlement of the balance of political power. The PEACE of VERSAILLES injured GERMANY deeply; but was the war worth while? Its immediate reactions have been most unsatisfactory. FRANCE and the UNITED STATES have been strengthened politically in a way that is by no means to Britain's interest. VERSAILLES, the LEAGUE of NATIONS and separate treaties have built up for FRANCE a position of power in EUROPE that is most unwelcome.

"Even more striking is the post-war ascendancy of the UNITED STATES. It is the great gainer by the war, financially, industrially and politically. It has gathered in Europe's gold, in payment for war supplies; it is the creditor of the STATES of EUROPE and takes ruthless political advantage of its financial superiority. It is using the

BURDEN OF WAR DEBTS

to prevent the nations of EUROPE from increasing their armies and navies in accordance with their own wishes.

"BRITAIN has to be contented with a fleet that instead of being the first in the world is merely the equal of the AMERICAN, and even this equality is being threatened. The effort to present the loss of English naval superiority as a sacrifice on the

ALTAR OF INTERNATIONAL RECONCILIATION

is hardly convincing even for home consumption.

"Moreover, the war has shaken British dominion precisely in those quarters where it seemed to be most secure—in the FAR EAST, in INDIA and in the BRITISH DOMINIONS. No doubt new forms will be worked out for the association of the DOMINIONS and the MOTHER COUNTRY, but it is abundantly clear that the larger colonies must be regarded rather as a burden on British foreign policy than taken for granted as a support to it. No doubt INDIA will be held and the vast trade of the EAST not lost, but there will have to be a far-reaching writing down of assets in all these regions. Was the war worth all this?

"The war cost BRITAIN heavy sacrifices in human blood .... The National Debt has risen from £661 millions in 1914 to £7,631 millions in 1928. . . . Further,

THE MORAL LOOSENESS

which swept through the world like a destructive plague on the wings of war was felt in its full force in ENGLAND.

"The discipline of the Church disappeared, the observance of Sunday died out, Puritan rigour in sex relations was replaced by a licence bordering on shamelessness. . . . Now, self-expression is the cry; the old moral code is scorned as prudery. There is a deterioration in manners everywhere. . . . The Church has nothing for the rising generation; everything Puritanic is dismissed as ridiculous hypocrisy; it is hard to get young men to train for the ministry.

"For the first time in history, it would seem as though ENGLAND has broken with CHRISTIANITY.

"Is all this merely the witches' sabbath of

A TIME OF UPHEAVAL,

or does it really presage the downfall of civilization? England's young men went into the war with enthusiasm, because they believed they were fighting for the victory, throughout the world, of liberty, self-government, individualism and Liberalism which was what English civilization meant to them. But it is precisely this form of civilized life that seems to have gone under in the war.

"True, the Continental monarchies were broken, but there is little hope of comfort in what has taken their place. And ten years after the victory of Western civilizations, three-quarters of Europe is dominated not by Western Liberalism, but by dictatorship. . . .

"England itself is the scene of a struggle for mastery between profiteering capitalism and the crude egotism of the working-class—with the spectre of MOSCOW brooding in the background. The hand of MOSCOW is discerned in the nationalist agitation in INDIA; in CHINA, RUSSIA has obviously been working against ENGLAND; and the English world which ought to be closing ranks in the face of the

DANGERS THAT MENACE

it, threaten, instead, to break in sunder; the DOMINIONS are no longer to be relied upon, and even at home the English soul is infected with Bolshevism. Can ENGLAND be said to have won the war, when its

VICTORIOUS GOSPEL OF LIBERTY

is no longer current in the world? Has Imperialism not been an utterly vain dream? Is not war under all and any circumstances a mistake? Is not politics a dirty business? Would it not be saner to devote oneself to the better things of life . . .? For the first time in its history the youth of ENGLAND is consciously anti-political, anti-Imperialist, anti-Conservative.

"Wide circles in ENGLAND to-day are filled with doubts of civilization and deep pessimism. Has ENGLAND become powerless? Is it moving towards dissolution?"

Remember this is only the description of the outlook of pessimists. Personally we do not share these pessimistic doubts for one moment.

Now Dibelius gives his answer to these challenging questions. And it is just the type of answer with which we can all concur. *For in spite of unrest, upheaval, and disintegration, the heart of the nation remains sound and we have not the slightest justification for despair.*

Our present difficulties are to be likened to the fermentation which accompanies germination. They are the birth-pangs which herald the birth and manifestation of a new and better age.

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Thus Dibelius voices his conviction in the ringing words:—"*The answer to this can only be a decisive—No!* The pessimistic criticism of civilization universal at the moment in ENGLAND does not go very deep even there. Essentially it is confined to LONDON, and to the younger circles at the Universities. It represents the utterance of men of letters and of learning, of theologians, and of many politicians—in other words, of thinking ENGLAND.

"*But England's greatness does not rest with its thinking minority, but with the great mass of*

MEN OF INSTINCTIVE ACTION

and powerful will. All of these want England to be somehow different, but despair does not occur to them.

"And the distant observer, comparing England's troubles with those of other countries, while finding that ENGLAND will have to cancel many hopes, as other less fortunate countries have already had to do, sees no ground for despair in fact.

"WHAT ENGLAND IS NOW EXPERIENCING IS A GRAVE CRISIS IN WHICH A NEW STATE AND A NEW TYPE OF SOCIETY ARE COMING TO BIRTH. THE OLD HAS TO A LARGE EXTENT LOST ITS JUSTIFICATION FOR EXISTENCE, AND MUST NOW YIELD PLACE TO THE NEW."

This pronouncement is so significant that we have felt justified in reproducing it in small capitals.

In this dramatic declaration Herr Dibelius catches a sure vision of the coming KINGDOM. It is only a momentary vision and is almost instantly swallowed up in reconsideration of difficulties ahead. But to the British-Israel mind the vision is radiant with significance.

In 1558, BRITAIN—as the STONE KINGDOM of DANIEL—first emerged upon the stage of world history as a world power. In 1606 she reached the stage of development marked by the official union of the sons of JACOB in the ISLES of the WEST—the formation of the UNION JACK and UNITED KINGDOM. In 1800 began the process of expansion and the formation of the BRITAINS overseas. In 1918 came the manifestation of BRITAIN as a NATION and COMPANY of NATIONS—a political phenomenon such as the world had never seen before.

To-day we live in another formative and renaissance period. BRITAIN is passing through a time of spiritual testing. But she will emerge a new and better BRITAIN filled with the spirit of the new and better covenant. This fact, both the SCRIPTURES and the BIBLE in STONE of the GREAT PYRAMID, make abundantly clear.

Dibelius' further consideration of future difficulties seems to come as something like an anti-climax to his previous inspiration. Thus he claims that "Politically it would seems that ENGLAND has no alternative but to share world dominion with AMERICA, and strive, through the LEAGUE of NATIONS, for the imposition of an

ANGLO-SAXON REGIMEN OF WORLD PEACE

which, however, it is doubtful whether EUROPE would accept."

Moreover, he thinks that: "From the economic point of view it is highly questionable whether anything like a unified, all-British economic association can be brought into being against America and against the Continent of Europe."

Dibelius hesitates to prophesy too far ahead. But he has one more flash of inspiration when he writes: "To a nation with its ultimate powers unimpaired—and that is the case with ENGLAND—

ANY NEW DEVELOPMENT

is possible, out of the present political and economic chaos of EUROPE."

The Professor also makes a pregnant suggestion when he adds the opinion that "the deciding factor here would seem to be whether or no ENGLAND can succeed in putting itself at the head of a European coalition to save EUROPE from Bolshevism. The country that can do this will for long be

LEADER OF THE WEST.

So mighty an achievement, however, implies the realization of two conditions: a country which is to fight Bolshevism with spiritual weapons must have first cast off from its own economic system the fetters of a predatory capitalism—an enterprise only conceivable to a policy sufficiently long-sighted and strong to have substituted a genuine system of European peace for the regimen of force of the Versailles Treaty."

PREDESTINATION.—XII.

BY THE REV. R. G. F. WADDINGTON, M.A.

THE EVERLASTING KINGDOM.

THERE are very many people who, if they were asked to give a definition of the word "Christian," would give a most inadequate reply. "There is a man I know in my parish," said a Vicar to me recently, "who never attends any place of worship, and he does not believe that Jesus is God, but he is a most excellent man, who lives a moral life and is ever seeking to do good to his fellows. I call him a Christian."

But how can a man be a Christian who does not acknowledge Jesus to be the Christ? On the definition of that Vicar, many an atheist, many a Mohammedan, many an idolater, is a Christian. Which is manifestly absurd.

A Christian MUST believe certain things, as well as lead an upright life. He must believe that Jesus of Nazareth is THE CHRIST, the Eternal Word, Who in the beginning was with God, and is God; Who became flesh, and dwelt among us. Belief in the Incarnation, the Atonement, the Resurrection, the Second Advent, this is absolutely essential to Christianity, and without this belief, which must be followed and demonstrated by upright living, a man has no right whatever to the name of Christian.

The fact is that so many people never take the trouble to think carefully about the meaning of the words they use, and, therefore, use them often in a wholly unjustifiable sense which robs the words of all true meaning. Moreover, very many people have most hazy ideas as to what Jesus taught, and why Jesus came.

Here, in Luke i, 31, we may find a splendid answer to the question why He came: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David; and He shall reign over the House of Jacob for ever: and of His Kingdom there shall be no end." And this "National" purpose of the Coming of the Christ, however troublesome to many theories it may be, is every whit as definitely Scriptural as the "Spiritual" promise of John iii, 16 (R.V.):

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"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him."

I am afraid that it is only too true to say that many people who profess and call themselves Christian really do not know what Jesus taught, nor what the Scriptures declare. Many of them just get a smattering of the Gospel of Salvation, and they either ignore, or are ignorant of, the rest of the Counsel of God. Consequently, they are in no position to appreciate the tremendous place that the National purposes of God in Christ occupy in the Scriptures, nor to understand the meaning of the word: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil."

A second question that is worth asking and answering.

Do you know what it is to which God is pledged?

The Bible story is written around certain Covenants which were pledges of Almighty God. And one of these pledges is the pledge made to David in the words: "Thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever" (2 Sam. vii, 16). There is a very excellent enlargement of this pledge given in Psalm lxxxix: "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." Looking at the immediate appearances of affairs, after the fall of Zedekiah's kingship, the writer of this Psalm says (v. 38): "But Thou hast cast off and rejected, Thou hast been wroth with Thine anointed . . . and cast his throne down to the ground." But he recognizes that this appearance is contrary to the pledge, and he does not allow this appearance to hinder his faith. It does but give wings to his prayer for the Covenant which he acknowledges to be unbreakable.

But does not the Covenant depend upon the good behaviour of the kings? No, not completely. Sin certainly has an effect upon the fortunes of the kings, as upon the fortunes of the Kingdom, but it does not cause the Covenant to be broken, nor the kingly line to be destroyed. "My mercy will I keep for him for evermore, and My Covenant shall stand fast (be faithful) with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake My law, and walk not in My judgments; if they break (profane) My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. But My mercy will I not utterly take from him, nor suffer My faithfulness to fail. My Covenant will I not break (profane), nor alter the thing that is gone out of My lips. Once (one thing) have I sworn by My holiness; I will not lie unto David; His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as the faithful witness in the sky."

You may say, if you wish, that these words are the expressions of a deep religious hope, and nothing more; that in the midst of the general apostasy of Israel, there were a few earnest souls who still hoped for better things, and believed that these better things would come for, and through, the House of David. However, as events have proved, these better things did not come. Five hundred and eighty-seven years of wretchedness, scarcely relieved by the heroism of the Maccabean days, passed over the House of David, and the peoples of Israel; and then came Jesus, of the House of David, to usher in a "spiritual" Kingdom. You may argue thus, if you wish, but your argument removes from words every scrap of their proper meaning, and makes nonsense of the whole Scripture. "How do you make that out?" you will want to ask me. Well, I need give only one example from this very same book of Psalms, I need not trouble to quote any other books, one reference will be quite sufficient. In Psalm cx, I read: "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool," and "The Lord hath sworn and will not repent, Thou art a Priest for ever, after the order of Melchizedek." If Psalm lxxix does not mean what it says, neither does Psalm cx. I have heard it argued that we possess a faculty which enables us to discern between what is true and what is not true in the Bible, between what is inspired and what is only human, But is not this a very foolish argument, really? If we do possess such a faculty, it works in a most uncertain way, for it tells one man one thing, and another, the exact opposite. It tells Dr. Underwood, for example, that the doctrine of the Second Advent in Paul's Epistles is a "Jewish misconception," and it tells me that it is the very Word of God Himself. Queer, isn't it?

Now you may say that our Blessed Lord quoted the first part of this Psalm, and that the author of Hebrews quoted the second part of it, and consequently this Psalm is lifted up on to a distinctly higher plane of authority. I answer that the very Messiahship of Jesus is founded, so far as the New Testament Scriptures are concerned, upon Psalm lxxxix, and the similar Old Testament references to the pledge God made to David.

So, then, the bad behaviour of the sons of David has no effect in annulling the pledge. It is impossible to conceive of worse sins and follies than those of which kings are capable. Power, wealth and flattery, in combination with a weak character, make vice easy, and Israel's and Judah's kings are no exception. Rehoboam was foolish, Ahaz a coward, Henry VIII and Charles II unworthy. But their wickedness did not make them any the less sons of David, nor did it prevent their children or successors from being upright. Neither did it prevent God from keeping His pledged word. Psalm lxxix, 30–34, already quoted, shows this, and also shows that the pledge is considered in its strictly literal meaning. And that this Covenant is bound up with the ministry of our Lord is shown by the early chapters of Matthew and Luke, especially by the message to Mary and the song of Zachariah.

Thus there is established and maintained by Almighty God a "changeless decree" which tells of a line of kings, or potential kings, reigning over a kingdom that shall never be destroyed, safe and secure during all the rolling ages. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. . . . The Lord shall have them in derision."

Now when the hosts of Babylon crushed Judah, and the sons of Zedekiah were slain before his eyes, and then those eyes were put out, it would seem as if the promises had failed.

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And it is surely correct to say that Nebuchadnezzar imagined that he had "wiped out of existence" the House of David.

The reader who believes the whole Scripture to be the Word of God, the reader who takes the promises literally, is faced with an awful problem here, I admit. Faith? Well, is it not just hoping against hope? No, "Faith is the assurance of (the giving substance to) things hoped for, the proving (test) of things not seen." Can the sworn promises of God ever come to nothing? Shall a man be more just than his Maker? Surely, surely those who tell us that our hope and faith are misplaced or vain, that we are looking for material facts, when spiritual blessings are meant, are really contending that the sworn promises of God CAN come to nothing? Did David, did the prophets, did the Apostles set their hearts on a false hope when they looked for the Tabernacle of David to be set up again, and the kingdom to be restored to Israel? If they did, then I think that we are entitled to say that Jesus should have told them so, when the question was asked at the time of the Ascension. What saith the Scripture? "Let God be found true, but every man a liar: as it is written, That Thou mightest be justified in Thy words, and mightest prevail when Thou comest into judgment." "For the gifts and calling of God are without repentance (not repented of)." Thus we are assured by Paul, that God has not changed His mind about His pledge to David, any more than He has repented of His pledge to Abraham and Israel.

How, then, shall we solve this problem of the apparent failure of the pledge to David concerning his throne?

It is, to say the least, a striking and remarkable piece of evidence that in 1861, the Rev. F. R. A. Glover, without the slightest idea of the identity of the nation of Israel with the British race, and without the flood of Scripture light which has since been shed upon the subject, published a book entitled "England, the Remnant of Judah," in which he contended, on what he called "purely scholarly and logical grounds," that the dynasty of David, after it was thrown down by Nebuchadnezzar, was re-established and set up in these islands, and that Queen Victoria (then reigning) was the lineal and direct representative of David, King of Israel and Judah.

I hope to give a short summary of Mr. Glover's argument in my next chapter. In the meantime, and in preparation for his researches, we ought to note that at the very time when the throne of David seemed to have come to an end, Jeremiah uttered two prophecies, absolutely remarkable for their message. "Hear the word of the Lord, O ye nations, and declare it in the Isles afar off; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath ransomed Jacob. . . . . 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 these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi, *in loc*). "If ye can break My covenant of the day, and My covenant of the night, so 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" (Jer. xxxiii, 20, 21).

The Levitical priesthood is still functioning, is it not? The two feasts of Passover, and of Yom Kippur, the Day of Atonement, are still kept in their season. There has been no break here. Then there has been no break in the Davidic line, as God is Truth. If it be contended that Jesus Christ is the fulfilment of the promise to David, then there has been a gap of nigh six hundred years between Zedekiah and the first Coming of Jesus. Moreover, when Jesus came, He did not take the throne of David. If it be answered that Jesus will come again and that THEN He will take the throne of David, already two thousand five hundred years and more have passed without a Davidic king. He will certainly come again, and He will take the throne of David, but He will take it from the one who is sitting thereon, He will not "set it up."

The promises of God do not admit of any gap, neither do they admit of a "spiritual" interpretation. The throne of David was as literal and material a throne as the Coronation Chair in Westminster Abbey.

NOTES ON THE IMPERIAL CONFERENCE

By A. R. H.

III.

THE final address by the MAHARAJAH OF BIKANER (representing the Delegation of INDIA) formed a fitting climax to the opening session. Thus the Maharajah of Bikaner: "As a former Prime Minister of AUSTRALIA fittingly observed at a previous Conference, the CROWN represents something more than the visible symbol of the Empire's unity, the centre of its loyalties, and the link which binds the whole EMPIRE together.

"To us Indians—and I speak for my fellow-Princes as well as the great mass of my countrymen both in the INDIAN STATES and BRITISH INDIA—there is

SOMETHING PECULIARLY SACRED

in our feelings of veneration for the SOVEREIGN; and this is all the more so in the case of HIS MAJESTY KING GEORGE V, whose life of selfless service in the cause of all the peoples of his vast EMPIRE fulfils all the ideals of true kingship set forth in OUR HOLY SCRIPTURES.

"In 1917 I delivered to a similar distinguished assembly a special message of good will from my brother Princes, especially entrusted to me at a banquet in BOMBAY just before my departure from INDIA, emphasizing their staunch loyalty to the august PERSON and THRONE of HIS MAJESTY, their feelings of steadfast friendship and alliance with the nations of the COMMONWEALTH, and their determination, in the hour of crisis, to be once more true to their traditions of co-operating to the full extent of their resources in the cause of the EMPIRE. Sir, I desire to repeat that message to-day.

"Does INDIA wish to remain within the COMMONWEALTH? My answer, in spite of all that has happened and is happening in INDIA, is 'Yes.' The PRINCES and subjects of the INDIAN STATES—whose interests I have the honour especially to represent here—retain their loyalty to the KING-EMPEROR and attachment to the EMPIRE undimmed. And the great bulk of the people of BRITISH INDIA are, I venture to say, desirous at heart that their country shall occupy an honourable place in the

COMITY OF NATIONS

that constitutes the BRITISH COMMONWEALTH.

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"INDIA feels confident that, in the delicate task that awaits the Round-Table Conference, she may count also upon the good will of the great DOMINIONS, whose freedom in unity within the EMPIRE represents the ideal of all that is best and—despite all appearances—all that is most influential in contemporary Indian politics."

This message is reassuring at the present anxious time. The MAHARAJAH OF BIKANER'S glowing tribute to the THRONE reminds one of the testimony of the MAHARAJAH OF BURDWAN in 1926: "I associate myself whole-heartedly with the message of loyalty to our beloved KING-EMPEROR and QUEEN-EMPRESS, for in INDIA the SOVEREIGN and his CONSORT have a place in the hearts of Indians second only to Divinity itself."

What can be the secret of this fervent loyalty? Is there not a partial clue in the prophecy of Isaiah: "Kings shall be thy nursing fathers and their Queens thy nursing mothers."

On first consideration the fervent warm emotional enthusiasm of India's loyalty almost seems to put to shame the cold matter-of-fact loyalty of Anglo-Saxondom. The difference, however, is not really one of loyalty but of temperament.

It is indisputable, however, that the loyalty of ANGLO-SAXONDOM would burn with a brighter flame and find expression in more emotional form if the DAVIDIC nature of the BRITISH THRONE was more widely known and recognized.

It is interesting to note that the Special Committee set up to examine the proposals for the reform of the legal relations existing between the CROWN and the DOMINIONS, occupied

THE MOSES ROOM

in the HOUSE of LORDS, the handsome room where new Peers put on their robes. Opposite LORD SANKEY, chairman of the Committee, was the great mural painting of MOSES bringing down the tablets of the LAW to his people.

Speaking of his impressions of the opening meeting of the Conference, Mr. Ramsay MacDonald said: "Now that the old house of the EMPIRE, based on government from LONDON, has proved too narrow for the process of constitutional development, we must build up our new house of the BRITISH COMMONWEALTH based on the principle of free co-operation. Our existence depends upon how truly it can be said of our Constitution: 'For still the new transcends the old.'

"The building of that new house cannot be accomplished in one or two Conferences, but we shall hope to make a beginning on firm foundations. The new house may seem unfamiliar, but it has become necessary, for the family has grown to manhood. *The new house, however, will lodge the old tenants and be filled by the spirit of forbearing unity.*

"The Conference opened in splendid spirit this morning. When we survey the world trade depression and the increasing unemployment, both in this country and in the Dominions and Colonies overseas, the outlook may seem disquieting indeed, *but the genius of our peoples is at its best when the difficulties are greatest, and on the very magnitude of our problems I build good hope of overcoming them.*

"I should like to make this Conference another turning point in the

WONDERFUL STORY OF OUR PEOPLE.

We have been suffering from a bad bout of pessimism. *All things are becoming new*, and so many of those to whom we looked for leadership in both public and private affairs, in the workshop and factory, and the State, have shivered at *the changing conditions.*

"Week by week figures of unemployment have had the effect of depressing ourselves and of hiding us in a cloud, in the eyes of the rest of the world. That must be stopped. Our weakness is in our psychology far more than in our skill, our material, our resources, our opportunities. *It is a renewal of will that we need.*"

Yes! we need a renewal of will. We need a will consecrated to the will of GOD, and inspired and directed by the new spirit of the new covenant.

Let us trust that the special prayers for the deliberations of the IMPERIAL CONFERENCE, offered each day in WESTMINSTER ABBEY, will be heard, and contribute to this desirable consummation.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XII.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

ABRAHAM—SARAH—ISAAC.

WHEN the Lord definitely located a time for the birth of Isaac, both Abraham and Sarah laughed. Some people think it was the laughter of scepticism. I believe it was the laughter of joy and deep satisfaction. The result of their *laugh* reached far down the corridors of time and has spread all over the world, as we shall later show.

The Lord told the happy pair that the child would be named or called *Isaac*, meaning *Laughter.*

Reader, get the significance of the name joy, laughter, happiness, given to the young child of promise.

NAMED IN ISAAC.

Genesis xxi.—"For in Isaac shall thy seed be called or *named.*"

The Hebrew word used here is yik-kara, yikara, which signifies to call or name: *Call* in the sense of *name.*

Exactly as in Luke i:—Thou shalt call His name Jesus. The word here in Greek is Καλέσεις, and simply means to *name.* This is important as we shall see when examining Paul's writing. The real intention was to place upon Abraham's seed, *through Isaac*, the significant mark or impress of Isaac or *Laughter*, joy, pleasure, for in the seed of Isaac all the *nations* of the earth were to be blessed, to be brought into the Isaac condition of joy, delight, happiness, *Laughter.* What a wonderful intent and provision! How glorious the prospect!

LAUGHTER—ISAAC—YITZ-CHAK.

Our English pronunciation Isaac is a poor imitation of the Hebrew letters used as an attempt to spell an unspellable word or sound.

The parents laughed and, in so doing, made a throat or guttural sound, which cannot be accurately represented by letter or other symbols.

Let us indicate by another onomatopoetic word, the word for

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crow. We all have heard the caw of the crow, and know that the sound *caw* has given this familiar bird its name.

We write crow: the Latins write Corvus: the Greeks Korax: the Spaniards Corbo: and the Japanese Korasu. These are all attempts at representing the noise made by the crow when cawing.

The word *yitz-chak* in Hebrew is an attempt to reproduce the sound made in joyful laughter.

SAXONS—SACHS—TCHEKS.

The name Sach, Sak, Sac, Soch, Sogh, Sagh, Cos-sack, Saxon, Saccennæ, Sogdi, etc., can be traced over Asia out to Japan, through Europe, over to the British Isles, to America, even to the Pacific Coast, to Australasia and all through Africa.

One thing sure is this: the name is applied to people in all lands, and we know that the name and rule of the Saxons cover unknown and known millions of earth's most powerful, aggressive, progressive and enterprising people.

Yes, this promise concerning the naming of Abraham's chosen seed, in and through Isaac, has been made good, and is one of the most prominent world-facts of to-day.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Rev. Chas. Cooper, F.G.S., and Mr. Daniel Farmer gave interesting addresses at Headquarters last week. The Rev. Maxwell Carnson and Mr. John J. Morey are the speakers for this week. Next week the speakers will be Mr. John J. Morey, and the Rev. Maxwell Carnson. Each week meetings will be held on Wednesday afternoons at 3 and Thursday evenings at 7.30.

* * *

Last week six meetings were held at Tunbridge Wells, four at Dover, two at Hove and two at Brighton; the speakers were the Rev. Dr. Goard, Mr. John Leech, K.C., the Revs. T. Sparshott Johnson, M.A., Maxwell Carnson, Joseph Gay, and Mr. Herbert Garrison; the Secretary-General also gave lantern lectures at Tunbridge Wells, on "The British Empire," when the Rev. Dr. Mountain presided, and at Herne Bay, on "Palestine," when the Mayor of Canterbury was in the chair. Colonel Smythe presided at Dover and Major Holland at Hove. Many other meetings were held in many parts of the country, of which we have no particulars at present. Increased attendances are reported from each centre.

* * *

Erratum.—In our last issue (October 25th), on page 676, column one, line seven, should read "2,500 years ago," instead of "2500 B.C."

* * *

A special mission will be conducted by the Rev. Maxwell Carnson in the Devonshire Hall, Bexhill-on-Sea, on November 13th and 14th, at 3 and 8, and November 15th, at 8 p.m.

* * *

A Missionary writes from India:—"I am greatly interested in your work and mission, and I want to do a little toward helping you on; I enclose a money order. I am convinced of the main idea underlying the British-Israel Movement. It satisfies one's questionings regarding certain statements of Scripture as no other idea does."

* * *

We regret to have to record the death—suddenly—of Mr. Henry P. Rudd, of Chepstow Villas, Notting Hill, and we tender our sympathy to his sister and family. Mr. Rudd was a member of the Council of the old Imperial British-Israel Association, and had been an ardent believer for many years. He will be much missed by the older members of the Federation, of which he was a supporter from its foundation in 1919.

Wednesday and Thursday, December 3rd and 4th, are the days fixed for the next Annual Sale of Work in aid of the funds of the Federation, at Headquarters. Gifts of articles of plain or fancy work, children's wear, etc., etc., will be very welcome.

* * *

We are pleased to announce that the sales of literature at the Congress nearly doubled those of last year. A College in the London area is taking 100 copies of the Secretary-General's pamphlet on "The British Commonwealth of Nations" for its students. Dr. Mountain's new book, "The Triumph of British-Israel," and Dr. Pascoe Goard's "Crossing the River," had a specially large sale.

* * *

Two well-attended meetings were held at the Hove Town Hall on Friday, September 26th, when Mrs. Bloxam gave most interesting lectures—"Our Flag and Heraldry" in the afternoon, and "Prophecy Fulfilled in Palestine To-day" in the evening.

Several questions arising from the many points raised were convincingly answered, and these, together with the absorbing nature of the subjects themselves, apparently convinced many of the large numbers present.

The Right Hon. Lord Strathspey, in introducing Mrs. Bloxam, said that we had a great heritage handed to us from our forefathers. Such a great patriotism existed that the Imperial idea had become a vital force. The first thing the twentieth-century Britons had to do was to get a true conception of Empire into their heads—what it was and what it meant. Maintain it they must, for it was God's own creation.

A vocal item was given by Miss Doris M. Lucas, and prayers were offered by the Rev. J. Horrocks and the Rev. Pitt Bonarjee.

Several new subscribers and many enquiries made a most auspicious commencement to the Third Session of the Branch, and great interest was shown in the announcement of the forthcoming meetings to be addressed by speakers from the Congress.

* * *

The Rev. T. H. Whitehouse, Commissioner for the Midlands, writes:—"Some two thousand people nearly filled the beautiful Town Hall at Birmingham on Monday, October 20th. It was a proud moment for the Midland Commissioner, looking round the vast audience, to realize that the efforts of

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his devoted band of workers had brought about such a splendid result.

"Such workers—men and women whose hearts God has touched—all out for Christ and His Kingdom.

"An opening address from Mr. Clive Kenrick, in the chair, dealing with the signs of the times, fitly led up to a fine lecture, with magnificent slides, by the Secretary-General, Mr. Herbert Garrison, who, in his best form, told of 'Cities and Citizens of the United States,' followed by the Rev. Dr. Goard on 'The Advancing World Crisis,' which made a profound impression on the great audience.

"Considerable quantities of the Manifesto were sold, and good results are confidently expected."

* * *

Our Southampton Branch reports two very successful meetings on October 22nd, with splendid audiences, both afternoon and evening, one of which was the largest yet known for B.-I. in the town. Mr. John J. Morey gave two rousing addresses. * * *

For the information of those who were not privileged to attend the recent Congress, we here give the names of those who took part, including those who read the Scriptures and engaged in the devotional exercises, also those who attended the Clerical and Ministerial Conference :—Rev. Webb Anderson, Rev. W. J. Gregory Bestall, Rev. Maxwell Carnson, F.R.G.S., F.R.S.A., Rev. John Complin, Rev. Chas. W. Cooper, F.G.S., Rev. E. A. Couldrey, Mr. A. S. Booth Clibborn, Colonel G. W. Brazier-Creagh, Rev. Gilbert Davies, Rev. J. Lumley Davies, L.D., Alderman Dearden, Rev. Kenneth Dodds, Chancellor Du Bois, Mr. Arthur Exley, J.P., Rev. W. Pascoe Goard, LL.D., F.R.G.S., F.R.E.S., Herbert Garrison, F.R.G.S., F.R.E.S., Rev. Joseph Gay, Rev. H. J. W. Hall, Rev. Geo. Henry Hewitt, B.A., Rev. Canon C. J. Hollis, M.A., Rev. T. Sparshott Johnson, M.A., Rev. Mark Jukes, Major J. Knowles, O.B.E. (President), Mr. Clive Kenrick, Rev. G. H. Lancaster, M.A., F.R.A.S., Mr. John Leech, M.A., LL.B., K.C., Rev. J. J. McNair, Rev. James Mountain, D.D., Mr. John J. Morey, Rev. G. H. Nicholson, Rev. W. A. Phillips, Rev. W. Brown Pollock, M.A., Rev. Arthur Pritchard, M.A., Rev. C. H. Prichard, M.A., Rev. J. G. Reed, Rev. J. H. Satchell, B.A., Rev. W. Andrew Sinden, Rev. Merton Smith, Rev. M. J. Stewart, F.R.G.S., Rev. C. W. Thorne, M.A., Rev. R. G. F. Waddington, M.A., Rev. G. H. Warwick, Rev. J. J. Whitehouse, M.A., Rev. T. H. Whitehouse, and the Rev. Dinsdale T. Young, D.D.

Apologies were made for the unavoidable absence of Rev. Commander Roberts, R.N., Professor Edward Odlum, M.A., B.Sc., Mr. David Davidson, M.C., and Major Richard Rigg, B.A., O.B.E., J.P.

* * *

We are very grateful to Mrs. Fletcher Stevenson—a member of our Council—for so generously presenting to the Federation two most beautiful silk flags—the Union Jack, and the Stars and Stripes; they were greatly admired by all who saw them displayed on the platform at the Congress.

* * *

Mr. Alfred Dixon writes :—"The Ryde Branch has been greatly favoured and helped by the recent visit of Miss Hamilton Hunter, who gave four masterly addresses. Meetings were held in the Town Hall, and His Worship the Mayor, Alderman C. J. de Launay, presided over the opening meeting. He spoke of the many proofs of the identification of Britain with ancient Israel, and his pleasure at being in any way identified with it. On the second day, the Rev. Chas. E. Paterson, M.A., Vicar of Holy Trinity and Hon. Chaplain of the Royal Yacht Squadron, Cowes, presided. Mr. Paterson is a whole-hearted believer in British-Israel, Our pianist failed us, but the Mayoress very graciously offered to preside at the piano, and did so right throughout the four gatherings. Miss Hamilton Hunter's handling of her subjects kept her audience in rapt attention, and carried conviction to many who were doubtful before as to the claims of our identication with Israel. To say that the lectures were greatly enjoyed by all is far below what we would like to express. Perhaps the lecture which was most telling was the 'Redemption of the Israelite Nation.' We were greatly pleased and encouraged by the number of new faces present for the first time, and many are eager to have another visit from Miss Hamilton Hunter as soon as possible."

SOME ENGAGEMENTS FOR NEXT WEEK.

ABINGDON, Royse Hall, Friday, 7th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.
BARROW-IN-FURNESS, Y.M.C.A., Dalton Road, Friday, 7th. Rev. E. A. Couldrey.
BATTERSEA, 193, Lavender Hill, Tuesday, 4th, at 8. Mrs. Aiers.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, 6th, at 8.
CARDIFF, Central Y.M.C.A., Tuesday, 4th, at 7.30. Rev. W. T. Medhurst.
EDINBURGH, Dowell's Rooms, 18, George Street, Monday, 3rd, to Wednesday, 5th, at 3 and 8. Thursday, 6th, at 3. Rev. Dr. Pascoe Goard and Mr. Herbert Garrison.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 5th, at 3 and 7.30. Mr. A. W. Walburn.
GLOUCESTER, Suffolk House, Greyfriars, Thursday, 6th, at 3 and 7. Rev. T. H. Whitehouse.
GOSPORT, Tuesday, 4th. Rev. Kenneth Dodds.
GRAVESEND, Town Hall, Tuesday, 4th, at 8. Mr. J. J. Morey.
HANLEY, Y.M.C.A., Monday, 3rd, at 8.30. Rev. T. H. Whitehouse.
HEADQUARTERS, 6, Buckingham Gate, S.W.1, Wednesday, 5th, at 3. Study, at 6.30. Rev. W. A. Sinden. Thursday, 6th, at 7.30.
HIGHGATE, 223, Archway Road, Wednesday, 5th, at 8. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 3rd, at 8. Mr. J. Wilkins.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 4th, at 7.45. Mr. S. E. Steele.
MALDEN, Drawing-Room Meeting, Hill House, Wednesday, 5th, at 7.30. Rev. T. Sparshott Johnson, M.A.
NORBURY, 11, Oswalds Road, Monday, 3rd, at 7.45. Study.
OXFORD, 16, Northwood Road, Thursday, 6th, at 3.30 and 7.30. Rev. T. Sparshott Johnson, M.A.
PAIGNTON, Y.M.C.A., Palace Avenue, Tuesday 4th, at 3. Rev. Com. L. G. A. Roberts, R.N.
PORTSMOUTH, Congregational Hall, Edinburgh Road, Monday, 3rd, at 7.30. Rev. Kenneth Dodds.
REIGATE, Blue Moon Tea Rooms, Friday, 7th, at 3 and 8. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 4th, at 7.
ST. LEONARDS-ON-SEA, Masonic Hall, Tuesday, 4th, at 3 (Annual Gift Stalls and Tea) and 7.30. Mr. John Leech, K.C.
SHEFFIELD, Victoria Hall, Wednesday, 5th, at 7.30.
STOURBRIDGE, Wesley School Hall, New Road, Tuesday, 4th, at 7.30. Rev. T. H. Whitehouse.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 3rd, at 8. Rev. T. Sparshott Johnson, M.A.
TEIGNMOUTH, Temperance Hall, Monday, 3rd, at 3. Rev. Com. L. G. A. Roberts, R.N.
TOTLAND BAY, I.O.W., Thursday, 6th. Miss Hamilton Hunter.
WORTHING, 71, Rowlands Road, Wednesday, 5th, at 3. Mr. Basil Stewart.

SUNDAY, NOVEMBER 2nd.

LEICESTER SQUARE, LONDON, W.C., Orange Street Church, at 11.30 and 7. Rev. Maxwell Carnson.

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The original footnotes are reproduced (the more important being translated) in order that the reader may consult the authorities cited by Ussher, should he desire to do so.

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CONTENTS.

	PAGE
GOD.	
THE PEOPLE. △ THE BIBLE.—IV. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	705
OUR CONGRESS DAY BY DAY (*continued*) :—	
Friday Evening, October 10th	707
Saturday, October 11th	708
THE IMPERIAL CONFERENCE, 1930 (Illustration)...	710
NOTES ON THE IMPERIAL CONFERENCE.—IV. By A. R. H. ...	711
CONGRESS ADDRESS—Monday Evening (*continued*) :—	
Mr. J. J. Morey	711
WEEK BY WEEK. By A. R. H.	715
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—XIII. By Professor Edward Odlum, M.A., B.Sc.	717
REVIEW. By Harrison Hill	717
THE SECRETARY-GENERAL'S NEWS AND NOTES	718

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—IV.

By the Rev. Dr. W. Pascoe Goard, F.R.G.S.

We have seen the steady progress of the Israel story in the Bible. This Bible story is not simply history of events which have HAPPENED. It is rather the statement of a great work undertaken by the Lord God of Israel and of the whole world, for the uplift of mankind and for the establishment of the Kingdom of God in the earth.

We have become so used to abject and sin-cursed conditions in the earth as to think of them as the permanent and natural condition of things. But such is not the case. God has set forth in the clearest terms, as one of the plans of His executive Godhead, the restoration of law, order, justice and purity in the earth. The Book which tells the details of the plan and of the history of the progress of the plan is the Bible. The people involved in the plan, who were born to carry it to full completion within a certain set period of millennia is the Israel nation and company of nations of which the Anglo-Saxon world is the official centre. In history and prophecy this great activity of the people is fully set forth in the Bible, and more than ninety per cent. of the action of the story is now written in the books of secular history.

We now turn to the recorded manifestations of God to the nations in public demonstration of His Personality and Presence.

First we have the delightful records of God in His appearances to Abram, later called Abraham. For the purposes of this intercourse God manifested Himself by the Name El Shaddai, and in angel form. That is to say, in a form like that of the sons of men, but manifestly not mortal.

We read of His coming to the tent door of Abram and there receiving his hospitality. We read the conversations which took place there and have the record of the Covenants which were then entered into between God, under the Name El Shaddai, Abraham and Sarah. (See 17th chapter of Genesis for instance.) This form of self-manifestation held during all the period in which God dealt with the Abrahamic family as a family. Speaking generally, this was exclusively the case up to the time of the emergence of Israel from Egypt, that is to say, during a period of some 450 years.

When the family is in the foreground in the later Scriptures, the same name and manifestation is used. This particular period dated from the call of Abraham—the date of which was given in a former issue—down to 1491 B.C.

In 1491 B.C., because of the development of the Bible plan and of the Israel people, God gave a new revelation of Himself to Israel as Jehovah, and took His seat upon His everlasting throne as the King of His nation Israel. The last clauses of the 103rd Psalm show David's recognition of this great fact. The manifestation itself, to which we have frequently referred, is found in the 19th chapter of Exodus, from which we quote the following verses :—

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"And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

And he said unto the people, Be ready against the third day: come not at *your* wives.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount; and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.

So Moses went down unto the people, and spake unto them."

Please read the whole of the two chapters xix and xx as parts of this article.

The manifestation of God here inaugurated has been a permanent institution in the affairs of Israel and the world, and it is only our blindness which prevents our beholding His glory hovering over us at the present time. The counsel of His Will and the strength of His Personality have driven, and continue to drive the undercurrent of world affairs straight toward the accomplishment of His purpose to make the national, economic and world-wide administration of His Kingdom universal in the earth.

At the opening of the Temple of Solomon, about four centuries later, namely (Ussher) 1004 B.C., the Lord manifested His Presence at the dedication of Solomon's Temple.

From the narrative of the event we quote 2 Chronicles, 7th chapter, verses 1-3:—

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.

And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, *saying*, For *he is* good; for his mercy *endureth* for ever."

Please read also the whole narrative of the dedication, 2 Chronicles, chapters v, vi and vii, as part of this article.

We now leap forward along the path of Bible progress and Israel history to about 750 B.C. The young prophet Isaiah, going up to worship in the Temple, is suddenly surprised by beholding, with unclouded vision, the manifestation of God. The passage is contained in Isaiah, chapter vi, 1-13:—

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

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

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

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate,

And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land.

But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten; as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*; *so* the holy seed *shall be* the substance thereof."

Again we take a step forward along the line of Bible progress and of Israel history, and this time the scene is laid on the banks of the River Chebar among the captives of Israel. It is a vision of the same glory, manifesting the same Personality. Please turn to the 1st chapter of Ezekiel, and read, with care, up to verse 25. This prepares the way for the striking declaration which follows in verses 26-28 inclusive, which we quote:—

"And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake."

We will follow this great study in our next issue.

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OUR CONGRESS DAY BY DAY.

(Continued.)

FRIDAY EVENING, OCTOBER 10TH.

WE delight this evening to welcome Dr. Dinsdale T. Young, that veteran preacher whose vivid personality and unwavering Gospel have so all-important a place in the work of the Central Hall. The applause which greets him proves how warmly we of the Federation hold him in our hearts ; and he digs himself deeper therein as he unfolds to us what is his conception of the Truth for which we stand.

He tells us that he has come among us confessedly as a learner, an eager learner (applause) ; nay, a convinced learner (renewed applause). " I am very glad indeed," the sonorous tones ring out clearly, " if my presence is indicative of the fact of a growing sympathy with the British-Israel Movement As I travel about the country, I hear how matters are progressing ; and it is a real joy to know that the British-Israel Movement is attracting increasing attention in our villages and towns ; it is a great contribution to the Empire and to religious truth."

To call the British-Israelites " cranks," Dr. Young thinks, is no argument ; his view of us from the platform is that we are very happy-looking cranks.

Turning then to the evergreen question, " What good is it ? " the Doctor declares with great emphasis, " What advantage hath it ? Much, every way."

It is a call to patriotism. " I see more clearly every day I live that every true Christian should be a patriot. I have little use for those who mistake biliousness for holiness, and consider that not to be loyal is a mark of sanctification. These people seem to wish they lived in another country, and I heartily share their wish." (Much laughter.)

England, he continues, is a country smiled on by God, having a definite covenant relation with the Almighty, and a great destiny. It is ours to cause the heart of the rising generation to throb with the love of England.

It is a great call to character. " If we be Abraham's seed,"— " I quote Paul, and in quoting him, I quote the Holy Spirit,"— " we must have the faith of Abraham." " If ye were the children of Abraham, ye would do the deeds of Abraham." The strength of Empire is character, the greatest thing there is, even in God Himself.

It is a tremendous call to Evangelism. " There is nothing we want so much in the Churches to-day as Evangelism. I read accounts of ecclesiastical gatherings and no Evangelism mentioned. It would be better to discuss that than some of the doubtful questions which seem to exercise the ecclesiastical mind. We are not here simply for Ethics and Social Questions : the pulpit exists to *get people converted.*

" *It is driving people to the Bible*, while many of the pulpits are engaged in tearing the Bible to pieces. The greatest revival we need is a revival of Bible reading. Since I looked at British-Israel I have been more interested in the Bible than ever before."

Dr. Young closes his inspiring speech by saying pleasant words about Mr. Garrison, who is a very old friend of his. He congratulates us on having such a man at the head, and— this with a rapid glance round the platform and a smile of sheer enjoyment—" I perceive," he concludes, " that the Movement has *brain*—and heart."

After such a Chairman's address, it must be easy to carry on. The Rev. Joseph Gay seems to think so, as he swings into an address on " The Gospel of Grace in the New Testament, read in the light of British-Israel *fact*," not British-Israel *Truth*, since truth is not in a thing but in a person. Personality is the one great fact of the Universe ; and Personality is God ; and God is Truth.

The British-Israel teaching is not a theory, not a thing to be proved, not a working hypothesis : it is a *fact* ; and the fact of Israel has been the great interpreter of the Book. Truth is a Person ; Jesus said, " I am the Way, the Truth, the Life." Pilate, faced with the Person of Truth, was converted and declared, " I find no fault in Him."

When a certain Canon of the Church declared in Boston that " the God of the New Testament is not the God of the Old, and the Old Testament is no longer needed," there was one fact lacking in his thought which would have changed his whole outlook ; and that was the *fact* of Israel.

Mr. Gay then traced, with considerable emotion, the continuity of the Grace of God in Israel, first through the Israel of the Old Testament, then in London to-day ; in Isaac, in David, and in Jesus. With all the sins of the Northern Kingdom in Palestine, God's mercy never failed, His Grace was never withdrawn, His favour never died. The birth of Isaac was all of Grace ; " nothing in Abraham, nothing in Sarah ; everything in God." Nor did Abraham offer up Isaac—God did. He provided the lamb for the sacrifice. Isaac was God's creation, and the Isaac seed is a sacrificial seed down to this day.

Grace in David was peculiarly marked. " I have no use," says one, " for David, the man who caused another to be slain in order that he might take his wife." " But," retorts Mr. Gay with all his emphasis, " the depth of his sin is the depth of his humiliation, and the depth of his humiliation is the extent of God's mercy and grace. All the graces of God are in David ; all the ideals, heights and purposes of Israel are in David as well as the depths.

The fact of Israel lifts you up and carries you on to Christ, in Whom is the fulness of Grace and Truth. It is an objective element, coming into life from outside ; manifested in a man who appears to Abraham and eats a material meal. He speaks with authority : He comes as Lord of Hosts, our Christ.

As Dr. Young is called away to another meeting, Mr. Garrison takes the chair, and gives another of his impassioned speeches which are a constant source of affectionate surprise to us all. Whence comes this enthusiasm, this power, this burning flame which looks as if it would consume the " earthly vessel." No wonder Mr. Complin lovingly remarks, as he rises to speak, " Isn't it wonderful how much God puts into little bits."

Mr. Complin wants us to get hold of the solidarity of the race, and with the tender little story of the dying boy in Australia whose last hours were soothed by hearing his mother's voice from England over the wireless. " As the 'phones were fitted to his ears and the beloved sound reached him across 13,000 miles of air, his face lit up and he whispered, ' Is that you, mother ? ' "

That, says Mr. Complin, is Australia, with her 400,000 men in the war—feeling the obligation of the child for the mother. " I couldn't see the Old Country in a tight corner."

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Now this genial, effective Australian leads us to the heart of Isaiah, and the heart of God Himself, in the story of the two wives, the married and obedient, the desolate and rejected. "More are the children of the desolate than of the married wife." There is the promised expansion of Israel, making the desolate cities to be inhabited, and her seed inheriting the Gentiles.

The shameful past is wiped out; the rejected wife is restored. "Thy maker is thy Husband, Jehovah of Hosts." World-expansion is here, in "The God of the whole earth shall He be called." "For a small moment have I forgotten thee, but with *great mercies* will I gather thee." "In righteousness shalt thou be established," to give fair play, to release the slaves, to be a refuge to the distressed.

"You and I," concludes Mr. Complin, as he calls us to our feet in dedication to the service of Christ, "must get down before God and give ourselves up as channels for the Holy Spirit to work through, in prayer for our nation."

The meeting draws to a close with one other Australian visitor, Mr. Exley, of Brisbane, who tells us he is taking back with him, not the Ashes, but the Lighted Torch of Truth. He comes now with a warning that the greatest danger of the age is that Israel should be unprepared for the Coming of the King. Referring to the great unrest of to-day, Mr. Exley asks, "Do you believe God? If so, 'when you see these things, lift up your heads, for your redemption draweth nigh.' Jerusalem has been freed; many run to and fro; knowledge is increased; many false creeds abound, as does iniquity, and the love of many waxes cold. There is distress of nations; there are the physical signs of earthquake and storm; and, most striking of all, this Gospel of the Kingdom is being preached to the whole world."

We close with the vision he brings to us from Revelation xv, with the sea of glass and fire, and the song of Moses and the Lamb resounding through the ages.

It is a great finish to a great day.

* * *

SATURDAY, OCTOBER 11TH.

Alderman Dearden, who was Mayor of Rochdale last year, and inaugurated the "Rochdale for Christ" Campaign, attributes his presence on the platform as our Chairman this afternoon, and his campaign at Rochdale, entirely, under the Grace of God, to Mr. Morey bringing him, at a time of great personal trouble, to a knowledge of the British-Israel position. He tells us that nothing else can so fully reveal the Truth of God; that no Christian should be less anxious than to know the whole Truth; and that no minister of the Gospel has a right to ignore this great question; he should do everything that is possible to acquaint himself with the Truth, and must in faithfulness to God proclaim the whole Gospel.

The great fact of British-Israel Truth is that it solves Bible difficulties; it is our peculiarity that we are concerned with the truth of the Book. "Evolution says that it took ten million years to build a man's spine; if that is the speed of Evolution, there is not much hope for the future." In the chaos of to-day's life, it is only the man who accepts the Bible as a whole who can have rest and peace.

In his own experience, Mr. Dearden declares, he has reached faith in the whole Counsel of God through Faith in the Promises. Three thousand of them, he says, have been fulfilled in history; ninety-five per cent. have been carried out; we may well believe the other five per cent. will follow.

He concludes with a great challenge to everybody in the audience. "This declaration of the Truth is not only a minister's job; you are to help your clergy, and do the jobs they give you to do."

Chancellor Du Bois, of the Chicago Law College, follows, and puts us in a good humour in his opening sentence. "I met a man," he declares, "whence he came, whither he goeth, I know not; but that man caught me up; said, 'Sit here,' 'Stand there'; it was this man, Pascoe Goard, brought me here."

In a masterly summing-up of the present situation in the colleges, quoting as he goes various Professors' opinions, which he declares to be "the opinions of super-highly-trained animal minds of the First Creation," the Chancellor informs us that modern civilization "is suffering from a 'super-ego'; it is giving us a manifestation of the aggressiveness of one of the two great antagonistic forces in the world, the forces of Satan and of Christ." "Be of good cheer," we are reminded that Jesus said, "I have overcome the world."

From this point we are treated to a scholarly excursus into the realms of the Common Law which, "existing in and from the Universal Human Reason and Moral Consciousness, God included in the society and system of His Israel people." Thence to the scientific aspects of the Holy Spirit, in conflict with the "fire of hell in the colleges." We are given a tragic picture of the overthrow of the faith of the rising generation, due to false teaching in the schools, the corrective of which is, and can be, only the Holy Spirit, "Who shall guide us into all the Truth."

One of the Presidents of a great college in the United States is quoted as saying, for our comfort, that "the greatest scientists, almost to a man, grow less materialistic and less mechanistic the deeper they delve into scientific questions." "In the house of science," the Chancellor believes, "one by one the walls are breaking down. There is now one room only in the house of Physics; how long can the old distinction between Mind and Matter be kept separate?"

The deeper we delve into the world of scientific activity, as, for instance, in the study of the electron, which we are told acts differently on different days, the more we are driven to the idea that "there must be thought there"; "a Personal, Creative, Immanent Mind—in short, OUR GOD is necessary."

The Chancellor describes Mr. Davidson's study on "The Exodus from Economic Bondage" as "a sling-shot, David's bull's-eye-hit to bring material science to its knees."

"In view of our knowledge to-day of the Fourth Dimension, as we stand on the borderland between the material world and the whole range of Dimensions up to the Tenth, we are compelled to cry, 'What amazing fools these exclusively materialistic scientists are.'"

After this brain-stirring address we are glad to have the breathing space which the material needs of the Federation allow us, and after the offerings have been received, Mr. J. J. Morey takes us back, gratefully, to some of the elements

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of our belief. This is the charm of the Congress, that we are continually refreshed at all points, and that leaders like Mr. Morey are always re-arming us.

He leaves us with no vulnerable spots. The foundations of our history are in the Book; the Covenants are there, and we see them running on to-day. The Israel nation must be in the world to-day, or the Covenants have failed. If the Nation has been redeemed it must also be restored. British-Israel teaching agrees with the Bible and World History.

We are now led straight to the evidence of our Coinage. Our King is declared on our coins to be King only "by the Grace of God." He is Head of the Church and of the State. Britannia is the "woman, Israel." All the symbolism is Israelitish.

We are glad to know that Mr. Morey is making a special research into all sections of our national imagery, for, as he rightly tells us this afternoon, it is all prophetic of the glorious reign that is coming; just as it is all Israelitish and takes us back to our past. In it we can see our glorious heritage, our great responsibility and the wonderful time when we shall come out of our bondage.

No talk on coinage symbolism would be complete without reference to the American coinage, and Mr. Morey goes as carefully into that as he does into all with which he deals, showing that it is just as Israelitish as is our own.

So we go to our last tea-interval of this wonderful week. One fancies that conversation becomes more rapid as the time of separation grows nearer. There is so much to say to all these friends from all over the country, and there is always a touch of sadness about the last meeting. For one thing we have become once more like Israel on the march; after a week of encampment at the Central Hall, we now gird up our loins and move on to the Church House, Westminster.

There is an atmosphere about this dignified, ecclesiastical building which adds much to the spiritual force of the meeting, and with Dr. Goard in the chair, we open our last meeting of the Congress. As he tells us that our meetings have been characterized by the Divine Presence, the fervent "Amens" of his hearers show that he has struck a responsive chord at the very start. "We knew it," he declares, "we felt it, and such experience cannot be ignored. The scientists must not ignore such testimony. The Spirit comes by the avenue of the Spirit, not by that of the senses; and until scientists try for themselves the contact thus made, they have no right to deny it."

Rev. J. Lumley Davies outlines for us our national and individual privileges, quoting Victor Hugo's great testimony concerning our place and destiny. England's great world opportunity is coming, has come; and the nations of the Continent are increasingly recognizing it. "What manner of persons therefore ought we to be?" In our daily walk we must have Loyalty to God, and Faithfulness to Gospel Teaching.

In a carefully-balanced statement of the conditions of life in our colleges, with their infidel and cynical professors, and students led into unbelief—"they study beetles and frogs, but ignore the greater things"—(Mr. Lumley Davies shows us how, even in the school text-books, the enemies of England are trying to overthrow our Protestant and Evangelical Beliefs), we are brought to the position that "the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people do not consider."

If it be true that we are the salt of the earth, to sweeten, preserve and prevent corruption, then we must be ready to come out of ourselves and give ourselves up to the service of God in our nation. There will be times when we shall feel, with Elijah, that we only are left, and they seek our life to take it away; but always, in the moments of loneliness, weakness and almost despair, there is the "still small Voice" which reminds us that God is in the midst of us; and we arise and go forth with fresh courage to the victories which await us.

Rev. Maxwell Carnson takes us on to the high places where God dwells, and shows us the Everlasting Purpose of the Father towards His people Israel as it is shown in the Scriptures from God's point of view. From the plotting out of the nations on the map of the world, "Fixing the boundaries of the people according to the numbers of the Children of Israel," all through the history of the Nation in the Bible; to the Coming of the King; to His nursing, guarding, carrying, rebuilding and regathering of His people, Mr. Carnson leads us stage by stage to the great consummation of the end, "When He shall have put down all rule and all authority," and shall reign over the kingdoms of the world.

Rev. John Complin, of Australia, tells us of the great opportunity London has to-day for Evangelism, greater than we have had since Pentecost. "No patriot should neglect our Book, which is our Past, our Gospel and our Destiny." We are reminded that the position of the Tribes of Israel relative to the Camp of the Hosts of Israel was indicative of much. Judah was on the Eastern side, opposite the door of the Sanctuary, the Altars of Sacrifice and of Incense. Joseph, Ephraim and Manasseh were on the West side, on the side of Britain and the Islands of the Seas. "Judah was His sanctuary; Israel was His dominion."

The note on which Mr. Complin finishes up is the note we always delight to hear, and he takes us just where we want to be in a very telling little story of his own experience, taken from the depths of his loving heart; so that the Congress ends with the message "Jesus is so wonderful." No better word has been said all the week.

And now, though the hour is late, Mr. Garrison says his farewell words. He must be feeling thankful that another year's Congress has reached so good an end; for who can tell, even of those who are closest to him, of what this organization, this burden of responsibility, has meant to him, in spiritual as in material things. Yet he shows no sign of weariness in his last words, and the flame of his enthusiasm and courage burns as brightly as ever.

The message is "Speak unto the Children of Israel that they go forward," against Popery and idolatry; against the guns of the anti-God campaigner; against the atheist, the infidel, the Bolshevist. Quoting at length from the "Charge of the Light Brigade," Mr. Garrison pictures for us all the enemies that are massed against us. "It is the Devil's army," he concludes, "but WE SHALL GO THROUGH."

So the last word of the Congress is a shout of triumph, echoed again in our last song of praise and in the rolling periods of "God Save our Gracious King." And now we go back

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home, to translate all the experiences of this wonderful week into action that shall galvanize the whole of the nation, and through us all the nations of the world, into NEWNESS OF LIFE.

"AND THE BEST OF ALL IS, GOD IS WITH US."

NOTES ON THE IMPERIAL CONFERENCE.

BY A. R. H.

IV.

THE IMPERIAL CONFERENCE has now settled down to the heavy business of the agenda and for the time being the speeches are mostly confined to technical matters unsuitable for publication in the *National Message*.

In between sessions, however, the Dominion Premiers are being given special opportunities for becoming better acquainted with the HOMELAND, its peoples, and national activities.

On Saturday, October 25th, a special flying display was organized by the ROYAL AIR FORCE for the special benefit of the Overseas representatives. At Croydon, LONDON'S AIR PORT, the DOMINION PREMIERS had a demonstration of the British Kingdom's air might. The question of air power has assumed a new significance since the machines of His Britannic Majesty's Royal Air Force—

AS BIRDS FLYING—

brought about a literal fulfilment of Isa. xxxi, 5, on that memorable 9th of December, 1917, when JERUSALEM was delivered.

The DOMINION PREMIERS will also witness an impressive demonstration of Kingdom-sea-power when they visit PORTLAND on November 1st.*

It is good that Overseas visitors should see something of the might, majesty and dominion of the power of ISRAEL-BRITAIN. In the self-consciousness of adolescence the younger nations of the EMPIRE are apt to belittle the strength and contribution of the MOTHERLAND.

ENGLAND was only receiving the recognition which is her due when, on a recent occasion, the Prime Minister for NEW ZEALAND (Mr. Forbes), referring to the economic position of the BRITISH COMMONWEALTH in the earlier years of the present century, said: "*I would ask the people in the widespread possessions of His Majesty to remember that this position was achieved through the industry and ability of the British nation.*"

True modesty is a virtue. But an excess of modesty may be positively harmful. "Honour to whom honour is due" is the moral basis of our plea for recognition of the contribution of ENGLAND. The term "England" is used here deliberately. Because whilst the BRITISH COMMONWEALTH is the achievement of the BRITISH RACE as a whole, ENGLAND has played a major part in that achievement.

Take the example of the GREAT WAR. It is sometimes said that the DOMINIONS and the Colonies saved ENGLAND in the war. But from a military point of view it was ENGLAND that saved the EMPIRE.

Out of the total enlistment of the EMPIRE (seven millions) ENGLAND sent four, INDIA one, the DOMINIONS one and a half, and the COLONIAL EMPIRE including SCOTLAND, IRELAND and WALES the balance of half a million men.

No one wishes to disparage the magnificent contribution of the Empire. But we plead for a right perspective. *It is not generally realized that little England sent more men into the fighting forces than the whole of the rest of the Empire including Scotland, Ireland and Wales.*

Moreover, in proportion to the population of the whole EMPIRE, England's casualties were 82 per cent. and that of the rest of the UNITED KINGDOM together with all the troops of OVERSEAS DOMINIONS and COLONIES was 18 per cent. These facts should for ever effectively dispose of the time-worn question: "What did ENGLAND do in the GREAT WAR?"

To-day the EMPIRE is composed of FREE and EQUAL NATIONS. But ENGLAND, as long as she remains modern representative of EPHRAIM—the birthright holder—will still be entitled to the pre-eminence. The DAUGHTER-NATIONS are FREE and EQUAL. But ENGLAND is still *primus inter pares, i.e.*, FIRST among EQUALS.†

CONGRESS ADDRESS.

MONDAY EVENING (*continued*).

MR. J. J. MOREY said: Mr. Chairman, my dear Friends,—We have had an address to-night dealing fully with the elementary foundation truths of our belief from our esteemed Secretary-General. We have had an address from the Rev. Maxwell Carnson, introducing the subject of prophecy; and I feel that I ought to follow up some of the questions upon which we have begun to think. I want to speak to you for a few minutes upon the portions of the Bible which relate to the time in which we are living, because I think it is not enough to talk to the men of Britain to-day merely about prophecies that belong to the past; and it is not much good talking to them about prophecies that are to be fulfilled a long time ahead. If I can show you that the world as it is to-day is spoken of in this Book, that the state of things we are now in has its place in prophecy, that Britain has its place in prophecy, and that the chaos of our times has its place in prophecy, well, I feel that ought to nail it down.

As our time is limited, we must do without an introduction. But I do say this, that the man who imagines that this Book is all about the past, or about the future, and will not see that 1930 is in it, has got a very one-eyed view of the scope of the matter of this Book. We believe that this is the Book of the ages: beginning with the creation of Adam it ran on to the Coming of Christ, and beyond that to the new heaven and the new earth. But are you going to cut out the most important era of all, the Christian era? It would be foolish to suggest it. And now that we have nearly come to the end of the Christian age, I am sure all thoughtful Bible readers will realize that we are drawing near to the time when the King is to come back again, to the time of preparation for the great struggle which is to take place, and to that climax, that apex in history, the reign of Christ on earth: these, and all the associated circumstances, must have a great place in the story of this Book. So I would leave all introductory matter alone, and bring you to several passages, as far as my time will permit, which I am quite sure refer to our day,

* When the Dominion Premiers see the Naval demonstration they will have some idea of the immense burden borne by the people in this country to protect the Empire. For every £100 spent by Great Britain for this purpose the rest of the Empire only contributes £16.

† This idea has its parallel in Christian organization. We are all brethren in Christ Jesus. But Christ remains "among many brethren" the first or firstborn. Cf. Rom. viii, 29.

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that you may be prepared in your thought and reading for the comfort of other people, and for the enlightenment of many who have not heard that phase of Scripture.

Let us begin, first of all, at a series of chapters in Isaiah. The twelve chapters from the 24th to the 35th give us the story of Jacob's trouble which began in 1914, and they run on and give us many events which have taken place, and are taking place, and are about to take place until the Coming of Christ. Now how does Isaiah lead up to those chapters? He begins in chapter xiii by writing to the other nations, to Babylon, Assyria, to Edom (Turkey of to-day), Tyre, Egypt, and to the other nations and heathen peoples, and he tells them they will fall. I cannot tell you how many nations of the world have been shaken by revolution since 1914. I cannot tell you how many thrones have fallen, and there is another one tottering to its fall. Revolution is still working. Isaiah is right. He sees that before the Coming of Christ the nations that have come from heathen people will be rendered helpless, and they will be glad to come under the government and the law and the throne of the Kingdom when it is finally established. But they are broken, and I believe others are now breaking. And when Isaiah sees the world in chaos he begins chapter xxiv, and he says: "Behold, the Lord maketh the world empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Is not that an exact description of what is going on? Is not religious life upside down? Is not the Church life of our day upside down? Is not industry and finance upside down? Are not international politics upside down? Is not the chaos really here? The prophet is leading up to the Coming of Christ, and he begins the story of Jacob's trouble when the world is upside down, when the heathen nations are in chaos and trouble, and he hears a nation in the isles singing songs of praise, thanking God that they have discovered something. And when all the world is in chaos, that nation in the isles, the Israelites of to-day, are seeing things; but only after they have found out that they are His people, and He is their God. Will you read it: it is up-to-date prophecy beginning there in chapter xxiv. But you have not gone very far in the reading before he tells you that "in this mountain shall the Lord of hosts make unto all people a feast of fat things." You are quite safe in putting the word "nation" for "mountain" in prophecy. For instance, Micah speaks of the mountain of the House of the Lord: that is the nation kingdom. "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 the law goes forth: there is the nation, there is the government from Zion. And in this 25th chapter Isaiah says that "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." We are the people, and the covering is being removed, and the veil that is spread over all nations. We are going to know who we are. We are going to know who the other nations are. He is going to solve all those mysteries. You will know who the races are, the Moabites of to-day, the Assyrians of to-day, and all the rest of them. He will uncover them all in order to prove to all the critics in all the world who Israel really is. And is it not being done? Are you so unbelieving that you cannot see that that operation is going on at the present time? Witness these meetings every year in this large Hall, and in all the cities and towns of Britain, where large audiences gather to hear that wonderful story. Yes, and by the time you get to chapter xxvi, the nation in the isles has made the discovery. And what do they say? Oh, yes, we shall say it. They say, when the world is in chaos, "Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us. O Lord, our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy Name." We have been in captivity. But we say, "Thou hast increased the nation, O Lord, thou hast increased the nation: Thou art glorified; Thou hadst removed it far unto all the ends of the earth." There has never been an application in the historical world of that verse, but there is one to-day; and there is a great revelation coming, and Isaiah saw it all, and has put it down here in this story of the 12th chapter, upon which we have really entered, and the chaos is coming upon us like a tremendous cloud; but we shall find our God, we shall pray to Him, we shall sing songs to Him, and we shall know who we are, and we shall feel safe when all the world is in chaos and trouble.

Now in dealing with this series of chapters, I can only point to a thing or two, and pass on. The prophet puts his finger upon one or two definite things. Now I have been a preacher of the Gospel and a Temperance worker all my life, and I have heard that chapter about the drunkards of Ephraim spoken of and preached from, and talked about many a time, and it is here in this series. The drunkards of Ephraim. Yes, they were very fond of it. We have had the name of being the most drunken nation on earth, one of the indications that we are the people of Ephraim. And Isaiah tells us here that this great evil is going to be dealt with in this nation. That chapter must be put into its setting. And it is when our eyes are open, when we are able to talk to God as His Chosen People, that we shall find ourselves, and we shall see that that great sin is put right out of our national life. And God is going to deal with it in the Tribulation. I want you to read that chapter in the light of the chaos which is coming upon us. Then we are all thinking about Professor Julian Huxley. Isaiah in chapter xxix sees the Modernist position of to-day. Chapter xxix is about the very thing that we are all lamenting. Scripture to-day is being sneered at and misinterpreted and scoffed at and put away. Men are saying to us, There is nothing in the Old Testament, and some are saying that there is not much in the New. And what does Isaiah say? He says: "The vision of all is become unto you as the words of a book that is sealed." Sealed up: there are men to-day who cannot see anything in it: their eyes are holden. And the book is delivered "to one that is learned." That is Oxford; that is Cambridge; that is the philosopher; that is Julian Huxley. We say to him, Read this, I pray thee. But he says, I cannot, for it is sealed. And then the Book is delivered to a man that is not learned: that is the congregation: that is the man-in-the-street, saying, "Read this, I pray thee; and he saith, I am not learned." And the man-in-the-street is following the scholar, and Isaiah sees it, and he describes it—the position which is coming on. Mind you,

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it has not come on yet to its fulness, but it is going to get worse and worse. But before he finishes that chapter, what does he say? "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." I venture to say, Mr. Chairman, that the British-Israel Movement has a place there, for you are all coming out of darkness, and out of obscurity, and the Book will be vindicated, in spite of what the scholars and the scoffers and the Modernists say. God is going to prove the Book, and the eyes of the blind shall see it. And the last verse says, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Those that found fault with it, they shall learn doctrine. Go right on through the story, and you read on till you come to chapter xxxv. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose . . . 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."

That, I submit, is a wonderful series of chapters. That is up-to-date prophecy, and if you cannot believe it when you compare it with your newspaper, with international politics, with the religious state of the world to-day, then you are very hard to convince. In that series of chapters is contained our story, and we shall realize it in 1936, or thereabouts, when we come out of the darkness, and the Lord's Kingdom, finally known as the Kingdom of God, is established in the world.

I have not time to speak about the latter part of Isaiah, which deals with the whole of the Christian age, and has a place for to-day ; for in the closing chapters of his second Book Isaiah sees our state and our national apathy and indifference and sin, but he sees the nation coming to repentance. I am glad to see that in all the prophets it is prophesied that we shall come back to God. We shall know not only who we are, but we shall acknowledge Him, and return to Him.

Now there is a chapter in Jeremiah which I want to mention, and then pass on. There is something in chapter xxxiii which has a very vital meaning for to-day. It is a chapter about the new covenant, and it is a national covenant. Now I know where you all are as Christian people : I have been there myself. You have been taught only to think of a new covenant of Christ, and of a new relationship between you and the Father. Once a rebel : now a son. That is an individual new covenant in Jesus Christ the Lord. I will allow you to call that the individual side of the new covenant. But the new covenant in its fullest application is a national covenant made with the House of Israel. Read it. I admit that when that national covenant is brought in there will not be anybody in it but those who are also in the individual covenant of Christ. But I submit to you that this has never yet been brought to its fulfilment ; but it is coming soon : it is coming when the Lord Jesus Christ comes. And when that new covenant is brought in with the House of Israel everybody in the nation will know the Lord. Now you cannot say that of London yet. They will all have the law written on their hearts : it will not be necessary to preach Christ to them, for they will all know Him from the least to the greatest. It has not, however, come in yet in its fulness. There is one thing I want you to notice that Jeremish says. He tells us that so long as the sun and the moon and the stars continue, Israel shall remain a nation before Him for ever. We are in that time. I am sure the sun and the moon and the stars are carrying on. I would rather trust the word of Jeremiah than what the critics may say. I believe the word of Jeremiah. Israel is a nation to-day waiting for that new covenant to be brought in. "Israel a nation before Me for ever." You have a great time-mark given when that nation will have a new covenant established in it. For there is to be a new suburb built around on the north-west side of Jerusalem. I saw that suburb last year : it is being built, and the measuring line has gone forth upon it, and the desolate place is becoming beautiful, and villas are being erected there, since Britain entered Jerusalem in 1917. Surely the time has come when that nation, which is still in existence, is ready for the Coming of Christ and for the new covenant to be established. I submit this to be a consecutive story of that people, and that is the application for us to-day.

There are also some important chapters in Ezekiel which refer to our times. It is about nine years ago since I first met our Chairman, Dr. Goard, and about that time I remember he spoke of these chapters, and I have never forgotten what he said. And at his suggestion I wrote on the top of that page in my Bible, "An Agenda of the Last Days." And you have got it from chapters xxxiv to xxxix. In the 34th chapter we have the finding of the lost sheep. Now your critics say there have been no lost sheep. But Ezekiel says there are, and that they are going to be found in the last days. It is very remarkable to notice throughout the Book that Israel are referred to always as sheep, the flocks, and the other nations are referred to as wild beasts, and the wild beasts prey upon the sheep, and the sheep are scattered over mountains. Think of the nations of Europe. And Ezekiel says those lost sheep are going to be found, that He will seek them out, that He will gather them from all the nations in which they have been scattered during the cloudy and dark days. You have got the chapter there which foretells the finding of the people, the People of Israel. Then shame on us that we should be surprised that that work is going on. We ought to believe the Book ; we ought to be expecting this very thing to happen, and not looking upon it as something marvellous that God should be fulfilling His great scheme and plan and purpose for Israel and the world. I suggest that you should read that chapter and the 10th chapter of St John. If anybody knew Ezekiel, Jesus did. He went into the synagogue and He took the Book, and that Book had Ezekiel in it. And He knew it. He read from Isaiah that day, but He knew Ezekiel if any man did. He said, "I am the Good Shepherd" ; and He came to find His lost sheep. "My sheep hear My voice, and I know them, and they follow Me." I am glad that as a nation we have heard the voice of Christ, and we believe Him to be the Saviour of men. But He says, "Other sheep I have which are not of this fold" (this fold in Galilee, in Capernaum, in Palestine : He knew where they were.) "Other sheep I have which are not of this fold, them also I must bring, that they may be one fold and one Shepherd." The finding of the lost sheep is going on in the Christian age, and I believe that chapter began to be fulfilled in good earnest after our captivity period closed about the year 1800, when the great

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Revival Movement began, and when the great Missionary Societies came into existence, and the Church woke up to activity, and began to see that it had a message for the world; and then Britain got its Empire, and the Empire has grown side by side with the finding of the lost sheep, and with the spread of Christianity in the world. Go on to chapter xxxv, there you have the breaking up of the Turkish Empire, which has gone on rapidly during the last century, and especially during the last twenty-five years. And then on to chapter xxxvi, where you have the preparation of the Promised Land for the coming back of Christ; and that is going on at a tremendous rate. And then chapter xxxvii, where we stand to-day. I have not time to tell you the story in detail. It is the vision of the dry bones in the valley. Do not imagine that this means the conversion of the individual. No, he says, "These bones are the whole House of Israel." They are the lost sheep: they are scattered over the mountains of the world. But these dry bones come together. God said to Ezekiel, "Prophesy upon these dry bones, and say unto them, O ye dry bones, hear the word of the Lord." And that is just what we are doing. We are prophesying to the dry bones. The people of Britain are the dry bones, and we are calling them back to a true and a great awakening. "Then He said unto me, Prophesy unto the wind." Now you can prophesy to the dry bones, but you must pray, and tell the people to call upon God. We shall have a great awakening then: the dry bones will begin to come together until the whole nation is awake, and they will stand upon their feet, a great army, waiting for the new covenant, waiting for the King to come, and the Kingdom to be established. I say we are in the middle of that vision at the present time. That is up-to-date prophecy of the Israel nation wherever it may be.

And the second vision in that chapter is about the two sticks. Ezekiel had to take a stick for the northern nation, from Joseph Ephraim, and a stick for Judah. I suppose he would make them look like one before the people, and they would say, "What are you doing, Ezekiel?" And he would reply, "Just like that, God is going to take the two nations and make them one, 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." He began to join the two sticks. I have not time to explain to-night why I say that Scotland represents Judah. It would be easy for me to prove that nearly all the Scottish people are normally Judah. The Jews are not normally Judah. There may be some evidence in their commercial affinity. But officially it is Judah in Scotland and officially Israel in England. James was not called James at all. You will see in the Museum that his name was Jacob. When Jacob became King of England and Scotland the union flag was set up. That is the union of the two sticks. There was the British Cross, and that is one of the oldest things we have got in our heraldry; and the Saxon Cross marked blue, and united with the Cross of St. Andrew. And we had our Union Jack when the union of the two sticks began. And it is not finished yet. There are over fifty millions of Americans to come in, and there are batches here and there about the world. You have got a very wonderful statement at the end of Isaiah xii, in which God says that in that day, at the Coming of Christ, He will set His hand to recover the remnant of His people that are left, and they will all come to live in the Kingdom under the throne of David, if they have taken Christ as their Saviour: they will come from the east and from the west, from the north and from the south, and will sit down in the Kingdom with Abraham and Isaac and Jacob. Those two sticks have been fully joined, and one King, the Lord Jesus Christ, the Son of David, will be King over all. And that is going on at the present time.

I want to say a few words about chapters xxxviii and xxxix: they have reference to that which is taking place in Moscow and in Russia to-day, The chapters are written to Gog and Magog and to the Prince of Rosh: Russia. What does he say to Russia and about Russia? That she will think an evil thought. Is that true? I need not remind you of the terrible things that are coming to us from Moscow, of an anti-God campaign. It is a crime there to teach a child religion. They have closed the door to the Bible. They want to put God out of His universe. They are thinking an evil thought truly. I am sure Ezekiel was right in saying that they have thought an evil thought. They come down upon Palestine. How do we know it is Palestine? Because it is the land that has been brought back from the sword. Turkey ruled Palestine by the sword, and it has been brought back from Turkey into Israel Britain, recovered from the sword. They will come down upon that land and take the spoil. What do they want to take? Anything they can get. I am not a politician, but I remember when I was a lad my father used to talk about things, and I know that then it was common knowledge in this country that the one thing that Russia wanted was the way through to India. They are coming down to take the spoil. I suggest to you that they want something more than Jerusalem, something more than Palestine, and they are trying to prepare the way when they will come to take the spoil. I suggest to you that they want to cut our Empire into two, to take that pearl of Asia, as well as Palestine. But they will fail. What does Ezekiel say to them? What does God say to them? Cannot you hear Him talking to them as if they were a beast. "I will put a hook into thy jaws, and turn thee back." I do not believe the sons of Britain will ever meet the Red Army of Russia. God will turn it back. Joel writes about the same thing. "But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea." It is God's battle, and He is going to turn him back.

Now Ezekiel tells you that God calls for a sword, and He tells you what the sword is. It is the storm of the hail and the pestilence: that is God's sword. Some of you remember about a month ago at midnight how that the thunder and the lightning continued for quite a long time. And the thought came to me, What could not God do if He were angry? And that was only just a little bit of His power. You see He is holding His power back, but Ezekiel says He is yet going to let it be seen, for He says: "My fury shall come up in My face." And with the forces of nature He is going to deal with the army of the nations that are setting Him at defiance, and that has thought an evil thought; and that army will fall. I

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know it is terrible reading. But it is God's battle against the forces of the Devil, and Ezekiel sees it coming.

Now that is as up-to-date as the news in the *Daily Mail*, or any other paper to-day. If any man in Britain wants to know God's politics, wants a solution of those perplexing things that are going on, he cannot afford to neglect Ezekiel for any other authority. You read in the Book of the Revelation that Gog and Magog make trouble after the Millennium. How do you know that is not the trouble? said a man to me. In Ezekiel xxxix you will read this: "From that day Israel shall know that I am the Lord, their God." Now I know they will know that all through the Millennium, that great deliverance is going to be the final stroke in the awakening of this nation, when we are delivered by the hand of God from the terrific forces that are preparing to swamp Christianity, God is going to deliver us, and that deliverance will convince the worst critic, the severest critic and opponent of this Book in this land, and the nation of Israel will know from that day forward they are His people, and that He is their God, and the heathen will know. I want to ask you this question. Why do we want you to read these prophecies? Why do we want you to know this Book? Because the trouble is going to deepen. You are going to be put into straitened places like the narrow passage in the Pyramid, which is the symbolism of the experience, and industry will be more difficult, finance will be more chaotic, our statesmen will not know which way to turn, and the affairs in the Church will become more complex than ever, and when men are turning away from the Book in their ignorance, you will have a rock upon which to stand. You will know what is going to happen. You will know what the nation is to go through, but you will be a comfort and strength to those around you who are seeking the Lord in the darkness, and wanting to know the real truth that God has revealed. This day has a tremendous place in the Book which men are deriding. It has an application to this nation at this time. Beyond any doubt whatever it is God's revelation; this prophecy is given to us for our enlightenment and our assurance, and to prepare us for the Coming of our great Deliverer and our King.

WEEK BY WEEK.

By A. R. H.

IN CANADA they have a proverb to the effect that when JOHN BULL "falls" he always "falls up" and not "down." England's heaven-born dexterity in getting herself out of difficulties has become a byword the world over, the most recent example of this ability being displayed in the manner in which ENGLAND is extricating herself from responsibility for the extremist ambitions of ZIONISM.

A first-class political sensation has been caused by the sudden resignation of *Dr. Weizmann* and *Lord Melchett*, from their positions as President and Chairman, respectively, of the Zionist Organization, following the issue of a White Paper by the BRITISH GOVERNMENT setting forth its statement of policy for the future.

In his letter of resignation Dr. Weizmann claims that the British Government's latest statement of policy represents "a profound change in the policy of 1922," and "goes a long way towards denying the rights and

STERILIZING THE HOPES

of the JEWISH PEOPLE in regard to the National Home in PALESTINE."

Both these accusations are based upon serious misunderstanding. British Government policy has not changed one iota from the form of its original Declaration. The Balfour Declaration of 1917 *was clearly worded and can admit of only one reasonable interpretation.*

The trouble from the outset has been that the Zionists put their *own* interpretation on the Declaration and have consequently been living in a fool's paradise. Sudden awakening to hard reality is responsible for the present feeling of cruel disillusionment.

How intense this feeling is may be judged from *Lord Melchett's* outburst:—"It is an act of almost unparalleled treachery towards a credulous and harassed people who believed they had found a haven under the broad ægis of the British Flag and the guaranteed word of British Statesmen."

This charge of treachery must be withdrawn. The guaranteed word of the British Government remains unchanged.

Moreover, the true facts of the case may be discovered from a perusal of the Preface to the collected words of *Ahad Haam* entitled "The Crossways":—"The time has come to reveal one secret which will enable the reader to understand the real meaning of the DECLARATION, 'To facilitate the establishment *in* Palestine of *a* National Home *for* the Jewish People,'—this is the

TEXT OF THE PROMISE

which the BRITISH GOVERNMENT has made to us. *But this is not the text which was proposed to it by the Zionist Representatives.* They wished to have it read:—'The Reconstitution of Palestine as *the* National Home *of* the Jewish People.'"

This revelation by a founder of the Zionist Movement shows that the cause of disagreement has existed from the outset. *The British Government cannot be charged with treachery, for their attitude to-day does not vary one hair's-breadth from the text of the promise of* 1917.

If the hopes of the JEWISH PEOPLE have now been found to be sterile, they have no one to blame but themselves. They have persisted in reading their *own* wishes and *own* interpretation *into* the plain words of the DECLARATION in the hope that in time their own interpretation would be accepted as the correct one.

Indeed they have achieved no small success in this direction. The completeness with which they have deceived themselves has helped them to deceive the world. Quite a strong sentiment has been aroused throughout the world in their favour.

Students of Biblical prophecy have puzzled tremendously over the BALFOUR DECLARATION. Imagining the Zionist interpretation to be correct, they have wondered how ENGLAND would extricate herself from the blunder and correct the error without breaking faith with the JEWISH PEOPLE. *Recent events show that our way is clear. We have simply to stand firmly for the fulfilment of the letter and spirit of the Balfour Declaration and our conscience will be clear and our action in line with the Divine plan.*

Most of us thought the BRITISH GOVERNMENT had blundered

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when it sanctioned the BALFOUR DECLARATION. Now we find that GOD was at the helm guiding the decisions of His Kingdom-statesmen and that it is only our own blindness which has prevented us seeing this all the time.

Ahad Haam,* in "*The Crossways*," goes on to say that many efforts were made to induce the BRITISH GOVERNMENT to modify its wording in accordance with the Zionist demands, but that these efforts failed. Later he interprets the intentions of the BRITISH GOVERNMENT at that time as being :—"(1) The recognition of the historic right of the JEWISH PEOPLE to establish its national home *in* Palestine, the British Government to aid in this ; and (2) the denial of any right to deprive the present inhabitants† of their rights and of making the Jewish People

THE SOLE RULER

of the country."

This clear statement and confession should settle the question of the good faith of the British Government once and for all. The instinct of the British Government in framing its Declaration in this particular manner is proved to be sound.

For the JEWISH PEOPLE are *a remnant only* of ISRAEL and a very small remnant at that. As such they have a historic right to take up domicile *in* the land of PALESTINE. And this right they are exercising under the broad ægis of the British Flag. But PALESTINE belongs to and is the homeland of

ALL THE HOUSE OF ISRAEL WHOLLY,

and GREAT BRITAIN—as modern representative of the whole HOUSE of ISRAEL—alone has the right to look forward to becoming the sole ruler of the land of ISRAEL. This sovereignty can never become the exclusive prerogative of the JEW. It is the sole prerogative of all the HOUSE of ISRAEL wholly.‡

If the Zionist Organization can rest content with the limited but legitimate aspirations of the official programme, all will be well.

But if Zionist aspiration soars beyond official limits there is bound to be serious trouble. The late LORD RAGLAN warned us of the fact that ZIONISTS intended to include DAMASCUS and TRANSJORDAN in a GREATER PALESTINE. Lord Beaverbrook has also warned us that such "one-sided activity would prove detrimental to the war interests of the BRITISH EMPIRE." *But these practical considerations are as nothing compared with the fact that such a proposition is in complete opposition to the course of Scriptural prophecy.*

It is difficult, however, not to sympathize with the Jewish aspiration. For in the Balfour Declaration the ZIONIST JEW saw a proclamation heralding the happy culmination of the age-long dream of restoration that has never quite faded since the time of the DISPERSION.

The process of disillusionment is always hard. But the Zionists will have to face the facts of the case and be prepared to surrender their exclusive claims if they wish to enjoy the larger blessings and privileges that will come from enjoying domicile in the land of their Fathers in association with, and under the continued protection of, their long-lost but now rediscovered brethren of the HOUSE of ISRAEL.

* Ahad Haam is a *nom de plume* concealing the identity of one of the founders of the Zionist Movement. "At the Crossways" was published in 1921.

† The Arabs represent five-sixths of the total population of Palestine.

‡ See Week by Week article dated June 28th, 1930.

According to Dr. Stephen Wise, the criticism of Dr. Henry S. Pritchett§ in 1926, was "the first opening gun in the battle against Zionism." Dr. Pritchett made a special investigation, and in his official report declared that the dream of Zionism was "unfortunate and visionary, fantastic and ill-omened."

A Jew of international importance, Mr. Henry Morgenthau, caused consternation by agreeing with this report, which he claimed was in agreement with his views of five years previously. In his autobiography, published in 1921, he had written :—"Zionism is the

MOST STUPENDOUS FALLACY

in Jewish history. I assert that it is wrong in principle and impossible of realization ; that it is unsound in its economics, fantastical in its politics, and sterile in its spiritual ideals. Where it is not pathetically visionary, it is a cruel playing with the hopes of a people blindly seeking their way out of age-long miseries."

As a steady opponent of the establishment of a Jewish political State in PALESTINE, *The American Hebrew* (New York) commented as follows :—"We make this distinction clear : the Palestine effort to make the HOLY LAND economically fit for a large number of Jews from Eastern Europe to find a new home is one thing ; the Zionist effort to settle a million Jews in PALESTINE in order to attain a political majority and

ESTABLISH A JEWISH STATE

is another. Criticism of the former is invalid. Criticism of the latter, however, we hope will serve to administer a much-needed purgative to political Zionism, which suffers from the auto-intoxication of nationalism."

This is the fairest, sanest, soundest, commentary we have yet received from Jewish sources. It brings the whole question into line with Scriptural prophecy ; into harmony with British Government policy and into sympathetic consideration of the interests of the Jewish People as a whole.

The phrase "auto-intoxication of nationalism" is a stroke of genius, and exactly hits off the meaning and significance of the challenge of Ezekiel xi, 15.

But there is one final and crowning aspect to the whole question which we cannot afford to overlook. Within its legitimate limits the Zionist return of Jews to PALESTINE is bringing about a fulfilment of the prophecy of the FIG TREE, and as such can be justly regarded as a definite sign of the coming end of the age, the second coming of the Redeemer and KING of ISRAEL, and the open manifestation of the KINGDOM of GOD upon earth.

According to James Waterman Wise (son of Rabbi Stephen S. Wise) "the physical manifestations of the

RE-BIRTH OF THE JEWISH SOUL

in PALESTINE" are of small consequence compared with the spiritual changes which are taking place. In PALESTINE, Mr. Wise assures us "Zionists see the beginnings of a new life. There is a new light in their eyes, a new song in their hearts. And as they go they seem to be touched with a high sense of consecration. They feel themselves to be trustees for Israel of Israel's land."

§ Dr. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, published his observations in "International Conciliation," the organ of the Carnegie Endowment.

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The manifestation of new life as a result of the re-birth of the Jewish soul in PALESTINE is undoubtedly a fulfilment of Luke xxi, 29–30. *But alas, there is no promise that the Fig Tree will bring forth fruit. For the Jews are never to be rehabilitated as a nation. Of the Jewish Nation or Fig Tree it is written :—" Let no fruit grow on thee henceforward forever." Presently we shall find that the much exalted Fig Tree of Zionism has withered away.*

Those who spake of the " Tragedy of

A STILL-BORN NATION "

were speaking better than they knew.

" But why should the ideals of faithful zealots be thus crushed to the ground in unfulfilment ? " is the type of question asked to-day. Why should the Jewish nation have to face the judgment of extinction as a national entity for ever ? Why should all attempts to revive life into the JEWISH PEOPLE along national lines be destined to prove abortive ?

The destiny of the JEWISH PEOPLE as a separate nation ended with its destruction in the days of TITUS and the official transfer of the KINGDOM of GOD from the Jewish People to ISRAEL-BRITAIN, the NATION destined to " bring forth the fruits thereof."

Moreover, PALESTINE is the HOMELAND of the BRITH-ISH PEOPLE—a PEOPLE in covenant relationship with GOD—and not to the Jewish remnant—the " branch, broken-off through unbelief." The HOLY LAND belongs to the HOLY PEOPLE ; to ISRAEL, not to the JEW.

Is there not in this fact a strong justification for calling upon Jewry to turn to the Messiah and claim Him as their Redeemer and Saviour ? Only thus can the future of Jewry in Palestine be assured of its proper consummation.

The JEW may make a home for himself in the land of PALESTINE. But he cannot raise the standard of the " broken-off branch " over the ancient HOMELAND. The " broken-off " branch are a remnant of the tribe of Judah only.

The UNION JACK alone, as ensign of the whole HOUSE of ISRAEL, is destined to fly for ever over JERUSALEM. The UNION JACK, or UNION of JACOB, is the symbol of the Divinely-appointed sovereignty of the BRITH-ISH HOUSE and THRONE of DAVID. His Majesty's Government in GREAT BRITAIN—or we might truly say HIS MAJESTY the KING himself—is the trustee for ISRAEL of Israel's land.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—XIII.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

ABRAHAM—ISAAC—THE SACRIFICE.

WHEN we read this wonderful story in all its bearings, and re-read the account as given in the Scriptures, New and Old, we are powerfully impressed with certain facts :—

First.—The Lord had promised Abraham that in Isaac would Abraham's seed be named ; and that Isaac would have a numerous, a countless progeny—a promise fulfilled !

Abraham believed the Lord, and it was imputed to him for righteousness.

Second.—The Lord ordered Abraham to offer up Isaac as a sacrifice ; and by this act tested Abraham's faith in a marvellous and crucial manner.

Third.—Abraham fully and unreservedly made the offering and sacrifice.

Fourth.—Isaac freely and voluntarily offered himself as a sacrifice to the Lord on Mount Moriah.

Fifth.—The twofold sacrifice was Divinely accepted as sufficient.

Sixth.—The *faith-test* was the crux of the whole matter, and is too often altogether missed by the various phases of the account, drawing off the attention and somewhat covering the main fact.

The Apostle Paul gives us the key to this *faith-test :*

Heb. xi, 17 : " By faith Abraham, when he was tried, offered up Isaac ; and he that had received the promises, offered up his only begotten son.

Verse 18 : " Of whom it was said, That in Isaac shall thy seed be called :

Verse 19 : " *Accounting that God was able to raise him up, even from the dead ;* from whence also he received him in a figure."

Abraham's faith, in plain language, meant this tremendous proposition which we give thus :—

1. Isaac to be the father of a future race called in his name.
2. Abraham's belief in this promise.
3. Abraham commanded to offer up Isaac as a sacrifice.
4. Abraham understood and believed this was an actual, material, fire sacrifice of his son of promise.
5. Abraham determined to obey, make the sacrificial offering, *and trust the Lord still to keep the primary promise.*
6. Abraham believed Isaac would die on the altar, and *that the Lord would raise him to life again, and make good His sworn promise of an abundant seed named in or after Isaac.*

This number 6 is the climax, the peerless test of human faith, and *Abraham acquired and used that very faith.* No wonder Abraham is the accepted *father of the faithful,* and was recognized as God's *man of the covenant.*

THE INCLUDED SACRIFICE FOR SERVICE.

When Abraham was put to the test, and his son also, they met the demand, the test, and made a complete and accepted sacrifice. It was inclusive in effect, for in that double willing sacrifice was included all the promised seed from Jacob and his sons forward to the end of time.

The chosen race was one already offered for a special and comprehensive personal and national service.

REVIEW.

THE STORY AND MESSAGE OF OUR BIBLE.*

BY M. COOKE (*authoress of " The Torn Cloak " and " The Story of Our British Ancestors."*)

KNOWLEDGE, love and understanding are the three gifts necessary for anyone who writes for children or young people.

Mrs. Cooke has them all in happy combination. And it is so necessary that boys and girls, young men and maidens, should learn to know and love the Bible story. For we elders,

* 120 pages, 7½ in. by 4¾ in., cloth, gilt, 2s. net. Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

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in God's good time, will be going on to other fields of work, if He shall so ordain, and the young folk of to-day must soon be ready to take up the unfinished tasks, and may they do them better than we have done.

Happily, the Church, and individual Christians specially gifted by the Holy Spirit, are wide awake to the needs of the hour. Pageants of youth, guilds for young people, men and women having the pen of the ready writer, are bringing the beauty and truth of Christ's holy religion vividly before the eyes of the young people to whom God will entrust the rebuilding of a more glorious world.

"O Thou Who givest visions unto them that praise Thee, give us also the courage to make our dreams come true. Help us to know that the ideal cannot evade us for ever; that it is knocking at the door of life wondrously fair, wondrously practical, and is an urgent pressure upon life, hungering to become actual."

We most joyously commend Mrs. Cooke's little work to the young people of all ages; for the charm of her writing is that it may be read with equal delight by old and young.

The making of the Divine Library which we call The Bible, the story of early manuscripts and their miraculous finding—(and these are true miracles)—the era of printing and world-wide distribution; in a word, "The Book and its Story" are condensed within little more than a hundred pages.

But, woven into the texture of this story is something which we have never before seen included in similar histories. For the story of the Chosen Race and the Enduring Dynasty which, like a golden thread, runs through the Bible from Genesis to Revelation, is here brought into its proper context. It is not only "The Book and its Story," but The Book and *all* its Story.

Authoress and publishers alike are to be warmly congratulated on the writing and the printing, in clear, readable type, of this most attractive book, which has the additional advantage, in these days of economic stringency, of being within the power of a modest purse. It will make an admirable Christmas gift.

Pray that the authoress, who is "still an invalid," may be spared to write yet other books of beauty and truth, and may others, according to their various gifts, catch the flame and pass on the torch; for the need is great.—HARRISON HILL.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. DR. PASCOE GOARD will give two addresses at Headquarters on Monday, November 10th, at 3 and 7.30 p.m.

* * *

The speakers at the usual weekly meetings at Headquarters next week will be Arthur Exley, Esq., J.P., on Wednesday, at 3 p.m., and Mr. William Sleeman on Thursday, at 7.30. We extend a cordial invitation to these meetings at Headquarters.

* * *

On Wednesday morning next, November 12th, at 11 o'clock, Mrs. Hamilton Short will hold a Ladies' Working Party at Headquarters, in connection with the forthcoming Annual Sale of Work, which we would remind our readers will take place on Wednesday and Thursday, December 3rd and 4th.

* * *

The Hull Branch have recently sustained a heavy loss in the death of Miss M. M. Keer, who was accidentally killed by a motor cycle. Miss Keer, who was Principal of Studley House School, Hull, was for many years a firm believer and keen advocate of British-Israel Truth. She will be greatly missed, not only by our Hull Branch, but also by many other local religious and benevolent institutions. We tender to her family and friends our sincere sympathy in their bereavement.

* * *

Two very successful meetings were held at Southport on October 27th. The speaker was the Rev. Guy Waddington. His subject for the afternoon meeting was "Predestination," and in the evening "The Abrahamic Covenant." Only a very prejudiced person could have left the evening meeting unconvinced, the lecturer having made it so clear and irrefutable that Britain is Israel. There was a good attendance at both meetings.

* * *

Mr. Hesketh, of Manchester, visited the Liverpool Branch on October 30th, and gave a very interesting and instructive lecture on "The Sure Word of Prophecy and the Second Coming of Our Lord." He pointed out that the signs of the times proved that that event was in the near future. Chancellor Du Bois (U.S.A.) paid the Branch a surprise visit and also gave a short address.

* * *

Our Secretary at Tunbridge Wells writes:—

"The recent Mission addressed by leaders from Headquarters was a time of real enlightenment to many on the subject of British-Israel teaching. The Empire lecture by Mr. Garrison was just splendid, and as one man said, 'He would gladly pay 2s. the next evening to hear him again'—so we thank God and take courage, intending to 'carry on' in His strength, that this glorious Truth shall spread far and wide. We are hoping our membership will be greatly increased."

* * *

Following on Mr. Harrison Hill's recent Lecture-Recital to the Harrow Branch, he was invited to address the Harrow-Wealdstone Brotherhood, which meets in the Co-operative Hall, Wealdstone. This he did on Sunday afternoon, October 26th, addressing a large gathering of men and women. Miss Maud Beck presided. Taking as his subject "The Bible in Song and Story," Mr. Hill developed the history of sacred song as recorded in the Bible, and its influence in the establishment of God's Kingdom on earth. The Hon. General Secretary of the Brotherhood, Mr. Chas. M. Rose, in the name of the meeting, extended a hearty invitation to Mr. Hill to continue the story in one or two additional lectures at an early date in the New Year.

* * *

The Rev. Joseph Gay visited the Highgate Branch at its opening meeting on October 22nd, and gave a very helpful and inspiring address.

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The Secretary of the Halifax Branch writes :—"We had a splendid address from Mr. H. D. Houghton on October 23rd, between 60 and 70 people being present."

* * *

The Rev. Mark Jukes visited Exeter on October 29th and addressed two Branch meetings, which were most encouraging in every respect, the attendance being larger than for some time. There were many strangers, who appreciated to the full Mr. Juke's scholarly dealing with British-Israel Truth There is reason to believe that interest was aroused by these meetings. Local friends heartily and sincerely appreciated the great privilege and pleasure of hearing Mr. Jukes.

* * *

Mrs. Bloxam addressed a meeting at the Cadena Café, Leamington, on October 27th, and spoke most illuminatingly on the appearance in the Old Testament of the Second Godhead, of the Divine Trinity, His visit to Abram, to Isaac and to Joshua, and also to Ezekiel. Lieut. J. Porch, R.N., the Branch Secretary, was in the Chair.

* * *

A Member writes :—"From personal experience I know that many readers of THE NATIONAL MESSAGE do not give the 'Engagement Column' the *early* and *careful* attention it should have. I always look at it first of all to see if any meetings are being held in districts where I have friends, and, if so, I write to each one. No doubt hundreds of British-Israelites do the same, but I know of many cases where new and struggling Branches and Study Circles would have welcomed one or two more attending. It is no good looking at the 'Engagement Column' too late!"

We commend this very practical suggestion to our readers.

* * *

A very successful Two-Days' Mission was conducted by the Rev. T. H. Whitehouse at the Friends' Meeting House, Gloucester, on Tuesday and Wednesday, October 7th and 8th. On Tuesday afternoon, Rev. J. T. Childs, Vicar of Holly Bush, Ledbury, presided. Mr. Whitehouse took for his subject the "Present Day Menace," and in the evening "The British-Israel Challenge." On Wednesday afternoon, Dr. F. Waddington (Cheltenham) presided, when the subject was "God's Kingdom: Its Origin and Growth." In the evening Mr. R. James presided over a large audience, and Mr. Whitehouse spoke on "The Coming King." The lecturer, in the course of his very inspiring address, said: "A question often asked was whether the Lord Jesus Christ would really come again. He grieved to say that from the majority of the pulpits of all the Churches—Nonconformist and Anglican alike—the teaching of the Coming of Jesus Christ among most of the denominations had ceased to be an article of belief. It was their conviction as a Federation that everything they taught and all the events of the day led up to the Coming of Jesus Christ to take the Throne of David and rule over a new and regenerated world."

During the course of the lectures great interest was manifested and a number of people expressed their wish to know more of the Movement. Long and able reports were given by the local Press, to whom Mr. Whitehouse expresses his thanks.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 14th, at 8. Mr. J. A. Jubb.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, 13th, at 8.
BEXHILL-ON-SEA, Devonshire Hall, Thursday and Friday, 13th and 14th, at 3 and 8. Saturday, 15th, at 8. Rev. Maxwell Carnson.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 10th, at 7.30. Rev. T. H. Whitehouse.
BRADFORD, Friends' Meeting House, Friday, 14th, at 7.45. Mr. William Whitton.
CANTERBURY, St. Stephen's Hall, Thursday, 13th. Mr. J. J. Morey.
CARDIFF, Central Y.M.C.A., Tuesday, 11th, at 7.30. Rev. W. T. Medhurst.
COVENTRY, Savoy Cafe, Market Place, Broadgate, Tuesday, 11th, at 7.45. Rev. T. H. Whitehouse.
CROYDON, Art Gallery, Park Lane, Wednesday and Thursday, 12th and 13th, at 3 and 8. Rev. Joseph Gay, A.T.S.
CROYDON, Horniman Hall (Y.M.C.A.), North End, Friday, 14th, at 3 and 8. Rev. Joseph Gay, A.T.S.
DERBY, Cavendish Cafe, Cornmarket, Thursday, 13th, at 7.30. Rev. T. H. Whitehouse.
EASTBOURNE, Saffrons Rooms, Wednesday, 12th. Mr. J. J. Morey.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 12th, at 3. Rev. Com. L. G. A. Roberts, R.N.
FINCHLEY, St. Mary's Hall, Church End, Wednesday, 12th, at 8. Rev. T. Sparshott Johnson, M.A.
FOLKESTONE, Town Hall, Tuesday and Wednesday, 11th and 12th, at 3 and 7.30. Rev. Maxwell Carnson.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 11th, at 8. Mr. John Scott.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 13th, at 7.30. Mr. William Whitton.
HARROGATE, Bradley's Cafe, Monday, 10th, at 7.30. Mr. William Whitton.
HEADQUARTERS, 6, Buckingham Gate, Monday, 10th, at 3 and 7.30. Rev. Dr. Pascoe Goard. Wednesday, 12th, at 3. Mr. J. J. Morey; at 6.30. Study. Rev. W. A. Sinden. Thursday, 13th, at 7.30. Rev. Maxwell Carnson.
HERNE BAY, Monday, 10th, at 3, Wesleyan Schoolroom, High Street; at 8, Parochial Institute, Underdown Road. Rev. Maxwell Carnson.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 10th, at 8. Rev. T. Sparshott Johnson, M.A.
KINGSTON, Hall of Remembrance, Eden Street, Friday, 14th, at 7. Rev. Kenneth Dodds.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 13th, at 7.45. Miss Hamilton Hunter.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 11th, at 7.45. Miss Hamilton Hunter.
NORBURY, 11, St. Oswald's Road, Tuesday, 11th, at 7.45. Study.
NOTTINGHAM, Friends' School, Friar Lane, Thursday, 13th, at 7.30. Rev. Guy F. Waddington.
RHYMNEY, British-Israel Hall, Tuesday, 11th, at 7.
RUGBY, Hobley's Cafe, High Street, Friday, 14th, at 7.30. Rev. T. H. Whitehouse.
SALISBURY, Y.M.C.A. Hall, Angel Hotel, Tuesday, 11th, at 3 and 7.30. Rev. Kenneth Dodds.
SEVENOAKS, Wednesday, 12th. Rev. Kenneth Dodds.
SHEFFIELD, Victoria Hall, Wednesday, 12th, at 7.30.
SOUTHPORT, Y.M.C.A., Eastbank Street, Monday, 10th, at 3.30 and 7.30. Miss Hamilton Hunter.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 10th, at 3 and 8.15. Mr. J. J. Morey.
TEIGNMOUTH, Temperance Hall, Monday, 10th, at 7.30. Rev. Com. L. G. A. Roberts, R.N.
WALSALL, Temperance Hall (The Square), Tuesday, 11th, at 7.30. Lieut. J. Portch, R.N.
WATFORD, New Public Library, Hempstead Road, Monday, 10th, at 7.45. Mr. W. Clark Eddington.
WIGAN, Miners' Hall, Millgate, Wednesday, 12th, at 7.30. Miss Hamilton Hunter.
WOOLWICH and PLUMSTEAD, Tuesday, 11th, at 8. Rev. T. Sparshott Johnson, M.A.
WORTHING, 71, Rowlands Road, Wednesday, 12th, at 3. Mr. Basil Stewart.

SUNDAY, NOVEMBER 9th.

LEICESTER SQUARE, LONDON, W.C.2, Orange Street Church, at 11.30 and 7. Rev. Maxwell Carnson.

NOTE.—*Will the Secretaries of Branches send in notices giving full particulars of meetings for insertion in this column at least fourteen days before date of meeting.*

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CONTENTS

	PAGE
GOD. THE PEOPLE. △ THE BIBLE.—V. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	721
CONGRESS ADDRESSES—Tuesday Afternoon, October 7th :—	
The Rev. Dr. W. Pascoe Goard (Chairman)	724
The Rev. Canon C. J. Hollis, M.A.	724
The Rev. J. J. Whitehouse, M.A.	725
The Rev. W. Brown Pollock, M.A.	728
THE CRUCIFIXION OF CHRISTIANITY.—VIII. By the Rev. John Blacket (of Australia)	729
WEEK BY WEEK. By A. R. H.	730
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ? — XIV. By Professor Edward Odlum, M.A., B.Sc.	732
PRAYER FOR INDIA	733
REVIEW. By Harrison Hill	733
THE SECRETARY-GENERAL'S NEWS AND NOTES...	734

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—V.

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

WE have seen that the Bible is the continued record of God's purpose which runs continuously through the ages, carried forward as the major thread and motive power of world history.

We have seen that the people developed and moved forward along the great highway of Bible truth. This is the more remarkable from the fact that the Bible prewrote the development and outlined the movement of the people from the beginning to the accomplished end. Even the latest of the Bible writings are products of past ages. Most of the Bible which carried forward such prophecies to our day and to the end of the accomplished purpose was written in the heart of and from the standpoint of another civilization, namely, the Asiatic Civilization, or, rather, the Israel Civilization in Asia, and in Oriental setting. Yet the Anglo-Celto-Saxon world of to-day is clearly set forth there—and even the dispensation of the millennium and of that civilization which has not yet appeared, and which can only be visualized by aid of the prophecies of the Bible written thousands of years ago.

The people in their movements to and fro, in their development, in the geographical trend of their travels, and in their national enterprise, have moved right along the line indicated in the prophecies.

We have seen that God has revealed Himself in word as being continuously in Israel.

God has further revealed Himself in Historic Acts, visibly and audibly. To Abraham, Isaac and Jacob, in the Patriarchal period ; to Moses, and the Elders, and to all Israel at Sinai ; to the worshippers at the dedication of Solomon's Temple ; to Isaiah in the Temple, at the commencement of Isaiah's prophetic ministry ; to Ezekiel, among the captivity of Israel on the banks of the River Chebar.

This study brought us in our last issue down to the first chapter of Ezekiel.

Once again Ezekiel is caused to see, and to be officially present, when the Lord manifested Himself to the Prophet in Jerusalem. As at the time of Isaiah, the manifestation of the Presence of Jehovah went unrecognized by the priests and worshippers. Only Isaiah saw the vision of the sixth chapter of Isaiah. Only Isaiah heard the chanting voices of the seraphims. Only Isaiah felt the touch of the sacred fire. Only Isaiah heard and gladly received the assurance of iniquity taken away, and of sin purged. Only Isaiah heard the Voice of the Lord saying : "Whom shall I send, and who will go for us," and replied "Here am I, send me." Only Isaiah heard the commission : "Go and tell this people."

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The priests continued their ministry in and about the Temple. The worshippers came and went. All of them, save only Isaiah, were unconscious of an event which should find such a striking place in Holy Writ, and should ring down through the ages. In the meantime there was pronounced a sentence which should be a factor in world history for millennia then to come.

The condition of Jerusalem, after the captivity of Israel, progressed from bad to worse, and from worse to unbearable conditions in the sight of God. Therefore the Lord again approached Jerusalem. He came in plenary session to execute judgment upon the corrupt City and State. It seems to have been a session of the Supreme Court of Jehovah, the King.

We now have the striking passage in chapters viii to xi.

The revelation of these things began in Ezekiel's house among the captives of Israel, during an official visit from the Elders of Judah. Thus the introduction is given :—

"And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

Then I beheld, and lo a likeness as the appearance of fire : from the appearance of his loins even downward, fire ; and from his loins even upward, as the appearance of brightness, as the colour of amber.

And he put forth the form of an hand, and took me by a lock of mine head ; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; where *was* the seat of the image of jealousy, which provoketh to jealousy.

And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain."—Ezek. viii, 1-4.

The Prophet is now shown in connection with the Temple first—AN IMAGE in the entry to the Temple. (See verses 5 and 6.)

God help us, how many images does the Lord see in His House to-day. Next "a hole in the wall," within that a hidden door. Inside the door a cave or room. "Every man in the chambers of his imagery." "So I went in and saw : and behold every form of creeping things, and abominable beasts, and all the idols of the House of Israel portrayed upon the wall round about."

And there stood a Sanhedrim of Elders of the House of Israel—and in the midst of them the official leader of Israel, Jaazaniah the son of Shaphan, "with every man his censer in his hand ; and a thick cloud of incense went up."

Thus appeared the corrupted worship offered in the House of God at that time.

Next Ezekiel was shown women weeping for Tammuz—the ancient Babylonian idolatry still perpetuated in the modern worship of "the Queen of Heaven."

Finally he was shown the Sun worshippers carrying on their idolatry from the Temple area.

"Then he said unto me, Hast thou seen *this*, O son of man ? Is it a light thing to the house of Judah that they commit the abominations which they commit here ? for they have filled the land with violence, and have returned to provoke me to anger : and, lo, they put the branch to their nose.

Therefore will I also deal in fury : mine eye shall not spare, neither will I have pity : and though they cry in mine ears with a loud voice, *yet* will I not hear them."—Ezek. viii, 17-18.

The terrible executive action ordered by God, the Supreme Judge, upon Jerusalem, is set forth in chapter ix, which the reader will turn to as part of this article. The great fact is written red in the pages of that troubled city. Not as a supernatural happening, but in the Nebuchadnezzar campaign against Jerusalem which resulted in the destruction of the City and Temple.

Read also the verses of chapter x to verse 17.

"Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

And the cherubims lifted up their wings, and mounted up from the earth in my sight : when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD'S house ; and the glory of the God of Israel *was* over them above."—Ezek. x, 18-19.

Please also read Ezekiel xi, verses 1 to 13, as part of this article. We quote the striking statement concerning what the inhabitants of Jerusalem—the Jews—have said concerning and to the House of Israel.

"Again the word of the LORD came unto me, saying,

Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD : unto us is this land given in possession.

Therefore say, Thus saith the Lord GOD ; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

Therefore say, Thus saith the Lord GOD ; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

And I will give them one heart, and I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them an heart of flesh :

That they may walk in my statutes, and keep mine ordinances, and do them : and they shall be my people, and I will be their God.

But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD."—Ezek. xi, 14-21.

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THE DEPARTURE OF THE GLORY.

"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

Then I spake unto them of the captivity all the things that the LORD had shewed me."—Ezek. xi, 22-25.

It is well that we should give careful consideration to these matters. In this wonderful revelation, given at that time to the Elders of Judah assembled in the house of Ezekiel, is a clear, full-faced view of the greatest fact in world affairs, the most potent fact in world history and in contemporary events. We may state it thus.

As at present constituted, and from the first, there was a measure of self-government secured to every unit of the social structure of the Israel people.

The *individual* always had in Israel a goodly measure of personal liberty. The *village, town, city,* also had a measure of local government. The tribe, province, state, had, and has also a measure of local self-government. Then came *the central government,* which also always has been and is local. That is to say, there *was always the authority and influence of the Common Law,* limiting the authority of the King, President, or Governor. The Law which so limited and still limits the power of King and Parliament, of President and Congress, is, as we all agree, based upon the "Law of God, natural and revealed." Blackstone said words to this effect, but unfortunately we have not a copy of Blackstone at hand from which to make the exact quotation.

This fact, that there is a Law which limits the activity of King and Parliament, President and Congress, leads us back to the revealed rule, in supreme plenitude of power, of Jehovah the God of Israel, and of the Anglo-Saxon world.

Law is eternal as far as we know. It issues out from eternity, as does the Personality of God.

God is eternal, and His Personality issues out of eternity as the Administrator of the Law. But He is not only the Chief Administrator of the Law; He is also revealed as the Supreme Head of the nation.

It is our experience that the history of the race to which we belong, and of all races, is made up of administration carried on by succeeding generations. Each generation formulates a policy for itself and pursues it. Such policy is largely sequent to the policy of the generation which preceded. But each generation varies the policy of its predecessor generation.

Often the policy of former generations is reversed by succeeding generations. Therefore the history of all races, our own in particular, runs in zigzag lines; sometimes moving this way, sometimes that, sometimes going forward, sometimes retracing steps already taken.

Yet it is manifest to all students of our history as a race that there is an undercurrent of progress. The zigzagging is only surface movement. What is the cause of the undercurrent of progress? It is the continuous administration of a single mind which is driving forward along an indicated line and to a declared end. This is the supreme government and forward progress of God, the King of Israel, and of the Anglo-Saxon world, which is modern Israel.

The nation Israel, in the exercise of her local self-government, had forgotten or rebelled against the supreme purpose and policy of the Lord Almighty. Therefore the nation Israel had forfeited its rule and had been sent out into captivity under the hand and rule of Assyria.

Judah and Jerusalem were now in flagrant disobedience to the Divine overrule, and had transgressed against all reason and against all patience. To have allowed her to continue would have been disastrous for the people of Judah and for the world. Therefore a judgment day had been appointed and Ezekiel was taken to see the proceedings in the heavenly court established for the occasion at Jerusalem. By his report of the trial and sentence we are permitted to see how the Lord God Almighty deals with refractory nations. Therefore the Scripture we have been considering was caused to be written embodying the report of the trial. The offence is manifested. The Judgment is presented in reasoned form. The sentence is passed. The Supreme Judge of the nation closes the court and withdraws, and leaves it to history to fill out the measure of judgment which is indicated both in the sixth chapter of Isaiah and in the passages quoted in Ezekiel.

The same God is ruling still. He is carrying on the same national purpose. He is holding our fellowship of nations responsible for the carrying out of the same law and the same purpose. His judgment-seat is still occupied. If we had Ezekiel's vision we should see the same Glory of God hovering over the children of the same nations of Israel.

The generations come and go. They change their policy from generation to generation within the limits of their self-government. But the LORD abides for ever. His policy never changes. His administration never varies. He is still our King and our Judge. One wonders how our nations now stand in relationship to His supreme government and to the eternal law of righteousness which is administered by Him. Let us with reverence and interest read the record of the great assize, held at Jerusalem, which has affected the life of Judah the nation to the present day. (See Ezekiel, chapters viii to xi.)

Weekly reports from the British-Israel Federation of Canada show increased activities in all Branches throughout the Dominion. The Rev. Dr. Pascoe Goard and the Rev. E. J. Springett spent two days in Toronto towards the end of September and addressed two large public meetings. From these meetings Dr. Goard brought greetings to the Congress. New Branches have been formed in Ontario, Manitoba and British Columbia. Ontario is endeavouring to form a Study Circle in every town in the Province, and all interested are asked to communicate with Mrs. Learmonth at the Toronto Headquarters, Sherborne Street. The message from Canada is that "Everywhere we are going forward!"

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CONGRESS ADDRESSES.

TUESDAY AFTERNOON, OCTOBER 7TH.

THE REV. DR. PASCOE GOARD (Chairman) said: We are well on the way with our Congress this year. It has been a very busy and profitable morning. The Clerical and Ministerial Association in connection with our work met from eleven on until lunch time, so that this is the second gathering on this second day of our Congress. We are very glad to be together again this afternoon. We desire, on behalf of the Federation, very heartily to invite any clergyman or minister in this audience, this afternoon, and at any succeeding meetings, to join us on the platform.

Now we have an important programme of speakers this afternoon, speakers who will bring a message to you straight from the heart of God. I would call your attention to the fact that last year, and again this year, one particular day has been taken over and provided for by the Clerical and Ministerial Association. This is our day to-day.

THE REV. CANON C. J. HOLLIS, M.A., said: Dear Mr. Chairman and Brethren,—May I just say at the very outset that we thank our Chairman for his kindly welcome, and I would also endorse what he said as to the glad welcome we would give to any clergyman or minister to join our ranks. I believe there are a great many who are more or less sleeping partners. I do not mean to imply that they are asleep, but that they have not yet made up their minds to come right out into the open, and to take the plunge and stand with us in this great crusade. You may remember those words in Esther iv, 14. Mordecai speaks to Esther, and says: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

As I see it, and as I am sure the great majority of you see it, this is a time of crisis in the world's history, and in the history of our people: and a crisis means judgment: a crisis means decision: a crisis means making up your mind in a very fateful moment of your own, or the world's history. This is a time of crisis. "Such a time as this." Cannot you hear our Lord saying, "How is it that ye do not discern the signs of the times?"

I think Mordecai's message to Esther is true also of us. If we do not speak of what God has revealed to us as a very important part of His truth, God will raise up somebody else. Who knows but that God has definitely designed that the British-Israel people should have come to the Kingdom for such a time as this? I think it is for us who have received, as we believe we have received, a vision, it is for us to write the vision plain that they may run who read it. And as we think of this vision we want, not only a great many who can see, who have sight, but we want something still deeper, we want those who have insight, by the grace of God. And we want something still further, we want those who have foresight, those who are looking on from the present into the future. It is almost a second sight that God gives to those who are in touch with Him.

I want to speak to you this afternoon just for the time that is allotted to me, and, so far, I have not been told how long or how short I am to speak, but I want to speak about two things, the Danger and the Deliverance, or, if you like, the Darkness and the Dawn.

First of all, the Danger. It seems to me, and it seems to many, that there is some deadly force or influence or power undermining Anglo-Saxon sanity and solidarity and stability. It seems as though something is at work. Some of you remember your Tennyson's "Siege of Lucknow," in which the poet describes the sufferings and the anxieties of those who were standing that awful siege, and he goes on to speak of them hearing a mine being worked beneath, a mine that was to blow them up, and the next thing that they did was to counter-mine and to go still deeper to counteract the murderous effect of the mine itself. And if we have got scepticism and atheism undermining the structure of the Church of Christ, we have got to counter-mine that, we have got to get right underneath; and we may be perfectly certain that we shall come through, and that we shall overcome this danger.

And what is it? Well, of course, it may be described in many different ways. I want to speak of it as laxity, looseness. When you were boys and you rode a bicycle, you remember your father saying to you from time to time, "You ought to look at the nuts on your bicycle lest they should be getting loose, otherwise you may have an accident." All over the range of the British Empire and America and other parts of the world laxity may mean the nut coming off. Laxity may become total loss.

Laxity: What does it mean? Looseness in the things of religion. Is not that true? Some of you read the other day in one of the morning papers a description of Julian Huxley's lecture on Religion: there was not much religion about it; and he said this, that nowadays we have come to the stage when all the old beliefs in the inspiration of the Bible and the Personality of God, and the hearing and answering of prayer, could all be jettisoned and thrown overboard. What we want, he said, is a religion without God; and he ended up by saying that it might be possible to have a religion without a God. It just shows what a looseness there is in regard to the thought of God, when a man can openly in a public lecture before the world, and without shame, say that we can do without God. Things are getting lax indeed.

There is a looseness to-day in the things of religion, concerning God and His Word, concerning the Day of God, concerning the laws of God. I have not time to elaborate these things in detail. There is a loose hold upon the fundamentals of the religion of Jesus Christ and of faith in God. There is a laxity also in moral standards. I am thinking for a moment of such things as dress. Go to any of our bathing centres and see there how people are dressed. There is a laxity regarding the marriage tie. Think of our novels. Take up some of our novels to-day, and before you have read twenty or thirty pages, you are brought up against something that strikes you almost dumb with its evil suggestions. There is a laxity in regard to dress, and to the marriage tie, and to our fiction.

Mind you, in labouring this point, I know that behind all this there is an organized purpose on the part of the powers of darkness to undermine the faith of this race. There is a

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laxity in honest toil and industry: there is the degeneracy of the dole. We have every sympathy with men and women who want to work and cannot, but I still speak of the degeneracy of the dole. And the men and women who are work-shy to-day (for I think it has come to that now), we shall say of them, say in ten years' time, "They cannot work"; for when God has put into your hands a power and a capacity for work, if you do not use that power and capacity, you will lose it. There is a laxity also in regard to discipline. Look at the revolt of the children to-day, and the abdication of the parents. They let them please themselves. There is a laxity in law and order. Was there ever a time when there was so much fraud, and on such a huge scale? Was there ever a time in the history of our land, within the memory of our fathers, when there was so much robbery with violence? There is a laxity in our recreations; in our films; and even in our music; it is trashy and feeble and lifeless, far removed from all the beautiful music of the great masters, whom, doubtless, God inspired.

I am speaking upon a more or less mundane question. There is a laxity in athletics. Some of us seem to see that the time has come when we are not able to hold our own with the other nations of the world in athletic sports, and we do not mind it; some do not seem to mind being beaten. They say our turn has come to take second place. We have a certain inferiority complex that has been started in the nation. There is a laxity in politics; there is no real cohesion in politics; every party seems to be divided up into sub-divisions; there seems to be a weakness of leadership. And there is a looseness in the habits of the people. I am thinking now of the litter that I see, even in the residential streets of Worthing: newspapers in the gutter; not to speak of the defiling and the debasing of the glory of the countryside. It is all part and parcel of the laxity that has crept into our nation, but which, as I believe, has been stealthily and subtly set on foot and fostered by an evil power.

With our characteristic lack of suspicion, we are blind to these sinister menaces, this mine that is going underground, this Soviet menace. An Italian once said, I think it was Machiavelli, that if only you can divide a body, or a people, or a person so that there is no cohesion, no connected link to drive forward with a definite high and noble purpose, you have got a hold of that body, that person, that personality. And that is what the Devil and his agents are seeking to do with this people to which we belong, and the people of the United States of America, to divide us hopelessly, so that they can come in and govern and rule and control. So much for the danger. You will probably think of other sides of the danger than those I have mentioned.

What of the Deliverance? Back to God, as you have it on your programme, and back to His Word. Now this is the only legitimate optimism that there is. We are optimists in the best sense of the word, and on the surest foundation; trusting in God, seeking only His glory. There is no need for pessimism. But our optimism must be based on the honour and glory and the grace of God. You know it says in the prophet Malachi, "If then I be a Father, where is Mine honour? And if I be a Master, where is My fear?" And we British-Israel people in a very special measure are set apart to enquire of God, to look to Him, to gain from Him His strength and His guidance and His grace to deal with the situation as we find it to-day. Because, after all, is not our optimism based on the fact that "they that be with us are more than they that be with them"? Is it not true that the victory that overcometh the world is our faith? I once read these lines and they carry with them a very great encouragement:

"The waves may be divided
But the tide is sure to win."

Our hope is in God the Almighty. I once saw this motto on a sundial: "God's waiting time is God's working time." God is not asleep.

Just in closing. You remember that wonderful situation recorded in 2 Kings xviii, of Rab-shakeh and Sennacherib, with their invincible forces; how they came and thought they would frighten Isaiah and Hezekiah out of their wits and into instantaneous submission; and the odds, apparently, were utterly against them; but through prayer and waiting upon God, you know the wonderful answer that God gave Isaiah to speak to His people. "The virgin the daughter of Zion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath shaken her head at thee." "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it." You look into the 38th and 39th chapters of Ezekiel, and you see how that at a later date, when that great power, Gog, comes over the mountains and sweeps down upon the Holy Land, once again there will be a waiting upon God.

You and I are out to let Him have His way and His will. Oh, that we might all say with one heart and with one voice, "Oh God, our eyes are upon Thee." And we call our own people, those who believe with us, we call our nation to prayer, to united prayer, to public prayer. We call our nation to confession of our sins and shortcomings. We call our nation to obedience. We say, "This is our God. He will save us." You remember it says in the Bible, "Overcome evil with good." I would add one letter to one of the words, and take one letter out of another word, and say, "Overcome the Devil with God."

THE REV. J. J. WHITEHOUSE, M.A., said: Mr. Chairman, my dear Friends,—The subject of my address is "The Challenge of a Great Emergency." I have borrowed the title from an address recently delivered at Oxford by Mr. William Wallace, an industrial expert. He was addressing a conference of directors and managers of big industrial concerns, and he said this: "I believe that the present situation will become graver still. I do not think, by any means, that we have touched the bottom yet, but if we accept the challenge of a great emergency, I do not think we need have any fear for the future." The same opinion was expressed about the same time, I remember, by the leader of one of our political parties, Mr. Lloyd George, who put it like this: "We are not passing *through*, but passing *into* a crisis." And we members of the British-Israel-World Federation believe that with all our heart and soul. It is one of the facts we have learned from a study of prophecy: it is indicated for us in the symbolism of the Great Pyramid. And the imminence of this crisis is a

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challenge to us to be up and doing in the firm conviction that the King's business requires haste.

Now, what are the facts about this emergency? What is the situation which, according to the authorities I have quoted, threatens to launch us into a great national crisis? Well, first of all, there is the fact of the economic depression, which is sapping the life-blood out of this country, and threatening us with national bankruptcy. It is not that we are the only country: there are other countries as well. If we ourselves only were concerned, the situation would not be so ominous. Markets could be adjusted so as to give us a help over the stile. But this thing is world-wide. It has its grip upon the throat of every big industrial country, and it persists, in spite of the best attempts of the best world-economists to solve it.

Now, how has all this come about? I mean, what is the root cause of the present position and the present situation? Every ailment has a cause, and, generally speaking, if you find out the cause of an illness, you are on the highway to effect a cure. What is the cause of this trouble then? There are some who would tell us that it is mainly a matter of cycles. It is like the ebb and flow of the tide. Depression follows prosperity, and so the wheel goes round. In our prosperous days we probably do the things which are foolish, and we have to pay for our folly. We spend more than we can afford. And when we have learned our lesson, when we cut our coat according to the measure of the cloth, then the tide of prosperity flows back. I suppose we should all admit that there is some truth in that, that that partly explains the present distressful situation. There is no doubt that many of us, perhaps the majority of us, have spent more in luxuries than we can afford, or that we have given to religion. Our yearly Drink Bill would pay a big slice off the National Debt; and as for Gambling, it is probably not only doing more moral harm in the country than Drink at the present day, but it is a colossal misplacement and waste of money. There are our luxuries then: let us admit that.

Then there are the opportunities which we might have seized some ten or twelve years back, when the markets of the world were being reconstructed, and when the front stalls were for the nations that could sacrifice to the extent of losing life in order to save it. Those missed opportunities! All this is part of the situation. It is what you might call the economics of it; or, if you will, it is the cyclic aspect of it. But this cyclic aspect of the present situation is only part of the explanation. We all feel, I think, that it is about time that the cycle had gone its round. Some of the big bankers have been telling us this. They told us in the Spring of 1928, when they presented their balance-sheets, and assured the country that we were already getting round the corner. That was in 1928, and it is more than two and a half years now, and the situation has grown infinitely worse and more menacing.

The theory of cycles may be partly the explanation, but it is not the only one, nor the chief one. There is an economic aspect of this question, and there is also one that is more important still, and that is the spiritual aspect of this depression. And it is this aspect which is the challenge of the immediate emergency. Listen to this: "All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shalt be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. 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. The Lord shall command the blessing upon thee in thy store houses, and in all that thou settest thine hand unto: and He shall bless thee in the land which the Lord thy God giveth thee." Or listen to this: "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish, because ye would not be obedient unto the voice of the Lord your God."

Now, my friends, what have we here in these passages from Deuteronomy, and other passages which could be quoted of a like character? As clearly as words can tell we are told that a nation's prosperity goes hand in hand with its spiritual development. "Where there is no vision the people perish." "Righteousness exalteth a nation, but sin is a reproach to any people." "If thou obey, thou shalt eat the fat of the land." Christ taught the very same thing in that famous pronouncement of His, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." He was talking about food and raiment, and the ordinary necessities of life. He connects these with a passion for the Kingdom of God. In plain simple terms He says, If you put God first then you will never lack the things which are necessary for your contentment. And what does man need more than that? And right through the Bible you have got the same truth expounded. Put God first, and all things that are necessary will follow. God will look after you. But relegate Him to the background, forget His laws, neglect Him in the pursuit of other interests, and a dearth comes over the land, and even nature seems to turn to be our enemy. That is Bible truth.

And, my friends, if we as a nation put God first, then all that is good for us will follow. But have we not rather put Him into the background? Have we not kept Him outside the circle of our main interests? The temple of the Most High has been surrendered for the golf course. Mammon instead of God is to very many the scheme of life. Pleasure has taken the place of religion. All this has been happening for years past, and is happening still. It has fixed itself, so to speak, as a tendency in the nation. And Providence help the young people who are growing up into this tendency. But God is going to change that tendency. The Bible tells us that a period will come in the cycle of time when the stress of circumstances will do what the love of God ought to have done for us. The love of God has been trying to bring us back again out of this folly, and out of this suicidal tendency, and we have rebelled. And so the stress of circumstances is going to show us that the Most High rules in the kingdom of men. There is the challenge, therefore, of an immediate emergency.

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And, as Canon Hollis said, we have got to get back to God as a nation, and that means to put God first, first in statesmanship, first in industry, first in trade and commerce, first in the home life of the country, and also first in the Church. God first in the Church! That sounds strangely paradoxical when you think about it, for one would imagine that the question would never arise about putting God first in the Church. I am not going to say much about that, except to state it as my belief that the Church itself at this moment is waking up to this great challenge. She is beginning to realize at long last that she is part of the great emergency. She has toyed for a long time with a conception of a national mission, a national revival of religion, and several attempts have been made to produce a revival. Just throw your minds back over the last sixteen years. There was a National Mission of Repentance and Hope. It was more a Mission than National perhaps, but, nevertheless, it was the birth of a vision in the Church for bringing the nation to the footstool of God.

Then there was what was called "Copec." This movement included all shades of religious thought, and was the social application of Christianity. One felt about "Copec" that at least there was a chance of bringing the nation to the footstool of God, and that the people would understand something about religion if it was outlined to them in terms of social endeavour. And "Copec" seemed to be a key. We do not hear very much about it now, but we are not condemning it. It was born of a real vision, and an endeavour to bring England to Christ. Then there was the great World Call, as we of the Anglican Communion know it, when we were told that perhaps the reason for our failure had been because we had not obeyed the great command of our Master to preach the Gospel to all the world, and that if only we could start to obey that command, so to speak, in other places, we should build up a sturdy Christianity at home. At any rate, it was a Call to the Church to be up and doing. Again, we were greatly moved by that Call. We felt it was somewhat different to the other attempts that had been made previously and that, perhaps, with the blessing of God, it would be the key to bring England back to Christ. And so it has been going on for the last sixteen years. Conference after conference; special effort after special effort. And now we of the British-Israel-World Federation believe that the moment has come, and that the stress of circumstances will force the conscience and the imagination of England to realize that the time has come when God has got to be put first in the nation. And if first in the nation, He will be first in the Church. I am speaking now of the Church in the broadest sense, organized religion, institutional religion, what you might call the spiritual side of the nation. And there is another side of the nation which we have taken for granted which is not the spiritual side of the nation. Now all this has got to be changed. There is not going to be two sides, but one side, so that the Church and the nation will be one, so to speak: it will not only express the nation's belief, but it will be the nation presenting itself as a monument of God's mercy.

Now, how are we going to get that over into England? We in this Hall can see it. We can see that this is probably the next step, and that once we can create what I should call a religious patriotism, then we are going to touch the people to whom the Church can make no appeal. How are we going to do it?

I was speaking a few months ago at Headquarters on the next great Revival, and ventured to propound the theory that every great Revival of the past had for its starting-point some forgotten truth of the Bible, some truth that men had forgotten, and some preacher or some movement unveiled. In reading of Moody's Mission in the 'eighties, one learned that the note that was struck by the great evangelist was the love of God, and that was, so to speak, a new note in England at that time. The people had heard a great deal about God's justice, but they had heard very little about God's mercy: they had heard much about hell fire. And then came this voice, soft as the breath of even, to souls that were just hungering to know that God was love, and that gave Moody his start; and wherever he went he could turn audiences with a wave of his hand. And there are men to-day, fifty years afterwards, who thank God for what that great evangelist taught of that newly-discovered truth about God.

I suggested in the address I have referred to that perhaps the forgotten truth that is going to bring about the next great awakening is the truth about the Kingdom of God, the truth that we British-Israelites believe, that God has a servant-nation in His plan and purpose for the human race, that He has always had this servant-nation to be His ambassadors; and if we can make our people believe that we are that servant-nation, appointed to do this special work of taking the message of the Most High to others, that we are appointed to be the priest nation of the human race, if we can get that over to them, then I believe there is enough patriotism in England, and enough common-sense and judgment to see that that is the key to the future of this Empire.

Suppose the truth of our heritage suddenly came as a sound conviction to the people of this land, what would immediately happen? Here we are in a maze of perplexing problems, international and domestic. The future is ominous, and as perplexing as it can be. None can see far ahead, and what we see portends trouble. Suddenly we realize that all the centuries have been preparing us for this emergency; that in the plan of God we have been led to a great position of world responsibility unparalleled in any other age, and that the covenants and promises made to the patriarchs are being fulfilled in us. Now suppose this conviction should spread right through the land, what would immediately happen? I suggest that three outstanding things would happen.

First of all, there would be a widespread return to the Bible as the Divinely-appointed Chart to guide us. If in the Bible we have the plan of God revealed, then it is a Book for statesmen and scientists to read, as well as for theologians, and for the humble servants of God. What follies could have been escaped had we realized this before! What shoals and quicksands we might have avoided! There would be this return to the Bible. And, in the Providence of God, the Bible is being more firmly established to-day, as you know, than ever before. Call it a coincidence: I call it the plan of God. We are looking forward most eagerly to what will be revealed when the excavators begin their work again this winter in the East and in Palestine.

The second result would be, I think, the stirring of religious

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patriotism in the land. There is a patriotism which is not religious, and it is not spiritual patriotism. It thinks of the country in terms of power and position, of commerce and rank. That is not true patriotism. I am thinking about religious patriotism. I have in mind what king Hezekiah said in his crushing reference to the king of Assyria: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh: but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the word of Hezekiah, king of Judah." Now that is what we want in this country, that kind of patriotism.

The third result, the best of all, and with which I close, would be the nation's devotion to Jesus Christ. "I am not sent but unto the lost sheep of the House of Israel." These words, as you know, do not mean that Jesus is not the universal Saviour of every race. But they do mean that He comes in search of the servant race. He wants to find the servant race to convert the world through them. Israel has got to be His ambassador to all the other races. Oh, what a thing it would be if this nation bowed the knee to Jesus Christ; if it sought His guidance in matters of State and in the Houses of Parliament over yonder, and if the principles of the Sermon on the Mount were incorporated in the industrial and commercial trade of the country, what a thing it would be! It would be the Prodigal Son over again. "When he came to himself, he said, I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven and before thee." And when he came to himself, the Father was there ready to receive him, and to welcome him back into the home of peace. It would be also as it was in the case of Jonah and the Ninevites: when they turned to God the retribution was stopped. So I believe it would be with us in the present emergency, when we recognize who we are, when the forgotten truth of our servanthood is re-established, then God's Word will be the guide of our pilgrim days. And patriotism will be another word for righteousness, and Christ Jesus, the King of Israel, will sit upon the throne of the world.

THE REV. W. BROWN POLLOCK, M.A., said: Dear Mr. Chairman and Friends, Clerical and Lay,—It is a great pleasure to be here in London and to stand upon this platform once more as I am doing this afternoon. May I just say how much I tremble when I am called upon to give a word of testimony, but I do want that word of testimony to be a testimony to the wonder and the mercy of the grace of God. First of all, as I listened to the addresses which have been given this afternoon, so wonderful and forcible and helpful, it came to me that my own need is the need of every soul, as well as the great need of the Church and the great need of the world, and that is, of Jesus Christ Himself. "Wherefore speak ye not a word about bringing back the king?" So for a moment may I remind you of the time before I came out of nature's darkness, out of the darkness of human depravity, into the light of God's mercy and grace. It was just like being brought out of a deep dungeon, along many corridors and up many winding staircases into God's beautiful fresh air, a wonderful world of light and life and colour, and of singing birds and glowing flowers, of wonderful mountains and oceans and skies, with countless tokens of His greatness and of His wonder. But the biggest blessing of them all, His love written over it all, and His mercy in the Cross of Calvary and the atonement of the Son of God for the sins of man. He brought me up out of darkness into His marvellous light. I know now, and better now than perhaps ever before, why; in order that I might be just one to the praise and the glory of His grace, to show forth His praise.

And do you know, that took place a long time before I became a British-Israelite. But it would be only fair to mention those friends who pleaded with me up in Keswick and elsewhere. A friend used to talk to me on my way from the meetings, and she did her best to make me see the light about the British-Israel Truth. And one day I saw on the ground a little paper, with the title, "Where are the Lost Tribes?" Of course, you know our opponents say that they never were lost. I was speaking to a Christian Jew on Sunday, who was preaching for me, and I said to him, "What is your belief about the British-Israel Truth?" And he said, "There is nothing in it. For you know, to begin with, the ten tribes were never lost." Well, I ventured to say to him that our Lord spoke about the lost sheep of the House of Israel; but I could see very well that he evidently had no intention of entering into a conversation about it, and the time was short as he had to go to service, and we never finished our conversation. But there it is. There are those who talk that way.

Well, finding this little paper I read it, and had further conversations with my friend. And long after, when I was reading the prophecy of Hosea, I realized that the prophet was to tell His people that they were to be scattered, and finally they were not to be His people. And a little while after that, reading the first chapter of the First Epistle of Peter, I found that this very people were being addressed, that after that long period of years, that great gap in their history, the time had come when, through the grace and mercy of God, they were again brought back to Him by the new covenant. They were again to be called the people of God. Peter the Apostle was addressing them, "But ye are a chosen generation, a royal priesthood, a peculiar people, that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Out of the darkness of their condition into the glorious light and love and life of God. From that point I began to make a study of this Truth.

It is remarkable as you read the Word of God, and it is so even with ministers; we may read chapter after chapter, and there are certain key phrases and expressions, and it is astonishing how those key phrases and key expressions seem to escape our notice, and, therefore, they fail to challenge thought and investigation. And one of those key phrases is "In the latter days." And I began to trace that expression through the Word of God, and to find that in the latter days the people of Israel were to be the greatest people in the world, they were to be a company of nations, to get the chief positions in the world, to be on top and not underneath, they were to

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be the great money-lenders of the world; and they were to be God's people in the world. And they were to have a double capacity, one was of ruling imperially, and the other was as an instrument of the grace of God through the Church.

Do not for a moment think that the Church of God is a Gentile Church. I thought that was so for long years. The Church of God has been an Israelitish Church from the beginning, and it is going to be to the end. And the great hope of the Church is centred in the King of kings, the second Person of the ever-blessed Trinity. He is the great King, for Whom the world is languishing, without Whom we must sink deeper into what is called the time of Jacob's trouble. That time of trouble might be lessened if the nation would come to repentance towards God and faith in Jesus Christ, and would prepare itself for the Coming of the King: first, by enthroning Him in their own hearts; and, secondly, by restoring Him to His rightful place in the Church, as the one and only High Priest, the only Mediator between God and man; and then in the nation as Sin-Bearer and Saviour; as Lord of the individual soul, of the collective body of the Church, and of the whole mighty nation and Empire over which He will one day rule.

THE CRUCIFIXION OF CHRISTIANITY.

VIII.

By the Rev. John Blacket (of Australia).

The Evangelical Revival of the Eighteenth Century.

Turning from the potency of the *Rule of Faith*, as preached by the Apostles and Apostolic Fathers, look for a moment at the progress of the Faith. Justin speaks of "a countless multitude" who had "embraced the Christian faith," and died in its defence.

We leave the Apostolic Age, and come down to the Evangelical Revival at the dawn of our own day. The moral and spiritual condition of England, previous to the Revival, was deplorable. Bishop Ryle, of Liverpool, in his book, "The Christian Leaders of the Last Century," says: "From the year 1700, till about the era of the French Revolution, England seemed barren of all that is good. Christianity seemed to lie as one dead. There was darkness in high places, and darkness in low places, darkness in the court, the camp, the Parliament, and the Bar; darkness in country, and darkness in town; darkness among the rich, and darkness among the poor—a gross, thick, religious and moral darkness—a darkness that might be felt."

But the Sun of Righteousness arose, with healing in His wings—the eternal God "broke through." The Wesleys, Whitefield, the saintly John Fletcher, and a band of men "whose hearts God had touched" went through Britain as a flame of fire. Like the messengers of Apostolic times they preached *positive* truth—they proclaimed, in all its fullness, the Apostolic *Rule of Faith*—the *Enactments of the Apostles*, as Ignatius terms them—the "traditional Christianity" that some Modernists to-day would throw overboard. What was the result? As in the Apostolic Age," God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost" (Heb. ii, 2, 4).

Let Bishop Ryle tell the story: "The instrumentality," he says, "by which the spiritual reformers of the last century carried on their operations was of the simplest description. It was the old Apostolic weapon of preaching. . . . They preached fervently and directly. They taught the sufficiency and supremacy of Holy Scripture. They taught that Christ's death was the only satisfaction for man's sin. They taught the doctrine of justification by faith. They taught the universal necessity of heart conversion. They knew nothing of the modern notion that all possess something good within, which they have only to stir up and use in order to be saved. They never taught that Christ's death was only a great example of self-sacrifice." Bishop Ryle goes on to say: "The movement of these gallant Evangelists shook England from one end to another. . . . A candle was lighted of which we are now enjoying the benefit. The feeling of all classes in the land about religion and morality gradually assumed a totally different complexion."

At the Liverpool Conference of the Methodist Church in 1820 it was reported that there had been a decrease in the membership of the Church. The decrease in the home circuits during the year amounted to 4,688. For fifty-four years consecutively the Conference had not met without reporting an increase in the membership. The minds of the preachers were perplexed; their souls were in travail. The position was seriously and prayerfully considered. What did the Methodist fathers of that period do? Did they sit in judgment upon doctrinal Christianity? Did they seek a readjustment of the Christian Faith? No. The question was: "Have we departed from our old standards?" Have we been remiss in the proclamation of the Gospel? The Conference drew up a series of resolutions known as "The Liverpool Minutes," the second resolution of which read as follows:—

"Let us endeavour, in our public ministry, to preach constantly all those leading and vital doctrines of the Gospel which peculiarly distinguished the original Methodist preachers, whose labours were so signally blessed by the Lord, and to preach them in our primitive method—evangelically, experimentally, zealously, and with great plainness and simplicity; giving to them a decided prominence in every sermon, and labouring to apply them closely, affectionately and energetically to the consciences of the different classes of our hearers."

A day of "fasting and prayer" was appointed. The resolutions were put into practice. The preachers said: "We, on this solemn occasion, devote ourselves afresh to the service of God, and resolve, in humble dependence on His grace, to be more than ever attentive to personal religion." They sounded a *positive* note in their preaching, and the next year, at the Manchester Conference of 1821, after deducting losses from death and other causes, there was an increase of 9,137 members. The total increase, adding the foreign mission work, was 10,373.

The President and Secretary of the Conference, in an address to the members of the Church, said: "Nothing *new* was adopted or even proposed. We 'stood in the old ways and enquired.' The preachers pledged themselves to God and to each other to preach our doctrines"—the Apostolic *Rule of Faith*—"with renewed zeal, and in the most explicit manner; and to engage, by their exhortations, the co-operation and

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prayers of all the Societies. The visitations of Divine influence upon the Connexion have been very extensive."

About twenty years later (1842) a decrease was again reported of 2,065 members. Again there was anxious and prayerful enquiry. It was resolved that a day should be set apart as a day for "fasting and prayer," and for "seeking especially the more abundant effusion of the Holy Spirit." A writer to the *Methodist Magazine* of 1843 says: "There were great 'searchings of heart,' and many wept 'between the porch and the altar,' because our Zion languished. To the enquiry, frequently urged: 'What must be done?' the answer was: 'Return to first principles.' It was acted upon in the fear of God. It seemed like the gathering cry to the hosts of our Israel. Many went forth 'weeping, bearing precious seed, and came again rejoicing, bringing their sheaves with them.'

"Thousands profess to have obtained the pearl of great price," the writer goes on to say. "The services had nothing new in principle. Prayer meetings were held in the morning; a short sermon was preached every evening. There was a public prayer meeting after each sermon. Many of the most profligate and abandoned characters, inaccessible by ordinary means, and who had not attended a place of worship for years, were brought under the Gospel. *Chapels which had not been filled for years were crowded every evening.* What is best of all, great numbers obtained pardon and purity, multitudes of whom rejoice in it at this hour." The increase for the year was more than 4,000. These are significant facts, and should be carefully pondered in the time of spiritual dearth through which the Churches are now passing.

It is the *positive* note, and the Old Gospel, as it was preached in the Apostolic Age and in the Great Revival of the Eighteenth Century, that the world needs to-day. Modernism—throwing overboard "Traditional" or "Doctrinal Christianity"—will end in disintegration and death. A few years ago the scholarly Dr. C. J. Ellicott, Bishop of Gloucester and Bristol, and Editor of "The Commentary for Schools," saw the ultimate trend of a growing Modernism, and wrote as follows: "If the Supernatural has to be minimized in the Old Testament, will it be long before the same demand will be made in reference to the New? The same spirit will ultimately challenge the evidence on which the Incarnation rests; and the more so as all the age-long testimonies of the Old Testament—all the foreshadowings—all the promises that were greeted from afar—all the sure words of prophecy—will have been explained away and dissipated, and there will remain nothing save two narratives, which, it will be said, bear so patiently the traces of illusion, or, at least, of an idealism expressing itself under the guise of alleged facts, that the doctrine of 'the Word became flesh'—the doctrine which is the hope, light and life of the universe, will, in the end, be surrendered to the last demands of what will have now become not a distressed but a ruined faith." . . . "When that blessed doctrine is surrendered," Bishop Ellicott says, "the total eclipse of faith will have commenced, and the shadows of the great darkness will be fast sweeping over the forlorn and desolate soul."

The world to-day needs a Divine Manifestation, but such Manifestations come to-day as they did on the Day of Pentecost, and, in connection with the Great Revival of which we have spoken, in response to compliance with conditions. The followers of our Lord "all continued, with one accord, in prayer and supplications" (Acts i, 14), and on the Day of Pentecost the Manifestation came. Is not too much ministerial time spent to-day over questions of a critical and speculative character?

In his soul-stirring book, "The Tongue of Fire," founded upon the Pentecostal visitation, the Rev. William Arthur, M.A., says: "O for high examples of God's moral workmanship! O for men instinct with the Spirit! The countenance glowing as a transparency with a light behind it; the eye shining with a purer, truer light than any that genius or good nature ever shed; limbs agile for every act of prayer, of praise, of zeal, for any errand of compassion, and a tongue of fire."

It is not a "reconstruction of the Christian Faith," but "the unction from above," and "the tongue of fire," more especially that the Church and the world need to-day.

WEEK BY WEEK.

By A. R. H.

ON October 28th, LONDON enjoyed the splendour of all the glitter and pageantry associated with the STATE OPENING of PARLIAMENT. Of all British public ceremonies this is perhaps the most romantic. It is a national pageant of rare brilliance and significant symbolism.

And this year the presence of the DOMINION PREMIERS added novelty to an event which already promised to be unique on account of it being the first time that H.M. THE KING had appeared in person at the HOUSES OF PARLIAMENT under the ægis of a Labour Government.

In the MOTHER OF PARLIAMENTS the DOMINION PREMIERS saw the magnificent ceremonial which has been hallowed by ages—the picturesque figures of Bluemantle and Portcullis Pursuivant, Norroy King-of-Arms, the Gentleman Usher of the Black Rod. . . . But we are anticipating events and must begin at the beginning.

Early in the morning the historic search of the vaults beneath the HOUSES of PARLIAMENT had been carried out by Beefeaters from the TOWER of LONDON. This tradition owes its birth to the Gunpowder Plot.

Later, with all the picturesque pageantry and historic ceremonial of a function in full State, the KING and QUEEN rode through troop-lined streets from BUCKINGHAM PALACE to WESTMINSTER.

Ten minutes before Their Majesties leave the PALACE, the Crown and Regalia is taken under military escort to the HOUSE of LORDS. Five minutes later, H.R.H. PRINCE DAVID of WALES leaves for WESTMINSTER, driving in his State Landau and escorted by a detachment of the Household Cavalry.

The blowing of a silver trumpet by a gold-coated trumpeter on a white horse is the signal for the start of the procession. As the notes echo through the Palace Courtyard a stentorian command is given to the Guardsmen outside the PALACE: "Present Arms!"

A moment later, watchers in the MALL catch sight of the first pair of the eight bay horses, drawing the old STATE COACH, tossing their headdress of deep red cord as they emerge from the Palace Gates. As the cavalcade draws nearer it is

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noticed that four mounted police, riding abreast, lead the way. Their prosaic garb is in striking contrast to the riot of colour behind them. But they are magnificently mounted on white horses.

Next comes the first division of the SOVEREIGN'S ESCORT. Officers and Troopers of the Blues, sitting their black horses rigidly, jingle along in front of the GILDED COACH. The sun glints brightly on their silver breastplates. . . . And now the COACH itself appears as a blaze of gold in the October sunshine.

The COACH is drawn by eight bay horses with crimson ribbons knotted in their manes. The postilions and outriders in gold and scarlet livery make a brilliant spectacle. . . . The wide windows of the STATE COACH frame a radiant picture of the KING and QUEEN bowing to the cheering crowds. . . . Following the COACH march a bodyguard of the YEOMEN of the GUARD in their historic Tudor uniform ; then, on horseback, the three equerries in attendance on Their Majesties; finally another detachment of the ROYAL HORSE GUARDS, including the STANDARD-BEARER and two riders each carrying a large silver battle-axe.

The beauty of the scene bathed in the lovely October sunshine ; the thrill as the strains of the National Anthem float across the air from the Guards' Band at ST. JAMES' PALACE, combine to form a memory that is unparalleled and unforgettable. The mind is carried away and nearly overwhelmed by the hundreds of separate impressions which crowd and clamour for consideration. . . .

But as the GOLD STATE COACH rolls away into the distance the chief impression left in mind is the extraordinary significance of the construction of the COACH itself. Its construction is symbolic of Britain's sea-power, and, as such, is a witness to Britain's identity with the KINGDOM.

The body of the COACH is composed of four large TRITONS. Each TRITON is holding a trident or

THREE-PRONGED SCEPTRE,

emblem of NEPTUNE, god of the SEA.

Now according to the Scriptures, one of the most important symbols for the KINGDOM is the "Pearl." What is the PEARL? It is that which has *come up out of* the sea. The first lines of the anthem "*Rule Britannia*" complete the sequence for us :— "When Britain first, at heaven's command, *arose from out* the azure main. . . ."

BRITAIN is the PEARL—that which has *come up out of* the SEA —BRITAIN is the KINGDOM.

How fitting then that Royalty of the HOUSE of DAVID should proceed to the opening of Britain's Parliament in a golden chariot so rich in historical and prophetical symbolism.

But the most magnificent part of the pageant takes place when the procession has entered the walls of the HOUSE of LORDS itself. Here, in the oldest second Chamber in the world, ceremonial rites form a spectacle "courtly and splendid, in keeping with the State of

AN ANCIENT KINGDOM*

and its ruler." The GOTHIC architecture harmonizes perfectly with ceremony connected with the throne and government of GOD'S KINGDOM-NATION.

All those whose rank calls them to share in this high assembly have gathered one half-an-hour before the coming of Their Majesties. The LORD MAYOR of LONDON sits in the Gallery facing the group of DOMINION PREMIERS, all in their levee dress. Conspicuous among them is Mr. Bennett, in the gold lace uniform of the PRIME MINISTER of CANADA. Contrasting vividly



THE STATE COACH WITH THEIR MAJESTIES ON THE WAY TO OPEN PARLIAMENT.

* We are indebted to the "Morning Post" for this suggestive phrase.

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with the sombre levee dress of the representatives of ANGLO-SAXON NATIONS is the scintillating spectacle of the INDIAN PRINCES, in their gorgeous robes and blue and scarlet turbans, who sat opposite.

Below, on the floor of the HOUSE, the diplomats' benches are filled with the envoys of other nations, sashed gaudily and jewelled with the unfamiliar Orders of foreign courts.

The JUDGES and LORDS of APPEAL, in their grey wigs and black and gold robes, afford a sober contrast as they occupy the Woolsack. The ARCHBISHOPS and BISHOPS sit in front of the AMBASSADORS.

The red robes of the PEERS facing the THRONE; the many-coloured dresses and glittering coronets of the Peeresses, completed the scene of dazzling splendour. The medals and swords of the Gentlemen-at-Arms flash, and gold-braided tunics glisten. . . . Suddenly the lights are dimmed, the hum of conversation ceases, as the DUKE of YORK, in scarlet and white and gold, enters and walks to his seat. A moment later and he is followed by PRINCE DAVID of WALES in scarlet and ermine. The PRINCE walks alone to his throne beside that of the KING and QUEEN, but one step lower on the dais.

A sound like distant thunder as the double Royal salute of 41 guns is fired in ST. JAMES' PARK dramatically announces the arrival of Their MAJESTIES. At the Royal Entrance Their MAJESTIES are greeted by the great OFFICERS of the STATE. Moving slowly up the staircase to the Royal Robing Room Their MAJESTIES walk, attended by Rouge Croix Pursuivant, Rouge Dragon Pursuivant, Kings-at-Arms, Heralds and Ushers, all in full State uniform.

A distant fanfare sounds. The lights flash up, lending all things a new glitter, and on the threshold, leading the QUEEN by the hand, comes the KING. The KING, his crown sparkling and his purple train sweeping across the steps of the Thrones, stands for a moment while the splendid company bow their greeting. Then, turning to the QUEEN—a regal figure in her silvery gown—His MAJESTY and His CONSORT seat themselves side by side on their thrones, and the deep voice of the KING rings out: "My lords, pray be seated."

"The most gorgeous sight in the world to-day," murmured an American visitor as, in the pause which followed, Black Rod goes to summon the Faithful Commons. To a son of Manasseh the pageantry and tradition of EPHRAIM-ENGLAND must provide a rich contrast to the incompleteness and poverty of colour inevitably attending the decapitated social life of a great Republic.

Certainly the scene is thrilling even to a stolid Englishman used to such sights and sounds. Grouped about the KING and QUEEN on their golden thrones are the PRINCE of WALES, the DUKE of YORK, and the bearers of the oldest and best-known names in BRITAIN. The pause during the absence of Black Rod is the most dramatic moment in the whole ceremony.

But now the silence is broken by the sound of footsteps, as the COMMONS, headed by the SPEAKER bewigged and in black, appear at the bar of the HOUSE. On bended knee the LORD CHANCELLOR, who carries the GREAT SEAL of the REALM, hands the Speech to HIS MAJESTY. The KING surveys the Speech for a moment and then, in a clear, resonant voice, begins to deliver it.

With the prayer that, "under the

BLESSING OF GOD

the outcome of your deliberations may advance the happiness and well-being of MY PEOPLE," the Speech ends. It has occupied but a few minutes. Within fifteen minutes of its commencement the pageantry has already commenced to dissolve. The KING and QUEEN step down from their thrones. The ROYAL PRINCES, followed by the AMBASSADORS, the representatives of OTHER NATIONS, PEERS and Peeresses, take their departure.

But the ceremony† would not have been more beautiful had it been less brief. As the *Times* aptly puts it: "*It was as if one closed, after a swift perusal, some old, sublimely illustrated volume of English history, save that what was written there was startlingly concerned with the facts and the needs of to-day.*"

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XIV.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

ABRAHAM AND KETURAH.

To these parents were born six sons, of whom came a group of Abrahamic nations. Among these were the Midianites, who figured considerably in the history of Judah and Israel, later in time.

The nations coming from these six sons moved eastward, and formed the ruling peoples of India in the later ages. Hence India is with Britain to-day.

ISAAC AND ABIMELECH.

A famine in the land caused Isaac to plan a journey to Egypt. While thus meditating, the Lord said to him:—*Genesis* xxvi—"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 Isaac dwelt at Gerar.*"

In the above Scripture we get a contract, a promise, a covenant. The sweeping promise was *conditioned* on Isaac's obedience. And at once Isaac rendered that obedience. Instead of going to Egypt, he remained at Gerar among the Philistines.

Hence in his obedience he made the conditional promise, covenant, or contract *complete*, *effective* and *unconditional*.

† The description of the ceremony in the House of Lords is based upon eye-witness reports in "The Times," "Morning Post," "Daily Mail," "Daily Express," "Daily Mirror," "Evening News" and "Evening Standard."

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How important, and age-reaching! All the promises conditionally made to Isaac became fixed and sure through Isaac's obedience.

Therefore the seed of Isaac is the possessor "of *all these countries.*" From the context we know that, in the words "all these countries," Egypt and Philistia are included: and from other promises we know that Arabia, Canaan, Syria, Edom, Moab, Ammon and Iraq, as well as Philistia, Egypt and the Sudan belong to Abraham's seed.

Is it not remarkable, even astounding, to know that as this Book is in course of preparation, *Great Britain is the de facto owner and the official overlord of all these lands?* How does this strike you, my dear earnest, honest reader? Make answer.

PRAYER FOR INDIA.

THE Archbishop of Canterbury, the Archbishop of York, the Rev. Dr. Charles Brown, Moderator of the Federal Council of the Evangelical Free Churches, and the Rev. Dr. Sharp, President of the National Council of Evangelical Free Churches, have issued the following request for prayer on behalf of the Indian Round-Table Conference:—

On Wednesday, November 12th, His Majesty the King will inaugurate the Round-Table Conference which has been summoned to consider the future government of India. No words are needed to emphasize the great and solemn responsibility which rests upon the delegates who are now assembling. The constitutional questions involved are grave and difficult. But what matters most is the spirit in which the delegates will approach and conduct their discussions. In this region of spirit God ever manifests the power of His own Divine and Holy Spirit, and it is in answer to prayer that this power is promised. It is therefore right that Christian citizens should unite in prayer that God may bestow upon the Conference the spirit of wisdom and mutual understanding, of sympathy and good will, of patient forbearance and resolute hope.

We earnestly trust that on Sunday, November 16th, the Sunday immediately preceding the week when the deliberations of the Conference will begin, prayers will be offered for the Conference in all places of worship throughout the land in accordance with their several customs, and that such prayers—private as well as public—may be continued during the sessions of the Conference.

May God grant that its members may become conscious of an atmosphere from which prejudice, misunderstanding, and suspicion have been banished, and that throughout their deliberations East and West, each bringing and interpreting to the other its fullest knowledge and its highest ideals, may take counsel together for the permanent welfare of all the peoples of India.—

(Extract from *The Times.*)

British-Israel believers will be in full sympathy with this appeal for united prayer. If all great national problems were made a matter of national intercession there would soon be an end to all the ills and inharmonies which afflict the national life. God has promised to act for us if we nationally enquire of Him. (Cf. Ez. xxxvi, 37.)—A. R. H.

REVIEW.

THE RESTORATION OF ISRAEL.*

By J. LLEWELLYN THOMAS, F.R.C.S. (*author of "God and My Birthright."*)

THE publication of a second and revised edition of Dr. Thomas's "Restoration of Israel," clearly printed, at the extraordinary cheap price of eighteenpence, will place this work at the disposal of a yet wider circle of readers. One of the stock arguments used by opponents of British-Israel Truth who ought to be better informed is that God's promises to Israel of the Ten Tribes were all strictly conditional and that their punishment was final and without hope of restoration.

To those who take this point of view or have been influenced by it, Dr. Thomas's "unusually lucid and sanely reasoned" study (to quote the opinion of *The Scotsman*) offers Scriptural evidence that Israel's Restoration was foretold, and guaranteed on the word of Jehovah; that the Time, Place, Religion and vast Population of Israel in the time of her Restoration are clearly stated in the promises and prophecies of Holy Writ, and that these things are in process of fulfilment before our very eyes.

Dr. Thomas's clarity of style is stamped upon the present work as upon his other book, "God and My Birthright," the text-book of our Study Circles. Isaiah, Jeremiah, Hosea, Ezekiel, Jonah, Zechariah, are brought to witness in ordered sequence, as point by point the argument is developed. The present position and future destiny of the British Empire and the United States of America are thus set forth in the concluding sentences of the book:

"These two sections of the Anglo-Saxon race must sooner or later combine to carry out the great vocation of Israel. No material bonds can possibly produce such an effective brotherly union as a full realization that God has pre-destined them to be His Servant, to serve the nations, to guide, help, protect and succour them with all their resources and sympathy, and to lead them into the paths of justice and judgment," and, after reminding the reader that Israel and Judah are to be united once again, the author concludes:—

"Little wonder that Moses, looking down the long ages and foreseeing the ultimate destiny of the chosen people in the latter days, exclaimed, 'Oh that they were wise, that they understood this, that they would consider their latter end.'"

"Thou, Israel, art My servant, . . . I have chosen thee and not cast thee away; fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. xli, 8–10.)—

HARRISON HILL.

BALHAM.—A meeting was held in Hookfield Hall, when an address, full of valuable information, was given by Mr. Whitham. Mr. George Washington, who presided, said that had he not already been a convinced British-Israelite before he entered the hall, he certainly would have been so when he left.

* 75 pages, 8½ in. by 5½ in., paper covers. Price, 1s. 6d. Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. DR. PASCOE GOARD and Mr. and Mrs. Garrison had a busy fortnight in Edinburgh and Glasgow. Good work was done in both cities. Some particulars shall follow in our next issue.

* * *

Dr. Goard gave two addresses at Headquarters on Monday last to excellent audiences. He will give another on Monday afternoon next. In the evening of that day, at 8 o'clock, he and Messrs. Garrison and Morey are to be at the large Town Hall, Chiswick.

* * *

The speakers at Headquarters last week were Mr. J. J. Morey and Mr. Arthur Exley, J.P. The latter will (D.V.) speak again on Wednesday afternoon next, and the Rev. Kenneth Dodds on Thursday evening. This will probably be the last opportunity of hearing Mr. Exley before he sails for Australia.

* * *

Our Ealing Branch earnestly desires the support of our London members at the Victoria Hall (Town Hall) on Friday, November 21st, when addresses will be given by Mr. J. J. Morey and the Rev. Maxwell Carnson on "The Present Menace and How to Meet It," and "The Christ, the Kingdom and the Cross."

It is hoped that this large hall will be filled, as a result of the full-page advertisement in the *Middlesex County Times* on November 15th, in which the British-Israel Manifesto will appear in full. The meeting will commence at 8 o'clock and will be preceded at 7.30 p.m. by an organ recital by Mr. Wilfrid King, F.R.C.O. Nearest station, Ealing Broadway.

* * *

A great effort to win the East London suburbs to our Cause will be made on November 24th, 25th, 26th and 27th, at 8 p.m. each evening. Rev. Dr. Pascoe Goard, Mr. Garrison, Mr. Leech, Mr. Morey and the Rev. Maxwell Carnson will be the speakers at the Public Baths, Cathall Road, Leytonstone (opposite the War Memorial). The hall is within two minutes of the Leytonstone Station (Midland) and five minutes of the Leytonstone Station (L.N.E.R.). A few reserved seats at one shilling each are available. Tickets may be obtained from 6, Buckingham Gate, or from Mr. C. S. McKelvey, 36, Borthwick Road, Stratford. If our readers of THE NATIONAL MESSAGE have any friends in the districts of Stratford, Leyton, Leytonstone, Wanstead, Walthamstow, East and West Ham, Forest Gate, Manor Park or Ilford, we hope they will inform them of these great meetings; and we are sure of the prayers of our people for God's richest blessing.

* * *

Meetings of the Hull, Beverley and Bridlington Branches on October 21st, 22nd and 23rd were addressed by the Rev. Gilbert Davies, M.A., Vicar of Branstone, Burton-on-Trent, on the subject "Back to the Bible," when the speaker dealt with the fulfilment of prophecy in "these last days," as showing the design of God in carrying out through the Israel-British race His purpose in sending the Gospel of Good News to the whole world, and thus preparing for the Coming of His Kingdom. At Hull Mr. W. Clark presided, while Mrs. Leason (wife of Captain Leason) presided at Beverley, and Mr Shepley at Bridlington. The meetings were all well attended, and great interest and attention were shown as the speaker in a graphic way unfolded his theme.

* * *

The Rev. T. Sparshott Johnson lectured for the Harrow Branch on October 31st in the Gayton Rooms. "The Signs of the Times" was the title of the lecture.

* * *

The Rev. Kenneth Dodds has given two addresses to the Dorking Branch. Those privileged to hear are still speaking with enthusiasm of the spiritual inspiration experienced. The members will be glad to hear him again.

* * *

The South Irish Branch had a splendid week on the occasion of the welcome return visit of the Rev. Joseph Gay, A.T.S., October 26th to 30th.

Sunday, the 26th, Mr. Gay was the preacher at morning service in Sandymount Methodist Church, by invitation of the Rev. F. A. Duke, where he addressed a very large congregation; and at evening service in Sandymount Presbyterian Church, by invitation of the Rev. J. S. Crockett, where again much interest was shown.

Monday, the 27th, Mr. Gay held an afternoon meeting in the Men's Christian Institute, Kingstown, which was very well attended.

The following three days, 28th to 30th, he addressed large and interested audiences in the Dublin Diocesan Hall.

The chief attraction of this series was undoubtedly the Lantern Lecture, on Tuesday evening, entitled "America as I Saw It." Mr. Gay showed over 100 slides made from his own photographs of people and places he visited during his recent tour in America. There was a very crowded and appreciative audience and, although the lecture was considerably longer than is usual, the interest did not flag.

Wednesday and Thursday were devoted to the lecturer's new series of addresses, under the general title of "The Anglo-Saxon Gospel Mission," which all were agreed are among the finest of the many fine addresses that the South Irish Branch has enjoyed from time to time from Mr. Gay. The following presided at the meetings:—the Rev. W. W. Dungan, M.A., the Rev. Robert Northridge, M.A., the Rev. J. S. Crockett, and E. H. Flint, Esq. The Rev. J. Loftus Coade, who was to have taken the chair on Thursday, was prevented by illness from doing so.

There was a record sale of literature.

* * *

A NOTE FROM CAPRI.

Miss Muriel Landseer Mackenzie writes:—"Many people reject the British-Israel theory without second thought on the ground that if the lost Ten Tribes are to be found in the British race to-day, historical records or at least traditions would

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exist as evidence of that astounding fact. But an instance of how quickly and completely even a non-migratory people can forget their heritage is afforded by the history of the famous Blue Grotto of Capri.

"This grotto, the miraculous colour effect of which attracts tourists to-day the world over, was known in the days of Augustus Cæsar and Tiberius, both of whom built themselves palaces on the island. In their day the present unparalleled effect of phosphorescence would have been less remarkable, the level of the Mediterranean Sea having since risen by six feet. Nevertheless, the grotto attracted considerable attention in the days of the Romans, and the Emperor Tiberius caused a passage to be tunnelled, making it possible to penetrate to the innermost recess of the cavern from the landward side.

"With the passing of the Romans the passage became choked, and the gradual rising of the sea level caused the sea entrance to pass more and more unobserved. The temporary establishment of the Saracens in the island during the eighth and ninth centuries A.D., and later, the perpetual raiding of the Corsairs may well have filled the minds of Capri's inhabitants to the exclusion of all other thought.

"In any case, the fact is this. In an island that measures four and a half miles long and about one mile in width, in a tiny world continuously inhabited by a population whose seafaring activities forced them into daily acquaintance with the brief coastline, all knowledge of the now world-famous 'Grotto Azzurra' was in the course of some fourteen centuries completely lost.

"Not until May 16th, 1822, did an adventurous fisherman thrust his boat through the small dark opening that measures to-day a bare forty inches by thirty. The Blue Grotto was rediscovered.

"A group of tribes, first deported from their native land, then driven to wander blindly across a continent under perpetual menace from war, famine and oppression, comes to forget in the course of generations its name, its origin, its race. In the face of the history of the Blue Grotto, the fact could hardly be termed surprising."

* * *

Mr. W. E. Oldroyd writes from Sydney:—"In your issue of August 9th, 1930, reference is made to the arrival of our South African Commissioner, the Rev. Maxwell Carnson, in England, to take part in the Forward Movement. The language difficulty and the political situation in South Africa are certainly difficult problems to meet in our British-Israel Cause; but during the first part of his Commissionership, the Rev. Maxwell Carnson fought a good fight in our Cause, and established a South African journal, 'The South African National Message,' eminently suitable for South African conditions. Articles appear in this journal in both English, Afrikaans, and Dutch. I remember the busy time he had in his short stay in Pretoria when I had the honour of being in charge of the Branch there. Arriving on the Saturday, he spoke in the Y.W.C.A. early Sunday morning, preached at the morning service in the Central Wesleyan Church, and also in the evening at the Sunnyside Wesleyan Church; lectured to good audiences on the Monday and Tuesday evenings; a round of visitations during the daytime; and then off again by railway (long distances) to help other Branches. To use a common phrase, he was, indeed, a live wire. His co-worker, Mr. J. T. Burton, is carrying on the good work of the South African journal, together with stalwarts in Capetown, Durban, Kroonstad, and the Transvaal, who are keeping the British-Israel flag flying in a land of opportunity, yet a land where there are tremendous difficulties and racial prejudices."

SOME ENGAGEMENTS FOR NEXT WEEK.

BATTERSEA, 193, Lavender Hill, Tuesday, 18th, at 8. Mr. G. E. Aiers.
BELFAST. Y.W.C.A., 9, Donegall Square East, Thursday, 20th, at 8.
BRADFORD, City Cafe, Friday, 21st, at 7.45. Study.
CAMBRIDGE, St. Andrew's Hall, Tuesday, 18th, at 3. Rev. T. Sparshott Johnson, M.A.
CARDIFF, Central Y.M.C.A., Tuesday, 18th, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House. Tuesday 18th, at 8. Mr. J. J. Morey.
CHELTENHAM, Empire Hall, North Place, Thursday, 20th, at 3 and 7.30. Rev. T. H. Whitehouse.
CHISWICK, Town Hall, Monday, 17th, at 8. Rev. Dr. Pascoe Goard and Mr. J. J. Morey.
DORKING, Oddfellows' Hall, Tuesday, 18th, at 3 and 8. Mr. Harrison Hill.
DOVER, Thursday, 20th. Mr. J. J. Morey.
EALING, Victoria Hall, Friday, 21st, at 8. Rev. Maxwell Carnson and Mr. J. J. Morey.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 19th, at 7.30. Mr. J. W. James.
FITTLEWORTH, The Barn House, Thursday, 20th. Miss Hamilton Hunter.
FORDINGBRIDGE, Victoria Rooms, Tuesday, 18th, at 3 and 7.30. Rev. Maxwell Carnson.
GUILDFORD, Congregational Hall, North Street, Wednesday, 19th, at 3. Rev. Maxwell Carnson.
HARROW, Gayton Rooms, Station Road, Friday, 21st, at 7.45. Miss Hamilton Hunter.
HEADQUARTERS, 6, Buckingham Gate, Monday, 17th, at 3, Rev. Dr. Pascoe Goard; Wednesday, 19th, at 3; at 6.30, Study, Rev. W. A. Sinden; Thursday, 20th, at 7.30.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 17th, at 8, Miss Dickinson; Wednesday, 19th, at 8, Mr. J. J. Morey.
HORSHAM, Town Hall, Wednesday, 19th, at 3 and 7.30. Mr. Harrison Hill.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 18th, at 7.45. Mr. Z. A. Smith.
NORWICH, St Giles' Parish Hall, Wednesday, 19th, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
RHYMNEY, British-Israel Hall, Tuesday, 18th, at 7.
ROMFORD, Carlisle Institute, South Street, Thursday, 20th, at 3 and 8. Rev. Joseph Gay, A.T.S.
ROYSTON, Masonic Hall, Monday, 17th, at 8. Rev. T. Sparshott Johnson, M.A.
SEVENOAKS, 120, High Street, Wednesday, 19th, at 3 and 8. Miss Hamilton Hunter.
SHEFFIELD, Victoria Hall, Wednesday, 19th, at 7.30.
SOUTHAMPTON, Atherley Hall, Howard Road, Thursday, 20th, at 3 and 7.30. Rev. Kenneth Dodds.
SOUTHEND, Wednesday, 19th. Rev. Kenneth Dodds.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 17th, at 8.
SYDENHAM and FOREST HILL, Park Hall, Sydenham Park, Friday, 28th, at 7.45. Rev. Kenneth Dodds.
TEIGNMOUTH, Temperance Hall, Monday, 17th, at 3. Rev. Com. L. G. A. Roberts, R.N.
TUNBRIDGE WELLS, Town Hall, Tuesday, 18th, at 7.30. Miss Hamilton Hunter.
WORTHING, British-Israel Depot, 71, Rowlands Road, Wednesday, 19th, at 3. Mr. Basil Stewart.

SUNDAY, NOVEMBER 16th.

ISLEWORTH, St. John's Church, St. John's Road, at 11 and 6.30. Rev. T. Sparshott Johnson, M.A.
LEICESTER SQUARE, W.C.2, Orange Street Church, at 11.30 and 7. Rev. Maxwell Carnson.

NOTE.—*Will the Secretaries of Branches send in notices giving full particulars of meetings for insertion in this column at least fourteen days before date of meeting.*

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THE

NATIONAL MESSAGE

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

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CONTENTS.

	PAGE
Remembrance Day. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	737
Congress Addresses—	
Tuesday Afternoon (*continued*) :—	
The Rev. T. Sparshott Johnson, M.A.	739
The Rev. G. H. Lancaster, M.A.	740
The Rev. J. J. McNair	741
Tuesday Evening :—	
Mr. John Leech (Chairman)	742
The Rev. Arthur Pritchard, M.A.	742
Week by Week. By A. R. H.	746
Does the Bible Stand or Fall when Tested by Science, History and Philosophy ?—XV. By Professor Edward Odlum, M.A., B.Sc.	748
British-Israel Activity in Glasgow. By Andrew B. Buchanan	749
Another Great Forward Movement. By E. K. Adderley ...	749
The Secretary-General's News and Notes	750

EDITORIAL.

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

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

REMEMBRANCE DAY.

By the Rev. Dr. W. Pascoe Goard, F.R.G.S.

The great City is silent. The heart of the world is still for the moments of the Silence. Streets are statuesque. Men and women, conveyances of all kinds, are suddenly halted. The walls cease to echo back the million-voiced sounds of movement and activity.

The King and all the people stand with heads bowed. On every face there is an expression of solemn awe.

It is not the silence of midnight, but the much more impressive silence of midday.

In our Headquarters the staff have gathered into the large room facing the Palace. Mr. J. J. Morey prepares for the moment with a word of prayer. Dr. Pascoe Goard recites the exhortation from the 41st chapter of Isaiah : "Keep silence before me, O Islands, and let the people renew their strength."

And then the long, slow ticking of the clock . . . . .

We are reminded of a graphic touch in the Book of Revelation which says : "And there was silence in heaven for the space of half an hour."

And so we each remembered the things which were past, as we know them and remember them.

What was it that we remembered ?

Let us look at the Calendar. 1st August, 1914—2nd August, 1914—3rd August, 1914—and remember the question asked all over the world, "What will Britain do ?" Then came the 4th of August, 1914—and Britain entered into the War.

After that, what a world of pain and darkness! What brave men went out to premature death! What other brave men were rendered lifelong sufferers ! God help the world which brings itself into such terrible places, and which runs full tilt upon such terrible loss and pain.

How came these things to be ?

We remember that there was a party on the Continent which had faith in war as a means of attaining ambitious things for the Teutonic family first, and after that, perhaps, for the human family. They thought war : they planned war ; they prepared war ; they precipitated war ; and then at last the deadly plague of war was loose in the world.

Yet there was a numerous party in the world who foresaw the results of war. They foresaw the dislocation of peace, and of commerce and industry. They foresaw the scattering of treasure, and the wastage of life. They hated the thought of war. They wrote against war. They spoke against war. They thought against war. But, unlike the other party, *they did not prepare* to defend the peace. They did not prepare to make war manifestly a doubtful thing. They could not therefore command the peace, nor preserve it in the world. These were *the no-preparation pacifists*, who would not suffer the nation to which we belong to prepare for defence against war, nor, if war must come, against aggression. Their voice was potent to keep Britain unarmed, untrained, unprepared should war arise ; but they were not potent to halt the preparation of the opposing nations nor to prevent war.

There was another party in our land which also hated war.

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They wrote against war. They spoke against war. They thought against war. *They were eager to take such action as would enable Britain to command the peace.*

These were shouted down as WARMONGERS by those who believed in *unarmed* peace.

Then came the testing-time. Christian people prayed against war everywhere. Financiers strove against war in all countries, except perhaps Germany, which country had gone war-mad. All parties in England laboured by reason and influence to preserve the peace. But Sir Edward Grey lacked one argument in the struggle for peace. That was the only argument to which Germany was prepared to listen, namely: the fact of a million of armed men ready to enforce the peace.

We remember that had Britain possessed an army of a million men *as an argument* she would never have had to put eight millions of men into the field *as a fighting force.* Had Britain possessed an army of a million men, with the necessary equipment, *that argument* would have kept the German sword in the scabbard. It was only because Germany esteemed the British to be "a contemptible little army" that the courage was found in the German war councils to make war inevitable.

The pacifists tried an awful experiment in disarming Britain in the first decade of the present century, in spite of the fact that *Europe was armed to the teeth.* It was an experiment in the ideal. The reality which resulted was awful.

We remember the statement of our Lord: "The strong man ARMED keepeth his house." We remember the amended statement of the pacifist: "The strong man, unarmed, keepeth his house." But the amendment to our Lord's saying failed. How awfully it failed! The statement of our Lord stands.

We remember that the experiment in ideal internationalism resulted in the loss of millions of lives and untold treasure.

Moreover, we remember that *in the political world* men were mad after economy in certain directions. Those directions were in the matter of slowing up preparation of such *materials as are needed in time of war.* Ships, guns, clothes, munitions, transport, and so on, and so on. And so men turned dejectedly from the once busy arsenals—workless. Men told themselves, and the world, that *they had progressed too far to condescend to make such materials for such a purpose.* They were "too proud" to prepare "to fight." And so there came the years of famine of war material. But war material must be had. And so at famine prices they were purchased from abroad at the cost of all the available gold, and all the available credit, to such an extent that the nation is impoverished, and her workers are bound to the unpaid task of earning and paying off the cost of such munitions, and twice as much more in interest, over a period of sixty years to come. What a burden has thus been bound upon the shoulders of the living, in addition to the sorrows which must be born for the dead. Every penny of that money, or such lesser portion thereof as would have supplied the need, should have been paid out in wages to British workers. Now British workers must pay it to another nation.

O unarmed and unprepared Pacifism! How much thou hast to answer for before thy God and the nation, the burdened nation, of Great Britain!

That experiment, in pacifism and economy, tried in the early years of the century, cost millions their lives, and bound upon the shoulders of the living a burden of debt for generations to come.

God strengthen us in our hatred of war. God help us to get that strength of arm, and of national power, which will enable us to say to the nations: "Wars shall be no more."

Having these remembrances, we look about the world and see what is the world condition at the present time. Is it a time when we can with any greater safety lay aside our armour? Premier Ramsay MacDonald expressed a warning at the Lord Mayor's Banquet this year, that Britain, while leading the way in disarmament, must look behind to see if the other nations were following in her footsteps. She has tried this experiment of unarmed peace once at the cost of a million lives, and of the liberty of two generations. Will she go on trying it again?

Russia is arming, and Prussia is with her. Mussolini is arming, and the Papal power is behind him.

China is fighting, and has been since 1912. Now it is manifest to the dullest intellect that the inert mass of China, counted by hundreds of millions, is teaching itself the terrible game of war. Unless the West steps in with influence sufficient to cause China to lay the weapons of war aside, she will presently appear as a new warlike nation, trained by experience in the horrible game and prepared to carry it, as did the Huns, over the Western world.

In the face of all this, shall the idealists again prevail and take the power from the hands of Britain to command peace?

Remember, we all want peace. Remember that unarmed influence has ever failed to preserve peace. Remember that the greatest argument for peace is that the balance of power is, or should be, in the hands of the nation and company of nations utterly opposed to the using of that power to make war.

We remember that ever since the signing of the Armistice there have been forces loose, making for upheaval, revolution, and war. None can doubt that such is the case.

Let us therefore hate war with all our heart and soul. It is that which made Remembrance Day a remembrance of tragedy and of sorrow.

Let us write against war. Let us speak against war. Let us think against war. Let us strive against war. *If all other nations will do so,* let us banish preparation for war. But in the face of the fact that other nations are preparing for war, and that China is continuously engaged in war, let us be ready to make our command to keep the peace the command of *the strong man armed,* equipped to maintain the peace in the world.

Let no man say that in thus calling for due preparation we are speaking against the teaching and spirit of Jesus. Jesus must have hated war with a most perfect hatred. But Jesus taught in the Sermon on the Mount that every man of the nation, of military age, and fit to go forth to war, should be enrolled in the ranks of the defensive armies of the nation. Jesus in the Sermon on the Mount *adopted every jot and tittle of the law.* Now an integral section of the law so adopted was *The Book of Numbers.* Everyone who has carefully read that handbook of national organization, especially the four first chapters of Numbers, will see that this is the case.

God fill us all with the spirit of peace. God help us to be

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able to enforce peace, or to beat back the tide of war, if it arises against us, with "a rod of iron." So will the remembrance of the past be our safeguard for the future.

This is not a question of peace or war. We are all for peace. It is a question of *armed* or *unarmed* peace. Unarmed peace was broken up in 1914. Unarmed peace will be broken up again. Armed peace may be abiding. And yet! and yet! The idealists will try their experiment again, and the world again will pay in suffering and death for it.

* * *

So we mused as we remembered and sorrowed for those who gave their lives. Perhaps they gave their lives to repair the blunders of visionary idealists who refused to face the grim realities of the age.

* * *

So we muse as we look forward with such amount of prevision as the Lord of life has given us, illumined as it is with the "more sure word of prophecy." So we hear the steady and infinitely sad Voice of our Lord telling of wars and rumours of wars, nation rising against nation, and kingdom against kingdom, to the end of the age. And as His Voice told the horrible story, and He knew the sad truth of the story, His whole soul shrank from the tragic facts He foretold, and He hated the facts He foretold with all His Spirit.

But He told the facts and warned us of them. And they have not come to the final end yet. And in the telling of the sordid story He makes it clear that there will be no end to wars and rumours of wars until He Himself comes and commands the peace of the earth.

As we read the sacred Scriptures we are compelled to believe, as we have consistently taught for over a quarter of a century, the last phase of war on earth is yet to come, and that when it comes it will be organized by

THE CHIEF PRINCE OF MESHECH (Moscow) and TUBAL (Tobolsk),

who is named Rosch, evidently the Russia of to-day. Here is the roster of the combination:—

"And the word of the Lord came unto me, saying,

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."—Ezek. xxxviii, 1-7.

This combination shall be opposed by the following:—"Sheba, Dedan, and the merchants of Tarshish, with all the young lions thereof."

Every sign in the international field points to this last great clash of contending nations. Those who wish to read the full story should read carefully the 38th and 39th chapters of Ezekiel, remembering that the aggressive nations are under the leadership of Russia, and the defensive nations under the leadership of Great Britain.

This brings us to the consideration that in this war God Almighty moves against the aggressive combination. His power and His majesty put a period to the conflict, in the meantime overshadowing and protecting His people. When the end of that conflict is reached, He will never again permit the terror and carnage of battle to disturb the peace or desecrate the earth.

In connection with that great deliverance it is solemnly recorded in verse 22 of 39th chapter of Ezekiel: "So the House of Israel shall know that I am Jehovah their God from that day and forward."

Looking back, and remembering the past, we say as a memory; and looking forward in the light of prophecy to the passing of the last phase of the struggle, we say as an anticipation:—

"*If it had not been the Lord who was on our side, now may Israel say;*

If it had not been the Lord who was on our side, when men rose up against us:

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul:

Then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth."—Psalm cxxiv.

CONGRESS ADDRESSES.

TUESDAY AFTERNOON.

THE REV. T. SPARSHOTT JOHNSON, M.A., said: It is now more than twenty years since I first stood on a platform in London giving out the British-Israel message, and I have had the privilege of speaking at six out of the eleven British-Israel Congresses. But I do not think I ever stood before a British-Israel audience in a more solemn hour of our history, or of the world's history. I come to you to-day, as Dr. Goard said at the beginning, under the conviction that I have a message direct from the heart of God, and I have five minutes in which to deliver that message. I must give you as much of that message as I can in that limited time.

There have been ringing in my ears for some time past these words, as, I believe, from the heart of God, "Son of man, I have made thee for a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." There were two great notes running right down through the Bible from the beginning to the end,

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the wooing note, and the warning note. And I love the wooing note. "Unto me who am less than the least of all saints is this grace given, that I might preach among the Gentiles (and in more than one language), the unsearchable riches of Christ." Men think that they are right in confining themselves to the wooing note, and because they think they do not hear that wooing note in the Old Testament, they throw it over, and they come before their congregations, and the people of this country with what they think is a much more reasonable view and picture of God. "God is love," they say, and there they stop.

But there also runs right through the Bible the note of warning to God's people Israel. I am quite sure of this, that this is the note that we have to proclaim to-day as clergy and ministers and believers in the British-Israel Truth. God is speaking to this nation in solemn tones to-day. I saw a picture in the paper yesterday of a flag, and on the flag was "R101." Is it fanciful to take away the cypher, and read number "11"? This is the eleventh Congress gathering of the British-Israel-World Federation. And all my colleagues on the platform will support me in saying that the signs of the times point to the approaching hour of midnight.

Mr. Lloyd George said last Saturday week, "This is the

DARKEST HOUR SINCE THE GREAT WAR."

And as you heard to-day, we are entering *into*, not coming out of, a great world crisis. We were startled last week by a certain statement that was made; and I think we have, to some extent, been unduly worrying our minds about one particular scientist, Professor Julian Huxley, because he says that his scientific studies have led him to believe that we can do without God in religion. Now, my friends, the tragic side of that is this: that he is only in the vanguard of a great host in this country who have started out on the broad road which begins with compromise. "Wide is the gate that leadeth to destruction, and many there be that go in thereat." They are passing through the gate of compromise to the wide and broad road. It is the prevailing snare of the Devil to-day. You get it in all ranks of the Churches: Compromise. That is what this great menace of Modernism means. They begin with compromise, and it is the most insidious snare that we have to meet. Our Lord came on earth, you will remember, and met the Devil in Person, as we believe. And one of the great temptations to Him, in order that He might have the Kingdom then, was that He should compromise. And what was His answer? "Get thee behind Me, Satan." I counsel you, my dear friends and fellow citizens of the Kingdom of God, when compromise is presented to you, and it will be assuredly, let your answer be the answer of the Master's: "Get thee behind Me, Satan." That is the way that Satan is entering into this Zion to-day, this Kingdom of God in this country, under more forms than one.

We have been reminded to-day that God has been for us and for Israel all down through the ages as long as we have been for God. That terrible national tragedy that happened on Sunday; it is one of a series, mind you; it is only one in a long list during the last three months, of our leading people, heroes, some of whom laid down their lives on Sunday, suddenly ushered into eternity, as they then were. Now we do right to sympathize with those who have lost their relatives. I suggest that God is speaking to this nation to-day, and telling us to repent. We are approaching the hour of midnight. Do you remember that midnight many years ago in the history of Israel, when Israel came out of Egypt at midnight? We are going into the midnight, we have got to go through it. But Israel came out of Egypt, how? Under the shelter of the blood. There is a story told of those days that, as the Children of Israel tramped up through the night and the tramping of their feet could be heard as they marched out of Egypt, a boy before the start of the tramp said to his father, "Father, has the blood been sprinkled?" And the father said, "Yes, my son," But the boy was not satisfied, and presently he asked again and again, until the father took him outside to see, and he found that the blood had not been sprinkled. And there was a rushing to and fro for the hyssop, and the blood was sprinkled. And then at midnight there was a cry as the people of Israel started out from the land of Egypt; and the young man said to his father, as they tramped along, "Aren't you glad that the blood was sprinkled?"

I am sure we are going into the darkness of Egypt, and there is only one way out for this nation: it is by way of the blood. Is there no place to-day for the wooing note? Yes, thank God, there is. There are many clergy to-day who say they cannot preach out of the Old Testament. Well, I am going to preach a sermon from the lips of God Himself to His people Israel in the Isles to-day, and this is what He says: "Ho, everyone that thirsteth, come ye to the waters. And he that hath no money, Come ye, buy wine and milk without money and without price. . . . Behold, I have given Him for a witness to the people, a leader and commander to the people. . . . Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

THE REV. G. H. LANCASTER, M.A., said: Mr. Chairman and dear Christian Friends,—I have been asked to give my testimony. I have very often, indeed, given my own personal testimony on the platform here, and one does not want to repeat words that have been said before. But as the Chairman has just alluded to the fact, may I say that I was the last elected President of the old Imperial-British-Israel-Association, and I have for the last twenty-eight years, going back to 1902, taken every occasion to preach and lecture and write on this great and most important Truth, without which, I feel, long since I might have lost my faith, and could not have stuck to the Bible, nor have maintained one's position in face of the great difficulties that surround us, especially in East London, and also in regard to the great international emergencies of the present time. I am most profoundly convinced that those of us who are staunch believers in the great Cause and Truth of British-Israel have got a great vision, and that God has given to us that vision, and with it a great and far-reaching responsibility and also duty. It is one thing to be a Christian: it is quite another thing to be a Christian, *plus*, may I say, a believer in the Truths of British-Israel.

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May I quote the words of our Lord, and say, "I am not yet fifty years old," and I remember being taken by my mother to hear Mr. Moody preach, and I can give my own testimony, therefore, to the great and wonderful work that Mr. Moody did in preaching the Gospel of love. I was also one of the superintendent workers in the Albert Hall, when Dr. Torrey and Mr. Charles Alexander held their great mission in London. But even the work of Moody and Torrey, great as it was, fell short because they did not proclaim the full Gospel of the Kingdom, nor did they see the great truth that we are God's Israel, that we are the people called after God's own Name, elected and chosen by Him that we might be the great missionary nation proclaiming the message of the Gospel of the Kingdom to the whole wide world. In one of my books I point out that the word "evangelize," which means to preach the Gospel, practically is the same Greek word as to "anglosize," that it has the same root. The work of the Church is to anglosize the whole wide world. We have to take our Union Jack and the Stars and Stripes, and those two woven into one confirm the truths of the Bible from Genesis to Revelation. And we have to proclaim the message of the Kingdom of God and the Kingdom of Israel to all parts of the world.

A few days ago, through the kindness of a friend, I stood in Rome. One of the greatest privileges of my life was to stand on the actual spot where once was the house in which St. Paul consecrated Linus as the first Bishop of Rome. (There was never any suggestion that St. Peter ever went to Rome, or was the first Bishop there.) Also under the same roof St. Paul consecrated Anacletus as the first Bishop of Britain. Linus was the first Bishop of the early Church of Rome a hundred years before the foundation of the Papacy.

HE WAS THE FIRST ANGLO-ISRAELITE

who became the first Bishop of that most wonderful Church to which St. Paul went later on, and to which he wrote the most wonderful of all his Epistles.

I also went to the Vatican, but not to see the Pope! I was asked if I would like to have an audience, and I said "No!" I went there because being fond of art I wanted to see the famous art treasures there. And while in the Vatican I could not help breathing a prayer to God that our British-Israel-World Federation might influence the powers that be to get the British Plenipotentiary to the Vatican withdrawn, because I do believe with all my heart and soul that if we cut absolutely all traces with the Roman Church, God will bless us. Whenever we have a great naval disaster or a great airship disaster or some great national disaster, it is always God pointing His finger to our contact with Rome.

I could say a good deal more, but I am exceeding the few moments which are very generously given to me this afternoon. But I will give my closing testimony, and this testimony must be one that I want to reach the heart of everyone here this afternoon. It is this. My friends, don't leave it all to us, we your speakers and writers and organizers. Much depends upon you. You have got as much work, and possibly more than we have got to do. You make us work, and we will make you work, and we must all work together, and pull together. Each one of us must have his own and her particular work to do, as St. Paul says in the fourth chapter of the Epistle to the Ephesians. In a modern sense we can apply those words to-day to the work of God's Spirit in the Kingdom of Israel. "But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles, and some, prophets: and some, evangelists: and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." Now, under which category do you come? Don't leave it to other people. God has His special place for you in the Kingdom of Israel. Go on your knees in the darkness and silence of your own room, and ask for your vision, and God will give you your vision, and it will be now as it was in the days of King Uzziah.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me."

THE REV. J. J. MCNAIR said: I do not think it would be just to you that I should keep you more than one or two minutes on account of the lateness of the hour. But when I am called upon to testify, I feel I must obey those that are in command, my superiors. And I think I could not do better, after all the wonderful things we have heard this afternoon, than to remind you, as I would remind myself, that we are witnesses. The speakers have spoken about service, they have spoken about the importance of doing our duty in the service of our God. Is not that one of the important things that our Saviour told us to recognize and to carry out when He said, "Ye shall be My witnesses both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth"?

We testify this afternoon and witness to the fact that God is faithful and a covenant-keeping God, but that His promises are made only to those who comply with the conditions attached thereto. And if we carry out His promises, we must recognize the fact that we have a position to fill, and we have a duty to perform, and we are to be witnesses for Him in our everyday life, wherever we are, whatever our work is; I always like to think that when the Saviour spoke these words He had in His mind, not only His immediate followers at that particular period of the world's history, but that He had in His mind you and me. "Ye shall be My witnesses." And it is when we realize the importance of our task, and we are prepared, whenever the opportunity presents itself in our everyday life amongst those with whom we come into contact day by day, to tell out this wondrous story, that then we shall see the increase of the blessing that we all hope for and pray for, and that we know shall be vouchsafed to us.

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Last Sunday week I sat in my stall in my Church, and I heard one of those who perished in the catastrophe last Sunday morning read the lesson from Deuteronomy. "If ye shall hearken unto My words," then such and such things shall happen unto you. And that is just the point that I want to emphasize, and that I would insist upon with all my power, that we are under an obligation to walk worthy of the vocation wherewith we are called. "Ye are My witnesses," saith the Lord. Are we witnessing for Him, even though others may sneer and shrug their shoulders, or look upon us as fanatics, or something worse? We have to be faithful and to testify and to witness. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

TUESDAY EVENING.

MR. JOHN LEECH: On one occasion Bradlaugh, the great atheist, was giving a lecture in Blackburn, and he took for his subject the Gadarene swine, and he said that the hill on which the swine were was six miles distant from the lake in which the swine, we read, were drowned. And he made great merriment out of this, and he said that that showed the absurdity of the whole thing. It was impossible for the swine to have run six miles. I do not know whether he was right about the six miles, or not. At the close of the lecture questions were invited, and one farmer got up and said, "Mr. Chairman, I want to ask the lecturer one question. I had a pig, and he was a wild one: he was thin in his body, and had long legs, and I never could keep him in. He would break through anything, and we never knew where he was. The neighbours knew his character right well. On one occasion a neighbour came to me, and said, 'Do you know where your pig is now?' 'No,' I said, 'Well,' he replied, 'he is on the way to Preston.' Now Preston was nine miles distant. I went out and I ran after my pig; and when I got close to him he scampered off, and I could not overtake him. And it was not until I got to Preston that I landed my pig, and that was nine miles from where we started. Mr Chairman, the question I want to ask the lecturer is this: If a pig would run nine miles with honest Tom Brown behind him, how far would he run if he were driven by the Devil?" Bradlaugh never gave another lecture in Blackburn!

This Book of ours, the Bible, has a wonderful history. No Book has ever had the enemies that this Book has had, because not only man, but hell is against it, and all the powers of the Devil; and yet they have never been able to put it down: it has always conquered and always will. It is a wonderful Book. In those days the enemies of the Bible were the open atheists, like Bradlaugh. To-day there are more dangerous enemies than Bradlaugh, the religious enemies, those who say that the Book is good, but who, on the other hand, tell you that it is filled with inaccuracies, and that you cannot depend upon it. And yet, in spite of all the attacks that have been made, and will be made upon this Book, our feet, our British-Israel feet, are more firmly planted upon the rock of the Word of God than ever they have been before. What we want to day is miners: we have too many manufacturers. There are people to-day, and they are manufacturing theories and doctrines all around us. But we want miners who will dig deep down into this wonderful mine, with its riches of truth. The man who passes along the field or the road knows nothing of the mine of wealth that is underneath his feet. All that he sees is the clay above; and he thinks nothing of it: he sees no beauty in it. It is the one who digs down into that gold mine, or that silver mine, or that diamond mine, or even that coal mine, who realizes the riches that are there. The other only passes it over, and knows nothing of it: he is not a miner, and does not dig down into the depths. We want people who will dig right down into the Book, into that wonderful mine. And oh, the wealth and the riches that are there waiting for us to claim, to take them up, to reveal them, to make them known. And we have at our disposal the great key, the great instrument, the spade for opening up the ground, for bringing the wealth of that mine up to the surface, and making it known to others. Yes, it has been hidden for many, many years, and for many centuries. But we thank and praise God that in our day He has opened up the wonderful truth concerning the fulfilment of the promises and prophecies and the purposes of Jehovah our God. Let us, then, dig down into this mine. Let us get hold of these wonderful riches that are down below and hidden, let us remove all the obstacles, and let us dive down and dig, and let us lay hold of the wonderful riches that are to be found in this Book, and that are at our disposal.

BY THE REV. ARTHUR PRITCHARD, M.A., Vicar of Rowington.

Two years ago, at our Annual Congress here, I delved rather deeply into the book of Hosea, demonstrating very clearly (I was afterwards assured) that it is a British-Israel book from beginning to end. To-night I invite you to take a common-sense B.-I. aspect of the book of Isaiah. Both the great prophet and his great book are a problem to Commentators. Some think that the prophet was of high birth, and others that he was of *humble* birth, but possessing talents and energy, hence his great influence and the high place he held throughout his public life under five successive monarchs of the kingdom of Judæa. The last of these kings was Manasseh (born, strange to relate, after the miraculous prolongation of Hezekiah, his father's life), and Manasseh it was, if tradition be correct, who caused the prophet to be cruelly "sawn asunder," a reference to which seems to be in Heb. xi (the Memorial Chapter), which is sometimes called "The Westminster Abbey of the Bible."

The book of Isaiah is conveniently divided for us into sixty-six chapters; and the latest Commentary ("A New Commentary," as it is termed) tells us that the book is not a unity, but that it comes from various writers, and from very different periods of the history of the Jewish people. Some Commentators write of two Isaiahs, and others of three or more; and all these conceptions or misconceptions arise because the Theologians, as a rule, neither distinguish the House of *Israel* from the House of Judah, nor the House of *David* from the House of Judah; and also because they fail to understand that the Ten Tribes of Israel, providentially removed from Palestine, were, in the unfailing purpose of Almighty God, yet to have a glorious future, becoming His racial and national, political and religious

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servants in the earth, that the whole world, through their agency, might be brought into the Christian Covenant, and become a loyal part of the Kingdom of God. When a reader of the Bible once clearly recognizes the difference between a Jew and an Israelite, a Jew, that is one of the tribe of Judah, which tribe along with the tribe of Benjamin formed the Kingdom of Judæa, in South Palestine; and an Israelite, that is one of the other tribes of Israel, popularly called the Ten Tribes, who formed the Kingdom of Israel, in North Palestine; and has recognized also that there are two sets of prophecies, one referring to the Jews of Judæa, and the other referring to the Israelites of Galilee, Media, Saxony, Britain, or wherever else they may have wandered; then the Bible becomes more understandable, and a strong light is cast over its history and prophecies, showing plainly how Divinely ordered and assembled they all are, explaining one another, and complementing one another.

"Isaiah—An Outline Study."

The best little guide I know to the book of Isaiah is Dr. Pascoe Goard's shilling booklet entitled "Isaiah—An Outline Study," and I commend it that it may help some of you as it has enlightened me. As you will see, "It floods the course of History with light, and History makes its message plain."

Incidentally, Dr. Pascoe Goard takes the same view of the prophetic book as the Speaker's Commentary does, that it is the work of one individual, even the supposed interpolation of the four historical chapters (xxxvi-xxxix) being quoted maybe from Isaiah's own historical records, which Mr. Ferrar Fenton entitles "The History of Israel," included in which history are the historical books we call Judges, 1 and 2 Samuel, and 1 and 2 Kings, the justification of his conclusion being shown in the Revised Version of 2 Chron. xxxii, 32, which gives the preposition "in" without adding the conjunction "and." Mark well the difference and therefore the significance of the two versions. King James's Version reads: "Now the rest of the acts of Hezekiah, and his goodness, behold they are written in the vision of Isaiah the prophet, the son of Amos, *and* in the book of the kings of Judah and Israel." But the conjunction "and" is an insertion in *italics*, and is therefore omitted in the Revised Version, which reads: "They are written in the vision of Isaiah, the prophet, the son of Amos, in the book of the kings of Judah and Israel."

Comparing this with 2 Chron. xxvi, 22, where we are told that "The acts of Uzziah, first and last, did Isaiah, the son of Amos write" (thus showing that he was an historian as well as a prophet), we have the explanation, as Mr. Fenton suggests, of the masterly and philosophic style in the six historical books from Judges to 2 Kings, as compared with the later written records of the family of David, called "The Chronicles."

But even supposing that Isaiah was no historian, and that therefore the historical chapters were not written by him, being an interpolation just before a later, so-called Isaiah begins his "Comfort ye, comfort ye," message to the people of God, there is yet the difficulty to be got over by those who believe that there were two Isaiahs, of explaining why the first Isaiah, *e.g.*, in chapter xxiv, should, in prevision and preaudition, like the presumed second Isaiah, later, write in a similar strain in regard to the "Glorias" to be rendered in the isles of the "*West*," which the term isles of the "Sea" really signified to the dwellers on the Eastern Mediterranean shore.

Isaiah's National Messages.

I want you now to note how *simply* the book of Isaiah can be sectioned.

In *Chapters i-vi*, Isaiah's message is to Judah and its capital Jerusalem; in *chapters vii-xii* to the House of David;

Chapters xiii-xxxv, to the Nations, ending with an assurance of future mercy to Israel;

Chapters xxxvi-xxxix record matter-of-fact history, maybe Isaiah's own chronicling;

Chapters xl-xliv give the message to Israel in the Isles, the term Israel in Isaiah almost always referring to the Ten-Tribed people, and never to the Jews alone.

Chapters xlv-xlviii contain a message of assurance of mercy for the Judah Captivity in Babylon;

Chapters xlix and onwards indicate Israel's pilgrimage, expansion and home-returning. Such, it seems to me, is the reasonable analysis of the great Book that the ordinary reader of it should have in mind when, following its human writer, he is overleaping centuries as a little thing.

But there is a still simpler analysis, which may be more than a coincidence. If the contents, number and order of the books of the Bible have been handed down to us by what Canon Liddon termed "The inspiration of selection," then the fact that exegetes of all schools of thought recognize *two* main sections of Isaiah, namely i to xxxix, and xl to lxvi (corresponding to the 39 books of the Old, and the 27 books of the New Testament or Covenant), is of profound significance.

"Listen, O Isles."

Now, let us concentrate our attention on the last section of the Evangelical Prophet's inspired communications, beginning at chapter xlix with "Listen, O Isles." But, says the hypercritic at once, "The Hebrew word for island, spelt Ai and translated Nēsos (long e) in the Greek, and isle or island in the English version, might equally be translated coastland." Well, as a matter of fact, it is *not* so translated in the 37 places where the singular or plural noun occurs. And one effective reason for this is, that whereas there are nine other words appearing about ninety times in the Hebrew Bible with the specific meaning of coastland, Ai is the only word for land surrounded by water, nēsos, its Greek equivalent, literally signifying "floating land," which *it* and its English equivalent, isle or island, might, to an onlooker, seem to be.

Obviously therefore Ai, nēsos and island must be considered synonymous in the passages where they translate each other. And so the rendering "Listen, O coastlands" (displeasing sound!) must be ruled *out*, as the context, commonsense, and even our offended ears *demand*. "Listen, O Isles." But *what* Isles?

Isaiah, let us remind ourselves, was writing in Palestine, and all the islands he would know of were in the Mediterranean and beyond it to the North-West. Quite three hundred years, however, before the Prophet's time, tin was obtained from S.W. Britain for Solomon's Temple; and probably, at the

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time of writing, Israel's sea-faring tribes had a colony of Brits or Brythons permanently in residence and possession ; and either educationally or prophetically, Isaiah must have known these facts.

I asked my country day-school children, in the Midlands, the other day, how many British Isles there were, and the answer quickly came: "Two, Great Britain and Ireland." Afterward, they were drawn out to tell me of the Isles of Man, Wight, Anglesey, and so forth ; but when I informed them that there were over 5,000 islands making up the British Isles —as many islands as the naked eye can see stars in the sky— they were amazed. True, only 180 of the islands have inhabitants all the year round ; but even that is probably a surprising fact to most of you. "Keep silence before Me, O Islands," writes Isaiah in chapter xli. And these islands are variously shown by other Prophets as well as Isaiah, to be in the west, and that the far west, at some particular END or uttermost PART of the earth, as then known. These islands, it must be noted, are brought into association, in the same passage of Scripture, with a certain "Wilderness," some safe and remote sanctuary, where the historically lost and wandering Israelites should be racially and nationally regathered, protected and developed ; and furthermore, the particular Wilderness is brought into association with a certain, appointed, prepared and safe Place, that is a region predetermined of God for the ultimate, unmolested habitat of His chosen-for-service people which, by the by, we nationally claim to be every time we say or sing : "Make Thy chosen people joyful." This chain of evidence is remarkably well wrought for all enquirers by Dr. Thomas, in his book, "The Restoration of Israel" (recently published at 1s. 6d.), wherein the "*Place*," "prepared" and "appointed," the "*Wilderness*, and the *Isles* of the sea or west," are shown to be absolutely identical. And so, if the appointed Place of protection from invasion, Divinely promised in 2 Sam. vii, 10 ; if the once solitary Wilderness now blossoming as the rose ; and if the Isles to visit which, Cæsar's rebelling veterans protested was like "going out of the world," where Jehovah's praise is now being daily declared from the rising of the sun unto the going down of the same, be not *recognized* here under your very noses, then let the truth be broadcasted that you have been ANTICIPATED in Isaiah xlii and xliii, and even nationally and officially marked, as

"BLIND PEOPLE WITH EYES, AND DEAF, IN POSSESSION OF EARS,"

the application of which is, that British Isles*men* are mentioned in the Bible as well as British Isles ; and that the inhabitants generally, being purblind as to their origin and destiny, and culpably deaf to Moses and the Prophets, do not really know *where* they are, *who* they are, *what* they are, and *why* they are, being, sad to relate, even more lost to themselves in Britain than their forbears—the deported Ten-Tribes—were—"lost" in Assyria (Isa. xxvii, 13, margin).

Hence the necessity of B.-I.-W.F. meetings for enlightenment on a large scale such as we are now holding.

Here let me glean some enlightenment for the enquirer from a valuable out-of-print book, "England the remnant of Judah and the Israel of Ephraim." Mr. Glover, the author, who was English Chaplain at Cologne, asked the Rabbi there to write the word England in Hebrew. Now, the Hebrew is written from right to left, and Mr. Glover expected that the Rabbi would write England backward beginning with D in Hebrew and ending with E ; but instead he wrote from right to left MIH—IIA, pronounced Yaii-Yaiim, the very Hebrew phrase used by Isaiah we translate as "Isles of the sea." When remonstrated with, the Rabbi replied : "When we speak of the United Kingdom we say Yaii-Yaiim as if spelt AII-H'IM. No educated Jew would write his meaning in any other form."

"Thus by the testimony of Judah the *Israel Redivivus* of Isaiah is *here*," actually *here* in England's green and pleasant land. So, writes Milner in another out-of print book, entitled, "Verse by Verse," than which there is no better guide to B.-I. teaching, especially to ministers of religion.

THE BRITISH ISLES.

So we may surely take the expression "Listen, O isles" as a message to the *British* Isles ; for proofs galore can be given to show that the Israelites, being grandsons of Isaac, ultimately known as Saac's sons, and finally Saxons, were providentially drawn here for discipline, training, growth, expansion ; and, above all, for ultimate service to all the other nations ; and that is the *raison d'être* of the International Conferences and Congresses that are being held in London from time to time. A difficulty that has to be got over (and it is rather a big one) is to discover by and to whom the message is really addressed for, sometimes, in Bible interpretation, we have to compare one verse with another, one chapter with another, and one book with another, to get at the exact meaning.

Look for an illustration of this through Chapter xlii. The message is : "Behold my servant," and verse after verse would fit the Messiah especially as "a covenant of the people" and a "light of the Gentiles" ; but, in verse 18, this particular servant is said to be blind and deaf to God's presence and commands ; so we conclude that a *Racial* or *National* servant is meant ; and *that* is corroborated in Chapter xlix, 3 (for Chapters xlii and xlix *must* always be studied together) where we read : "Thou art my servant, O *Israel*, in whom I will be glorified." Thus we must distinguish between the Messiah—the *Personal* servant of Jehovah, and the Hebrews—the *Racial* servant of Jehovah, and Israel as the *National* servant of Jehovah. Sometimes they are so closely related, like a head to a body, a bridegroom to a bride, a State to its State Church, that a whole passage may not only be for Israel herself but also for the Messiah *in* Israel, or even *as* Israel.

ISAIAH CHAPTERS INTERPRETED.

Now for a running commentary beginning with Chapter xlix. Listen, O British-Israel Colony in the Isles, and listen, ye exile-Israelites in Media or wherever your wanderings take you, listen unto *Me* just as you listen to your better self. Your ideal Israel, the perfected Commonwealth, you are Divinely purposed ultimately to become, is, as it were, joined on to Me, and I speak to you in My own Name and in ideal Israel's name, too, in order to draw you on and up towards the high destiny and work that lie before you in the centuries to come. Sanctified from the womb (whether of Sarah or the B.V.M.) or both, and kept *hidden* but slowly and surely made serviceable in raising up the two sections of the Hebrew

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people, thou, at length, shalt be a light to lighten the Gentiles, and be My salvation to the ends of the earth.

Further (verse 8), I will give thee to "BRITHAM" (the Covenant people) to establish the land and to populate the Colonies and Dominions, giving liberty and freedom all over the Empire, establishing such industries and political schemes as will prevent unnecessary privations and make the citizens happy and contented, whether from the far East or from the West, or from the North or from the land of Sinim (or "bushes") for which Jerome's translation in the Vulgate significantly is "TERRA AUSTRALI," or land of the South. As Milner remarks: "The various quarters in which the Empire of Britain is found are here described, and of one of them the very name is given."

Verse 13:—"Sing O heavens; and be joyful O earth; and break forth into singing O mountains: for the Lord hath comforted His people and will have compassion upon His afflicted." Hitherto, the Messiah has been speaking for Himself and the ideal Zion; now, Zion complains she has been forsaken and forgotten.

But Jehovah graciously vindicates Himself and declares a future growth and expansion and prosperity. The American Colony some day should be lost to the Motherland, but the population should so advance that other parts of the earth should be colonized and yet *not* be lost to the Motherland; and the time would come when the House of David would, as it were, be the ensign around which the bulk of the nations would gloriously rally; but as for the rest, their lot would be inglorious.

Chapter l shows the Israel bride's divorced condition, from which the Messiah would rescue and redeem her.

In *Chapter li* she is pointed back to her origin from the father and mother of the faithful—Abraham and Sarah—and God's people in the Isles—blind to their origin—should long for and expect the new law in the Gospel Dispensation.

Then Jehovah is exhorted to awake and put on strength, and after a gracious reply, Zion (in *Chapter lii*) is in her turn called upon to awake and put on strength, and as God always *gives* strength when He commands it, the invigorated Zion can now carry the message or the "report" which she believed; and little wonder that the prophet rejoices thereat.

Chapter liii, which begins with "Who hath believed our report," is the *record* of the report which Israel believed and was to propagate—a chapter never read publicly or privately by the Jews, not being acceptable to them. So, Mr. Bergmann, a converted Jew and a B.-I., has informed us. In this chapter we are at the Holy of Holies of the New Testament, and we see the wounded figure of God's super Man Who bore our griefs and carried our sorrows; and this manifestation of the uplifted Christ is to be Israel's message for herself and for all the nations.

In Chapter *liv* we see what our Lord's Coming would do for Israel, the divorced wife of her Heavenly Spouse, being redeemed and restored to favour again. Instead of barrenness a multitude or company of nations would spring from her, with a Divine wall of protection around them, against which no enemy's weapon would successfully contend.

Incidentally, is it necessary to point out to people of intelligence that this prophesied company of nations is not only actually existent but actively in *evidence*, as shown by the presence of its chief political heads now at the Empire's heart, independent equals, but owning a common allegiance to the most honoured man on earth, Our Gracious King of David's line.

And surely the fact, the astounding fact, the impressive fact that—

The whole continent of Australia,
The largest country of America,
The Empire "Jewel" of Asia,
The biggest slice of Africa, and these "Stone Kingdom" chippings from the mountains of Europe, known as the British Isles

(which were once so insignificant to a Czar of all the Russians that he failed to find them on the map of the world because, at the moment, he happened to have his thumb on them, and are, it is said, so insignificant to Manasseh of the United States that when he comes over to visit his brother Ephraim of the United Kingdom he is afraid of going out at night to post a letter lest he should fall into the sea and get drowned)—the fact, I affirm, the absolutely *convincing* fact that the Isles and all these far-flung Dominions inseparably connected with them should have been for so long a period saved and freed from successful attack in this confessedly naughty world of ours, can only be due to the God of Israel's promise being continually and faithfully kept and His plan being continually "kept to." (2 Sam vii, 10; Deut. xxxii, 8 and 9.) Now let me get back to my exegesis of the closing chapters of Isaiah, and be as brief as I can.

Dr. Pascoe Goard sees in Chapter lv the rallying call of the people to march out from under bondage, the Commander being the great Redeemer. Exhortations to righteousness of life—national and personal—and to the proper treatment of Gentile converts are given in the next four chapters. Then we arrive at Chapter lx, which is filled with promise and blessing for literal Israel and not any Church substituted for it. John Wilson, in his "Israelitish Origin," writes that "Arise, shine, for thy light is come" is a lively call to us Britons "to stand boldly forward, and occupy our proper position, our destiny, our duty, and our privilege." Chapter lxi is another instance of the Messiah speaking for Himself, then letting His Israel do *her* part.

The Messiah speaks again in Chapter lxii, which is followed, in the succeeding two chapters, by a dialogue between the prophet and the conquering Messiah; then next a Psalm of Thanksgiving at Edom's desolation and then a prayer for Divine aid and restoration which is carried through Chapter lxiv. Chapter lxv shows Israel in exile seeking after God and closes by giving a description of Millennial blessedness. In the 66th and last chapter the old sacrifices and ordinances to be resumed are discountenanced, and the Lord's Coming shall be Israel's glory and His and her enemies' final discomfiture.

CLOSING REMARKS.

Now, in this hurried survey of B.-I. teaching in the latter part of Isaiah, I have endeavoured, not I trust without success, to show, amongst other good things, that the Prophet's book, despite what Higher Critics contend, *is* a unity in itself; but even should it ever be effectually demonstrated that it is the

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work of more than one writer, we can still believe, can't we? that it is by "The Inspiration of Selection" that its 66 chapters, and also the 66 books of the Bible, have been assembled and handed down to us.

And, after all, what matters it *who* the individual writers and redactors of the parts of the Bible *are*, so long as we believe and assure ourselves that the one *Author*, behind the original manuscripts, is the Holy Spirit Himself—the active Agent of Unity in the Godhead,

in the Christian Church,
in the world of Nature, and
in our precious Book of Truth.

WEEK BY WEEK.

By A. R. H.

NOVEMBER 11TH, 1930. For the eleventh time, the people of ISRAEL-BRITAIN have gathered at the CENOTAPH at the eleventh hour of the eleventh day of the eleventh month, for a service of thanksgiving in memory of those who made the supreme sacrifice during the first phase of the GREAT TRIBULATION.

In every city, town and village throughout the BRITISH ISLES

—THE ISLES OF THE SEA—

the nation's central act of homage was imitated. For the scattered services in every part of the KINGDOM, and throughout the whole EMPIRE, find a common centre in the official service at WHITEHALL, since it is here that H.M. the KING and his sons, together with heads of STATE, officially lead the NATION and EMPIRE in keeping silence before GOD.

It is as if the NATION consciously obeyed the command of the LORD, given through the lips of the prophet Isaiah, and addressed to ISRAEL in the ISLES:—"Keep Silence before ME, O ISLANDS; and let the PEOPLE renew their strength."*

Certainly, in this annual moment of national stillness, the PEOPLE of the BRITISH ISLANDS renew their strength. For the SILENCE is not a negative silence but a positive silence. In the stillness of the GREAT SILENCE the PEOPLE draw near unto GOD and GOD draws nigh unto them. In the SILENCE we feel the active, living, presence of CHRIST, the SILENT ONE.

"It is so unchanging, and yet so eternally new," writes the *Evening News*, describing the nation's solemn act of remembrance. "Unchanging in its setting and in its gorgeous ritual: how often have we seen that

PILLAR OF WHITE STONE

casting its long shadow on the ground, and the hushed multitude which fills the wide street with a frozen tide of humanity, and the King's bowed head; how often we have heard the strange silence falling on the air, and the sudden crying of bugles! And yet, like the unchanging flowers of spring, it blossoms anew each year, with its blossoms of memory.

"There, glowing in the sunshine with a cold radiance is the CENOTAPH. *A white Pillar, utterly bare and simple, springing upward like a tall flame, like a pillar of light.*"

Another writer speaks of the CENOTAPH as "an EMPTY TOMB that is the altar of full hearts," and continues: "Led by our beloved KING-EMPEROR, we do penance by assembling our power before an EMPTY TOMB, thereby recognizing that ideals are bigger than deeds, and that glorious death is more sublime than victory."

Thus the *Daily Mail* echoes the sentiment of the *Morning Post*, which writes: "With every passing year, its dignity seems more subduing, its significance more profound, as of

A HOLY COMMUNION

in which all creeds and classes and parties find themselves 'bound to each other by natural piety.'

"The setting of this SERVICE is spacious and noble; the shrine of worship is the hallowed emblem of a nation's agonies† and exultations. Among the celebrants are the highest in the land. Yet the sanctification is not in these august incidentals but in the spirit which broods over the scene . . . . . Pride and humility, remembrance and thankfulness—all are blended in the complex emotion which makes ARMISTICE DAY SERVICE at the CENOTAPH a living and enduring COMMUNION, the expression of a nation's heart and mind, wherein are 'drowned the little hatreds of mankind.'

"The intermission of such an experience would be, not a triumph for peace but a capitulation, a falling from grace, a confession that we could no longer rise to heights of so great an argument, nor, for this one hour of this one day in the year, put off mortality and put on immortality.

"And with what ordered and fitting progress this wonderful ceremonial attains its appointed climax. At the focal point—the CENOTAPH, in austere simplicity symbolizing more than any ornament could express—the votive multitude begins to gather, passing and repassing—a multitude without form and void . . . . . And then, as in Creation, the formlessness takes shape and establishes its boundaries, becoming the living and serried frame of

A SPACIOUS SANCTUARY,

round which, as a guard of honour, the living comrades of 'the glorious dead' rank themselves in due and disciplined array.

"At last the solemn scene is set, warmed and illumined by sunshine that falls like a benediction, and shines through the November mists that still gather at the horizon, like an emblem of LOVE and FAITH that in this ceremonial prevail over the shadow of death. May we not take it as an omen—that on ARMISTICE DAY the weather is persistently kind?"

Companies and detachments of troops have formed a larger hollow square—a border of colour—around the white CENOTAPH.

"As the hour of eleven approaches, the hush of expectation deepens on the scene. The procession of clergy, headed by the choir, in the resplendent (scarlet and gold) uniforms of the CHAPEL ROYAL or the white surplices of the ABBEY, file slowly into view with the BISHOP of LONDON—his episcopal Staff borne before—following in the train."

Next emerge the MINISTERS of STATE. The PRIME MINISTER, the LEADERS of the OPPOSITION PARTIES and members of the CABINET. This year the presence of the DOMINION PREMIERS and the RULING PRINCES of INDIA make the ceremony

* Isa. xli, 1.

† Cf. Matt. xxiv, 8. Ferrar Fenton: "All these, however, only begin the agonies."

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a truly united tribute of EMPIRE. The turbans of the INDIAN PRINCES glow in the sunshine, purple, blue and gold. They stand there a little to the rear of the KING as representatives of some seventy million of people who call him EMPEROR. Truly the might and majesty of EMPIRE are well represented here to-day.

"Before the CENOTAPH the KING stands alone, the

FATHER OF HIS PEOPLE.

In that one lonely figure was symbolized the SOUL of a NATION," says the *Daily Mail*, blind to the significance of its testimony.

Five minutes yet remain before the stroke of eleven. In this interval wreaths of remembrance are laid before the CENOTAPH. First the KING, carrying his wreath in his own hand, deposits it; stands for a moment at the Salute. Then PRINCE DAVID of WALES and the DUKE of YORK follow in their turn. After them representatives of the ROYAL NAVY, the ARMY and ROYAL AIR FORCE.

"As the last of these tributes is paid, the shattering challenge of a gun announces that the crowning moment has come. Big Ben, unhasting, booms the hour; and as the last stroke of the hammer falls, so falls the Silence!—'sudden from Heaven like a weeping cloud.' It wraps and enfolds and subjugates the scene as by a spell.

"And personifying that act of instinctive national piety, stands apart, lonely, the figure of the KING'S MAJESTY, clad in the field-dress of a Field-Marshal, with head bent and shoulders slightly stooping, as if in token of the sacrifices and sufferings from which he and his PEOPLE had found such dear deliverance.

"No eloquence could wring the heart like this two-minutes' SILENCE, in which our noisy years seem suddenly to dissolve into INFINITY. What it says to the mind and heart is more than can be made articulate.

"Another reverberating gun breaks the spell as suddenly as it fell; the echo of distant maroons repeats the signal; and then the bugles sound the haunting farewell of the 'Last Post,' with that wistful finale on a rising note, like a forlorn call to those who neither hear nor answer any more."

Now, mourning turns into praise and thankfulness, as expressed in the glorious hymn: "O GOD, our help in ages past." The words of the second verse are particularly significant:

"Under the shadow of THY THRONE
Thy SAINTS have dwelt secure;
Sufficient is Thine Arm alone,
And our defence is sure."

All eyes turn to the KING and PRINCE DAVID of WALES, earthly representatives of the ISRAEL THRONE. . . . It is noticed that both HIS MAJESTY and HIS ROYAL HIGHNESS are singing every word of the hymn. The tide of melody flows through WHITEHALL as a hundred thousand people lift up their voices. . . . At last the hymn draws to its close in a powerful affirmation of national trust and reliance upon GOD for days to come.

Now come the words of the beautiful collect: "*Grant, we beseech Thee, O Almighty God, that all who here do honour to the memory of our brethren's sacrifice may so be filled with the spirit of their love and fortitude that, forgetting all selfish and unworthy aims, they may live only to the glory of God and to the service of their fellow-men.—Amen.*"

The LORD'S PRAYER follows and is taken up in solemn tones by thousands. . . . "Thy KINGDOM come . . . on earth as it is in heaven." The ISRAEL PEOPLE beseech GOD to complete the climax to the long process of Kingdom-development.

The Reveille sounds its message of hope. . . . And the BISHOP of LONDON gives the ISRAEL blessing:

"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 now the exquisite harmonies of the NATIONAL ANTHEM are heard. Very slowly, very reverently the words are sung. Every word is eloquent with prayer and praise.

The ceremonial is over. The KING and his sons salute the white symbol of a million men, and walking toward the Home Office pass from the scene.

As it has been truly said, "Only by courage and iron resolution will the reign of justice be established on earth." It is because ARMISTICE DAY reminds us of this fact that we wish to preserve it as a kind of annual DAY of ATONEMENT, or as the *Times* has it, "an annual self-dedication of individual, of NATION, and of EMPIRE to the service of the future."

The BISHOP of RIPON is right when he describes it as

THE NEW GOOD FRIDAY

of the post-war world, and again as being "in essence a religious anniversary of a characteristically British kind."

"To abolish ARMISTICE DAY," he continues, "would be to choke one of the most living springs of hope, not only for our own NATION, but for the peace and progress of MANKIND. *It is not insular self-importance that credits us still with a world mission, nor merely a religious bias that connects this mission with our almost unique religious inheritance.* An Austrian writer has said, in the very strains of Kipling's 'Recessional':—'*One thing is certain. The British Empire will last just as long as its spiritual basis remains a living and effective force, and no longer. But the end of it will also be the end of the world-wide rule of the white man.*'"

Thus the significance of ARMISTICE DAY only becomes intelligible in the light of Britain's destiny and identity with ISRAEL. And if we are ISRAEL, surely CHRIST, the KING of ISRAEL, must be very present with us in the time set apart each year for national silence, national prayer and national consecration.

What other influence could effect so mighty a commemoration? For in every continent and archipelago throughout the world where flies the British Flag—there heads are bared. . . . The hush of WHITEHALL is echoed in the stillness of which falls upon the great cities of OVERSEAS DOMINIONS. The Silence is kept at sea; in great ships and in small; in warships and in fishing vessels. The Silence is kept by aircraft in the air. . . .

An EMPIRE is at prayer. For as the sun in its course through the heavens brings the hour of eleven to each of the BRITISH COMMUNITIES in their turn, the hush of silence falls like

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the dew from heaven upon the awaiting people. The GREAT SILENCE belts the globe and girdles the earth. The whole EMPIRE unites, for two minutes, in remembrance of those who died, and dying, died that we might live.

Who can measure its influence, its power, its true significance? Who can estimate the spiritual changes which take place in the heart and mind of the nation during that brief moment when movement is hushed and the people stand in quiet contemplation?

What an opportunity for the HOLY SPIRIT to effect its regenerative influence. At such moments the silent unseen process of writing the Divine Law‡ upon the hearts and minds of the PEOPLE proceeds apace. It is from such a stillness that

A NEW SPIRIT§

is brought to birth. It is from such times of national spiritual-communion with GOD that the foundations of the new and better covenant[1] are well and truly laid.

It is from the successive influence of such moments that the glad consummation to this laboured process of development is hastened; the happy culmination, when, as it is written,[2]

THE WHOLE NATION

will be born of GOD in one day.

This then is the supreme significance of the GREAT S I LENE and of the ELEVENTH HOUR. For two minutes—throughout the whole WORLD, the people of a WORLD EMPIRE stand silent before GOD in memory of their brethren who have crossed the RIVER to another shore. At the heart of this EMPIRE—the PEOPLE, led by KING and Captains, stand before the SHRINE of EMPIRE—a CENOTAPH—

AN EMPTY TOMB.

If we have the eyes of the Spirit we must see in this a definite symbol of the RESURRECTION and the coming manifestation of the sons of GOD.[3]

It is for the manifestation of the sons of GOD that the whole creation waiteth.[4] It is the manifestation of the sons of GOD that comes in the day when the whole NATION is born of GOD.[5] It is the purpose of the GREAT TRIBULATION to bring about this spiritual change or rebirth in the ANGLO-SAXON RACE and BRITISH NATION.

To-day, chronologically, we are nearly halfway through the second low passage of the GREAT PYRAMID. And we are marching on our way through TRIBULATION to the great deliverance of the KING'S CHAMBER. As we emerge from the present passage and final phase of TRIBULATION, we stand up, to find our feet touching the OPEN or EMPTY TOMB, symbol of the RESURRECTION and TRANSLATION. The PYRAMID has its CENOTAPH or EMPTY COFFER. And so have we.

Are we not justified in regarding the word CENOTAPH in its new and higher meaning? It is not so much "a sepulchral monument raised to a person buried elsewhere," as "a TOMB whence one has arisen."[6]

We who are alive, live in the closing days of the old AGE and the days which herald the new and better AGE in which all the promises made to the FATHERS of our RACE find fulfilment.

‡ Jer. xxxi, 33. § Ez. xxxvi, 26. [1] Jer. xxxi, 31-34.
[2] Isa. lxvi, 8, etc. [3] Rom. viii, 19, etc. [4] Rom. viii, 22.
[5] See Isa. lxvi, 8: "In a moment a Nation be born? Thus Zion travailed—thus brought forth her Sons!"
[6] See word "Cenotaph" in Cassell's New English Dictionary.

The GLORIOUS DEAD in CHRIST are among the great cloud of witnesses who died "not having received the promises, but having seen them afar off."[7] But just as JESUS died and rose again, even so, "them also which sleep in JESUS will GOD bring *with* Him."[8] And we have the consolation of the words engraven in stone on the Tomb of the Unknown Warrior:—"In CHRIST shall all be made alive."

Unknown to us, the GREAT SILENCE, held throughout GOD'S KINGDOM-EMPIRE in the earth, is creating the conditions which will make the manifestation of the sons of GOD a practical possibility. The advent of the sons of GOD under the leadership of the SON of GOD will form the climax to the troubles of the present AGE. But it will be a climax of deliverance. Only a RACE of Supermen led by a DIVINE SUPERMAN can build the perfect superstructure of the KINGDOM of HEAVEN upon earth upon the national foundations already well and truly laid by the BRITH-ISH ISRAEL PEOPLES.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XV.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

ISAAC—JACOB—ESAU—REBEKAH.

A REMARKABLE story here in Genesis, chapters xxvii and xxviii! Here is an epitome. Esau and Jacob twins; birthright Divinely given to Jacob the younger, before birth.

Esau, the young hunter, despises what to him and Jacob *is his birthright*, and he sells it for a supper, perhaps for many suppers. Hence, by contract between the two brothers, the birthright belonged to Jacob.

Jacob was right and just in the purchase. His brother would not remain at home, and aid in shepherding and land cultivation. He preferred to be a hunter, which then as now, in Asiatic lands, includes or pre-supposes a robber. The Oriental hunters were robbers. So with Esau, and when he needed help, he landed at home and sponged on those he would not help with their daily work.

The trade was a just and sane transaction. Esau cared not for his birthright blessings. Jacob did, and fed his brother for that desirable gift.

The Book of Jasher tells us that Esau gave Jacob a sealed, signed deed, and that when Jacob's body was brought to Hebron for burial in the Cave of Machpelah, Esau denied the sale. Joseph had the deed in Egypt and sent his brother Naphtali thither for it. Before he returned a son of Dan cut the head off Esau, as Esau had beheaded Nimrod.

Isaac was determined to give the birthright blessing to Esau, *who was going to take it, though by an oath and deed he had transferred it to Jacob.*

Rebekah aids her son Jacob to get it, and by fraud they succeed. Even though Isaac was deceived, he told Esau that the blessing would remain to and with Jacob.

Later on, Jacob flees for his life, lands at Bethel ten miles north of Jerusalem, remains all night, has a dream, meets the Lord, *receives the birthright blessing again*, and goes on his way north to his uncle Laban.

[7] Heb. xi, 13. [8] 1 Thess. iv, 14.

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BRITISH-ISRAEL ACTIVITY IN GLASGOW.

A MOST successful series of meetings have just been completed in Glasgow. These were carried out under the auspices of the British-Israel-World Federation, and followed immediately upon the publication of the Manifesto in the *Glasgow Herald*. The importance of the Manifesto became at once apparent, when representatives of the Press appeared upon the scene, pressing for the Manifesto to be submitted to them for publication.

The meetings opened in the Central Halls, Bath Street, on Monday, October 27th, and continued until Thursday, October 30th, the interest being sustained throughout and reaching its climax on the last evening, when the hall was filled to capacity.

Enquiry cards were distributed at each meeting, and the number filled in and presented has exceeded expectations. The sale of literature dealing with the subject was on a large scale, and many of the books were completely sold out.

The Glasgow Associations were gratified at the presence of Mr. and Mrs. Garrison at two meetings, and Chancellor Du Bois, of the Chicago Law College. Mr. Garrison dwelt upon the necessity of getting back to the Bible and the need for extension of our Movement, and he roused the enthusiasm of his audience. The Chancellor referred to his personal interest in our work, and the interest of the Faculty of Law in Chicago which he represents.

Dr. Goard was at his best, and expressions of appreciation from all quarters testify to a wonderful advance in the gripping power he holds on his audiences. His method of presentation is different from anything heard in previous missions, and the development of this presentation has been of particular interest to the present writer. The method of presentation is directly referred to in Scripture.

Isaiah xliii, 8: "Bring forth the blind people that have eyes, and the deaf that have ears."

Isaiah xliii, 9: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth."

Isaiah xliii, 10: "Ye are my witnesses, saith the LORD, and my servant whom I have chosen . . . ."

Evening after evening Dr. Goard showed us the former things of Scripture and, producing the necessary witnesses step by step, built up the evidence as to the establishment of, and the demonstration as to, the fulfilment of the Covenants of God with His people Israel.

A wonderful stimulus has been given to Glasgow which may bear much fruit.

The thanks of the Associations are due to Miss Ketterer, who so ably presided at the piano, and to the Rev. Alexander Stewart, M.A., who occupied the chair on the Tuesday evening. On the other evenings the duties of the Chairman were carried out by the Presidents of the Associations in Glasgow.

ANDREW B. BUCHANAN.

ANOTHER GREAT FORWARD MOVEMENT.

BY E. K. ADDERLEY.

IT has been acknowledged by B.-I. leaders that we are living in the period referred to in Scripture when Israel is commanded to "close her doors about her."

These passing days of October, 1930, are indeed heavy with Fate. An Imperial Conference is sitting to determine the economic relations between the constituent parts of the Empire.

So far, the leaders of our Dominions have spoken imperially, and clearly, of the necessity of closer economic interaction between Britain and her Dominions, in order to preserve our common heritage.

Further, great associations of Bankers and of industrial magnates are springing up and demanding the same thing as the price of our salvation from chaos and disintegration. Even the Labour Party is beginning to question its old policies.

And from a purely humanitarian standpoint, the fact that the Russian peasants are at last rising up in their despair, and demanding that corn shall be *imported* and not *exported*, in order to preserve them from starvation, is sufficient to prove that this great question is not one of our national well-being only, but demands a settlement urgently (against the dumping of foreign produce) in the vital interests of Europe generally, and of Russia in particular.

Professor Odlum, in last week's NATIONAL MESSAGE, sounded a call to action, but at present that call is primarily to our spiritual leaders and teachers, however keen B.-I. members may be in general. "The gifts of the Spirit are diverse," and surely the time has come when the B.-I.-W.F. (having prepared the ground by many years' testimony to "The Gospel of the Kingdom") may now take the field *Officially*, and urge its members to support the demand for the economic co-operation of the Empire to the full, in the assurance that this great and increasing demand in the Motherland and its Dominions is in accordance with the Divine purpose for Israel.

Yes, to press for it, even if the slow process of Parliamentary procedure has to be set aside, and a great Council of State appointed in its place.

England has hitherto always been foremost in humanitarian work, and the following resolution, passed by the Russian Workers' Club and others in Russia, may convince those who still hesitate *re* the economic aspect of tariffs: "The Soviet Government was advised by the meeting to cease immediately the export of grain, butter, eggs, etc. The meeting further demanded that the Soviet Government should purchase wheat abroad for its starving population. Already the policy had cost them many hundreds of millions of roubles." Then a table of losses to the State was read out, showing that during the last three years Russia had lost £22,000,000 by the sale of wheat.

A greater horror is now in process of fulfilment in Russia.

Soviet timber, which is to be distributed here next year, will be produced by conscripted and SLAVE labour.

With such conditions in Russia and unemployment at home, how can we help the down-trodden peasants except by setting our own house in order?

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. DR. PASCOE GOARD addressed another fine audience at Headquarters on Monday afternoon last. He will speak again (D.V.) on Monday afternoon next, November 24th. In the evening he and the Secretary-General are to speak at the Stratford meeting announced last week. The speakers at Headquarters next week are the Rev. Mark Jukes, of Vancouver, B.C., on Wednesday at 3, and Mr. H. A. Marchant on Thursday at 7.30; the subject by the latter is to be "What do the Scriptures teach us concerning Israel and Judah and the Second Advent?"

* * *

Our readers are reminded that teas are served at Headquarters every week-day (except Saturdays), from 4 to 5.30. The tea room is very bright and it overlooks Buckingham Palace. An excellent opportunity is offered for social converse, or for rest and reading, and we invite all to avail themselves thereof.

* * *

The dates for the Annual Sale of Work, etc., are rapidly approaching—December 3rd and 4th. A well-attended meeting of the Women's Auxiliary has been held, when arrangements in *re* the Sale were made. We are very grateful for donations and gifts received and we shall gladly welcome more, as it is desired that the results this year shall mark a record. Gifts may be addressed to Mrs. Knowles, President, or Mrs. Garrison, Hon. Secretary, Women's Auxiliary, 6, Buckingham Gate, London, S.W.1.

* * *

We are very grateful for the donations received or promised through our appeal at the recent Congress, and we hereby appeal to those who were not able to attend the Congress meetings to come to our aid. Our work is expanding in all directions, and our needs are correspondingly increasing year by year. The calls for help and for meetings and speakers come from all parts of the country. It is impossible to meet them all unless our revenue is considerably increased. We beg that all our kind supporters will do their utmost for this the greatest of all Causes to-day. Cheques or Postal Orders should be addressed to the Secretary-General, 6, Buckingham Gate, London, S.W.1, and crossed Midland Bank. Bank notes should only be sent in registered envelopes.

* * *

Those who require furnished rooms with attendance in the London area within 20 minuntes of Victoria are invited to communicate with us.

Our Hostel at Glastonbury is open all the year round, and some are now booking their rooms for a Christmas visit to this sacred place. We shall be pleased to hear from those who wish for accommodation.

* * *

Our Edinburgh friends are encouraged by the series of seven meetings recently held in their beautiful city by the Rev. Dr. Pascoe Goard and Mr. Herbert Garrison. It is believed that much good was done. Mrs. J. Campbell Shairp, Mrs. D. J. Dundas, Colonel Cheyne, Mr. Wm. Green and Mr. Garrison presided. Dr. Goard gave wonderful expository addresses. Many people came from various parts of Scotland. Much literature was sold. Mr. Garrison addressed a special gathering at the Queen's Club, arranged by Mesdames Shairp and Dundas, who kindly provided tea. General Crosbie and Colonel Cheyne also spoke. Dr. Goard and Mr. Garrison and Mr. Green addressed a conference and social meeting at Mackie's Café.

* * *

A meeting of the Liverpool Branch was held at the Common Hall, Hackins Hey, on Thursday, November 13th, when Miss Hamilton Hunter gave a lecture on the "Redemption of the Nation Israel." She pointed out very clearly the difference between Redemption and Salvation—the former for the Children of Israel; the latter for all men. She made a strong appeal to those present to join the Branch if they had not already done so. The Rev. E. A. Couldrey was in the chair.

The next meeting of the Liverpool Branch will be on November 27th, when the Rev. E. A. Couldrey will be the speaker.

* * *

ERRATA.—In our issue of September 13th, in the article "Israel in Exile" by E. B. H., page 588, first column, the first sentence of the second paragraph should read *north* of Lake Van, and *south* of the Caspian Sea, instead of vice versa.

The couplet in Canon Hollis' Congress address given in our issue of November 15th, page 725, should read:—

"The *waves* may be defeated
But the *tide* is sure to win."

* * *

We regret that we omitted to acknowledge our indebtedness to the *Daily Mirror* for their courteous permission to reproduce the photograph of the State Coach in our issue of November 15th.

* * *

LONDON AND SOUTHERN AREA BRANCHES.

An effort is being made to inaugurate a GREAT RALLY OF BRANCHES in the TOWN HALL, BATTERSEA, on Friday, 28th November, at 8 p.m., when Mr. John J. Morey, Southern Area Commissioner, will (D.V.) speak on "The Approaching Crisis and the Divine Solution." The Rev. W. A. Sinden will preside.

The need for a great Call to the Nation is realized by all members and adherents of the Federation, and it is therefore earnestly hoped that Branches will support this Rally, which we trust will be one of many throughout the Area, so helping to broadcast the fact of God's Kingship in Israel-Britain and to show the way out of our present difficulties and tribulation as a Nation.

Here is an opportunity to demonstrate that spirit of unity and co-operation, urged by the Area Council, as by this means Branches will help themselves and further the Cause generally.

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Please make this Rally widely known and communicate with :—

MR. R. A. BRADBURY,
49, Canmore Gardens,
Streatham Vale, S.W.16.

"Stir up your strength and come and help us."

* * *

We are pleased to report that Mr. Philip E. J. Monson, of Los Angeles, Cal., State Secretary of the Anglo-Saxon Federation of America, has been offered an opportunity, free, of broadcasting on the evening of December 8th. Mr. Monson will speak on the Manifesto by Dr. Pascoe Goard, "The Present Menace," and the need of National Prayer.

This offer has been made through the courtesy of a Los Angeles journal, and is a step forward for our Cause in California. We pray that God will be pleased to bless this effort.

* * *

Mr. Wm. Whitton visited the Harrogate Branch on Monday evening, November 10th, and addressed a very appreciative audience on "Bible History on British Coins."

* * *

It is now three years since 'Giving and Taking' first appeared in these columns. Issued in tract form it has attained to a circulation of 275,000 copies, and may still be obtained from us without charge. We desire, however, particularly to stress our recently advertised booklet, 'A Barrier to Blessing' (12 copies post free 1s. 1d.), as containing a much fuller statement of the Israelitish tithing law, and is making a much weightier appeal. In these days of deplorable economic distress, every believer should be an earnest propagandist of the tithing principle and should use the best literature as an effective means of propaganda. Needless to say, the fullest and most authoritative work upon the subject is 'The Whole Tithe,' obtainable from the Covenant Publishing Co. at 5s. (post free 5s. 6d.) and, now that the winter evenings are upon us, we know of no object of study so likely to bring blessing upon the student himself, and the Empire of which he is a unit, than this work. It is lucid, final and convincing, and, withal, not unreasonable in its demands. *Study Circles, please note!*

* * *

We beg to acknowledge with grateful thanks receipt of the following anonymous donations :—L. G. M., £2 2s.; F. H. C., 15s.; Anon., £2 10s.; W. M., £1; S. H., 10s.; Anon., 4s.; An Earnest B.-I., 5s.; T. G., $20.00; J. R. B., 11s.; F., £3 3s.; B., 10s.; A. B., £2; Anon., £10; J. R. B., 5s.; Middlesbrough, 10s.; G. E., 5s.; A. B., £1; A. E. W., 5s.; A British-Israelite, 5s.; J. R. B., 10s.; G. B., 10s.; Anon., £1; F., £1 1s.; A Spinster's Mite, 10s.; Bob, £1; C. I. F., 5s.; Anon., 9s.; Anon., 5s.; A. C., $20.00; C. L. S., £1; B. N., 2s. 6d.; No. 4184, £1 1s.; Anon., £1 1s.; Anon., £1; E. M. P., £1; Anon., £9 3s. 2d.; S. H., 10s.; Southbourne, £1; Anon., £1; Man of Kent, £2; F., £1 1s.; F. M. W., £5; A B.-I. in Exile, £1; Middlesbrough, £1; Man of Kent, £2; Lampeter, 9s.; L. M., £3; Anon., 10s.; A. M., £1; A. E. W., £2; E. B., 10s.; B. L. G. R., £100; K. C. H., 10s.; A Member, £2; L. H., £1 5s.; R., £10; Anon., £9 3s. 2d.; Bob, £5; Anon., 10s.; Anon., £1; N. B., £4 10s.; Nobody, £15; A. J. P., 5s.; Wellwisher, £20; B. E. G., £2 10s.; Anon., £1; Anon., 3s.; E. D., £2 2s.; N. B., £1; J. R. B., 15s.; F. H. C., £1; F., £3 2s.; A. E. P., 10s.; A. C., £1; L. S., £1 10s.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 28th, at 8. Mrs. E. Aiers.
BATH, Assembly Rooms, Thursday, 27th, at 3.30 and 7.30. Rev. R. G. F. Waddington, M.A.
BATTERSEA, Town Hall, Lavender Hill, Friday, 28th, at 8. Mr. J. J. Morey.
BEDFORD, Alexandra Hall, Tuesday, 25th, at 3.30. Mr. Wm. Sleeman.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, 27th, at 8.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 24th, at 7.30. Rev. T. Sparshott Johnson, M.A.
BLACKHEATH, Y.W.C.A., Montpelier Row, Thursday, 27th, at 8. Miss Hamilton Hunter.
BRADFORD-ON-AVON, Court Room, Monday, 24th. Rev. R. G. F. Waddington, M.A.
BRISTOL, Rotary House, Colston Street, Tuesday, 25th, at 7.30; Friday 28th, at 3 and 7.30. Rev. R. G. F. Waddington, M.A.
CARDIFF, Central Y.M.C.A., Tuesday, 25th, at 7.30. Rev. W. T. Medhurst.
CHELTENHAM, Town Hall, Tuesday, 25th, at 3 and 8; Wednesday, 26th, at 8. Rev. T. H. Whitehouse.
DEAL, Friday, 28th, Miss Hamilton Hunter.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 26th, at 3. Mr. F. Avery.
FINCHLEY, Wednesday, 26th, at 3, Drawing-Room Meeting, 17, Mosshall Villas, Ballards Lane; at 8, St. Mary's Schoolroom, Church End. Rev. Kenneth Dodds.
GLOUCESTER, Suffolk House, Greyfriars, Thursday, 27th, at 3 and 7.30. Rev. T. H. Whitehouse.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 27th, at 7.30. Mr. N. Robertshaw.
HARROGATE, Bradley's Cafe, Station Parade, Monday, 24th, at 7.30. Mr. B. L. Bateson.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 26th, at 3; Study at 6.30. Thursday, 27th, at 7.30.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 24th, at 8. Rev. Joseph Gay, A.T.S.
HULL, Church Institute, Tuesday, 25th, at 7.30. Mrs. Foxhall.
LEAMINGTON SPA, Cadena Cafe, The Parade, Monday, 24th, at 3 and 7.30. Alderman Mason, J.P.
LIVERPOOL, Common Hall, Hackins Hey, Dale Street, Thursday, 27th, at 7.45. Rev. E. A. Couldrey.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 25th, at 7.45.
NORBURY, 11, St. Oswald's Road, Tuesday, 25th, at 7.45. Study.
NOTTINGHAM, Friar Lane Schools, Thursday, 27th, at 7.30. Mr. H. D. Houghton.
PUTNEY, 12, Ravenna Road, Monday, 24th, at 7.30. Miss Hamilton Hunter.
RAMSGATE, Christ Church Parish Hall, Wednesday, 26th, at 7.30. Mr. J. J. Morey.
RHYMNEY, British-Israel Hall, Tuesday, 25th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 26th, at 7.30.
SOUTHPORT, Y.M.C.A., Eastbank Street, Monday, 24th, at 3.30 and 7.30. Rev. W. Brown Pollock, M.A.
STOKE-ON-TRENT, Town Hall, Wednesday, 26th, at 7.30. Rev. T. Sparshott Johnson, M.A.
STRATFORD, Large Hall of the Public Baths, Cathall Road, Monday to Thursday, 24th to 27th, at 8. Rev. Dr. Goard, Rev. Maxwell Carnson, Mr. John Leech, Mr. Herbert Garrison and Mr. J. J. Morey.
SYDENHAM, Park Hall, Sydenham Park, Friday, 28th, at 8. Rev. Kenneth Dodds.
TEIGNMOUTH, Temperance Hall, Monday, 24th, at 7.30. Rev. Com. L. G. A. Roberts, R.N.
WALLINGTON, Parish Hall, Queen's Road, Friday, 28th, at 8. Rev. Maxwell Carnson.
WALSALL, Temperance Hall (The Square), Tuesday, 25th, at 7.30. Rev. T. Sparshott Johnson, M.A.
WATFORD, Lecture Hall, New Public Library, Hempstead Road, Monday, 24th, at 8. Mr. J. J. Morey.
WIGAN, Miners' Hall, Millgate, Wednesday, 26th, at 7.30. Rev. E. A. Couldrey.
WORTHING, Heene Rooms, Heene Road, Thursday, 27th, at 3 and 8. Rev. G. H. Lancaster.

SUNDAY, NOVEMBER 23rd.

CHISWICK, Christ Church, Turnham Green, at 11. Rev. Dr. Pascoe Goard.
LEICESTER SQUARE, W.C.2, Orange Street Congregational Church, at 11.30 and 7. Rev. Maxwell Carnson.
WEALDSTONE, Baptist Church, at 11 and 7. Rev. Joseph Gay, A.T.S.

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CONTENTS.

	PAGE
GOD.	
THE PEOPLE. △ THE BIBLE.—VI. By the Rev. Dr. W. Pascoe Goard, F.R.G.S.	753
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XVI. By Professor Edward Odlum, M.A., B.Sc.	756
THE BRITISH SUDAN. By Henry Proctor, F.R.S.L.	756
CONGRESS ADDRESSES—Tuesday Evening (*continued*):— The Rev. Dr. W. Pascoe Goard	757
CONGRESS ADDRESSES—(*continued*) :— Wednesday Afternoon :— Major J. Knowles, O.B.E. (President)	759
The Rev. W. Brown Pollock, M.A.	760
WEEK BY WEEK. By A. R. H.	762
THE BRITISH-ISRAELITES	765
THE HASTINGS AND ST. LEONARDS BRANCH	765
THE SECRETARY-GENERAL'S NEWS AND NOTES	766

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—VI.

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

WE have seen in former issues that the Bible is the continued record of God's purpose, which purpose and record run continuously through the ages.

We have also seen that the people have always developed and moved forward in the great highway of Bible history and prophecy.

We are now considering a series of facts which demonstrate that God has revealed Himself in word and action in and to Israel from the beginning.

We saw in our last issue God's judgment arrived at, pronounced and put into execution against the Kingdom of Judah and the City of Jerusalem.

Isaiah was given to see and witness the Lord seated in judgment upon Judah and Jerusalem, as we see set forth so graphically in the sixth chapter of Isaiah. Isaiah was constituted God's messenger to Judah and Jerusalem, to declare the judgment, and the coming execution thereof, in the removal of the people far away. (See Isaiah vi.)

This sentence was deferred, giving time for repentance. But that repentance did not come. On the contrary, the practices of Judah and of the inhabitants of Jerusalem went from bad to worse, involving deeply the Temple, God's House, and the Name and Word of God.

Ezekiel, over a century later, is given the privilege of seeing the Divine Person once again acting in plenary session, sitting in judgment on the rebellious City and Kingdom. This we saw fully in the last issue. After that final judgment, putting in force the former sentence, the Lord withdrew His glory from the City.

History shows the marching of the power of Babylon against the City and its final destruction, including in that destruction the Temple which they had defiled.

Thus the case of Judah and Jerusalem is disposed of, and history proceeds exactly along the line of that judgment.

JUDGMENT PASSED ON ISRAEL.

We are now introduced to another most momentous session. The place of judgment was in Ezekiel's house, which was situate in the land of the Captivity of Israel, on the banks of the River Chebar.

The personnel of the convention was entirely different from that when judgment went into effect against Judah and Jerusalem. At that session there were present the *Elders of Judah*, Ezekiel presiding. Now there are convened *Elders of the House of Israel*, Ezekiel presiding.

This is the second convention of the Elders of the House of Israel. The first convention of the Elders of Israel in Ezekiel's house is recorded in Ezekiel, chapter xiv, which the reader will do well to study.

In this second convention of Elders of the House of Israel a final decision is reached by JEHOVAH, the Judge of Israel, concerning the then present, and the future of the "Captivity" of Israel.

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Judah was sent forth from the land of Palestine to suffer her appointed sentence.

The sentence upon Israel herein conveyed is still more drastic than that pronounced upon Judah. The Lord withdrew His Glory from Jerusalem, and set forces in motion to carry out His decree upon Judah, which was banishment from the land.

The Lord here sends Israel onward in the series of wanderings upon which she had already entered. But *He withdrew Israel's privilege of enquiring of Him, and sent her away to serve her idols during the period of her banishment.* Yet the Lord declares again and again that He would go with Israel, even though Israel should not know the fact of His Presence, nor should be able to draw the comfort and strength which should have been theirs through that knowledge. Such comfort and strength was lost to them through their blindness and unbelief. The banishment was at all times contingent on Israel's attitude towards God—always it was "*If ye will not hearken unto Me.*"

Here is the record of an event which has profoundly affected the history of Israel and of the world to the present time. The statement is so solemn, so important, so illuminating of the progress of history, that we quote it in full :—

"And it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

Then came the word of the LORD unto me, saying,

Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD ; Are ye come to enquire of me ? *As* I live, saith the Lord GOD, I will not be enquired of by you.

Wilt thou judge them, son of man, wilt thou judge *them* ? cause them to know the abominations of their fathers :

And say unto them, Thus saith the Lord GOD ; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God ;

In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands :

Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt : I *am* the LORD your God.

But they rebelled against me, and would not hearken unto me : they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt : then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

But the house of Israel rebelled against me in the wilderness : they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them ; and my sabbaths they greatly polluted : then I said, I would pour out my fury upon them in the wilderness, to consume them.

But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands ;

Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths : for their heart went after their idols.

Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols :

I *am* the LORD your God ; walk in my statutes, and keep my judgments, and do them ;

And hallow my sabbaths ; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

Notwithstanding the children rebelled against me : they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them ; they polluted my sabbaths : then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries ;

Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live ;

And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

For when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering : there also they made their sweet savour, and poured out there their drink offerings.

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Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you.

And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

And 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:

And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD."—Ezek. xx, 1-44.

What a tremendous recitative of Israel history is here. First the wilderness experience in Moses' day. Then the experience in the land of Palestine. After that the scattering of Israel in "the wilderness of the people." Then the regathering in "Mine holy mountain, the mountain of the height of Israel," and then their return to and acceptance by the Lord. This is the "High mountain and eminent, even the mountain of the height of Israel," to which the tender branch of the House of David should in the meantime be planted. Beyond reasonable question "Mine holy mountain, the mountain of the height of Israel" refers to the British Isles and to her daughter nations.

It will be noticed that in two things the House of Israel transgressed. They failed to keep the commandments, statutes and judgments of the Lord. The seriousness of this charge is shown by the threefold statement of their refusal to obey the Law of the Lord as contained in the commandments, statutes and judgments. This included especially their neglect of the Sabbaths of the Lord; and finally they rebelled in carrying on heathen worship in connection with the House of God and the worship of God. The *offering to God* polluted, and heathen worship was a greater evil than offering such worship to idols, heinous as the latter offence was.

Therefore *they were cut off from enquiry of the* LORD. *They were sent away*, with the sad, final, and complete dismissal contained in the words: "Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: BUT POLLUTE YE MY HOLY NAME NO MORE WITH YOUR GIFTS, AND WITH YOUR IDOLS." Frank and open worship of idols was less offensive than polluted worship of God.

But the time should come when in another land they should offer a pure sacrifice and service, and it and they should be accepted of God.

How faithfully has Israel history followed this tremendous outline of prophecy. They were indeed scattered through the wilderness of the people.

There they did serve idols and false gods, and in the serving they inflicted upon each other, family against family and clan against clan, the plague of war with its accompanying suffering and death. What a record of blood and fury is that of the ages through which the people fulfilled their self-inflicted punishment all readers of ancient and mediæval history know.

At the same time they were ever at war with the Continental powers. They passed through the centuries with footsteps stained with blood, their own, and that of their enemies.

In the meantime the pure light of the Gospel was hidden from them. Of them the Apostle Paul said in his day: "How shall they believe on Him of Whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent."

But there came the time when under the guiding hand of God they were brought to "the mountain of the height of Israel." This took place long centuries after Israel had dis appeared from Palestine, and here in that "high mountain and eminent, the mountain of the height of Israel," the Lord has revealed Himself to them. They have accepted Him once more as their God and King, and they are being accepted of Him, as to their person, their sacrifice of worship and their service.

This resulted in the cutting off of Israel for ages from the

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Temple and priestly ministration. They were weaned from the ancient traditions. They were never subjected to the iron yoke of Jewish Talmudism. Their minds were fallow ground ready for the acceptance of the truth as it is in Jesus. They accepted His Name and His salvation.

In reading the above chapter therefore we are reading a synopsis of our own national history, and we rejoice that racially and nationally we are now dwelling in that land known to the prophet Ezekiel as the "mountain of the height of Israel," and to Isaiah before him as Israel in the Isles, and in that land we are walking in the full light of the Gospel in both its phases, viz.: the Gospel of the Kingdom, and of the Grace of God which bringeth salvation, through Jesus Christ our Lord.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XVI.

By Professor Edward Odlum, M.A., B.Sc.

Laban—Jacob—Jabbok—Israel.

At Bethel, Jacob received from the Lord all the blessings promised to Abraham, Isaac and their seed. He proceeds to Haran, and lives with his uncle Laban about 25 years, becomes wealthy, has a large family, is commanded by the Lord to return to Canaan, and *keep the vows made by him at Bethel.*

He leaves Laban, goes south with his family, servants and flocks, and, at the torrent Jabbok, remains for the night. Here he meets the angel of the Lord, has a struggle, *emerges into spiritual light, life and liberty, and then receives a new name to match the new-born man,* in the new or regenerated state. He ceases to be Jacob the supplanter and becomes Israel, *the man ruling with God.*

Israel, Bethel, House of God.

Genesis xxviii, 22:—"*And this stone, which I have set for a pillar, shall be God's house.*"

Genesis xxxv, 1:—"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God."

"So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

"And he built there an altar, and called the place *El-Beth-El.*"

On his way to Syria or Haran, *Jacob and the Lord entered into a contract at Luz or Bethel.* The Lord gave him unbounded blessings and promises running down through all time.

Jacob contracted to dedicate a specific stone or pillar to the Lord as His House, and to pay tithes.

When Jacob was with Laban, the Lord told him to go to his father's home, and also to fulfil his vow at Bethel. This Jacob did.

This Bethel-pillar, this House of God, became the first outward sign and testimony of the foundation of the Stone Kingdom, so definitely provided for in the acts of the Lord, responded to by the acts of Jacob.

Here, then, is the *stone foundation* of the then *future Stone Kingdom* dreamed about by Nebuchadnezzar, explained by Daniel, and referred to by Jesus when teaching the people.

THE BRITISH SUDAN.

By Henry Proctor, F.R.S.L.

In the *Nineteenth Century* for September there is an article by Madame Odette Keun on "A Foreigner Looks at the British Sudan," in which she extols the British administration in the highest terms. "Not even a Bolshevik," she says, "could say that by taking over the Sudan the British made an enviable haul. The first administration pioneers were military, and unfriendly though I am to every sort of professional army, I recognize homage is due unreservedly to the indomitable pluck they showed, and the enduring work they did. They were turned loose into a country that—it sounds unbelievable (but it is true)—is as big as British India. And these English proved that the government they were establishing was, though a government, unlike the ancient despotisms. They created just rules unheard of before; they collected equitable taxes, and brought the whole region under an elastic form of central administration. In some ten years they had taught a large portion of the Sudan that

Order and Peace were Realities,

and that men could be subjects, and yet live protected and helped, and not like hunted beasts. Behind them Khartum, with an unprecedented quickness, consolidated their achievements, and threw out new progressive organizations on an essentially civil basis. To-day, at the end of three decades, the Sudan counts

Over 6,000,000 souls.

As a whole it is self-supporting, the British taxpayer not giving a penny towards its upkeep; individually, according to native standards, it is prosperous; it is disciplined, and climbing towards education. Public security is practically complete, compared with other European Colonial possessions 100 years old—and more, it is quieter—

Happier—Richer—Healthier.

How have these astounding results been achieved?

The British might have done with impunity in the Sudan what the Belgians did in the Congo, or what the Germans did in West Africa. They might have reverted to the methods by which Algeria was pieced out by France for the benefit of her own settlers. To their eternal honour, be it said, they did not choose. They invented, they avoided the follies and sins that up till now have invariably attended every attempt at colonization. The Sudan is the latest thing in European exploitation, and it is the best. The English rulers struck straight out for an incredible objective—the welfare of the conquered alone. They inaugurated a regime that in at least three important things was completely new.

(A) They left the native owner in possession of his land—even where the land was capable of growing cotton plantations that have become the main source of the individual native's prosperity.

They gave him seed,

water, technical supervision, and yet left him his own master.

(B) They did not allow the small settler, the small trader and the middle-man from home to come into the country.

(C) They abstained from every kind of forced and unpaid

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labour. The British have moved with astonishing promptitude, enterprise and success. They have built railways and dams and ginning factories, opened roads and developed parks, and they paid the natives whom they employed as workmen. The rapid and steady expansions of the railways

STIMULATED NATIVE AGRICULTURAL EFFORT

all over the country, for the Atbara Suakim and Port Sudan branches opened up a very important field to transport and commerce. A direct trading access to Asia and Europe, such as the long, costly desert and river route up the Nile to the Egyptian coast had never been. The Sudan is

MAKING IMMENSE PROGRESS,

and its advance is exclusively the work of its British administrators." Thus far Madame Odette Keun, who writes, as she takes pains to show, is without any bias in favour of any Colonial administration, even that of her own country, much less that of the British. That which had been regarded as an unproductive desert is now being fertilized by the Colonial expansion of Israel-Britain fulfilling again literally the Word of God in Isaiah (chap. xxxv):—

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon."

CONGRESS ADDRESSES.

TUESDAY EVENING.

DR. PASCOE GOARD: What Mr. Leech has told us does show that this Book is still the best seller, and it also shows that you do not know it very well, because most decidedly the United States of America and the Overseas Dominions are absolutely Biblical subjects: they are in the Bible.

Now then for a few moments to-night let us take this thought, that the most sacred things connected with, and forming the very life-blood of the Christian faith, are bound up with, and contained in, the national message of the Bible, and the nations contained in the national message. We have made the mistake, and I associate myself with my brethren, of abstracting the spiritual message of the Bible, and endeavouring to present it unclothed in its material body to the people. It is such a ghost-like thing that most of them cannot see it, and such is our attitude towards ghosts of all descriptions that we have ceased to believe in their existence. Now I believe in the spirits of just men, and of just men made perfect. I confess to you that I have not consciously got into touch yet with very many of the just men made perfect, for they are before the throne of God in Heaven, but, by the grace of God, I have made contact with many just men not yet made perfect: and they are all in the body. Now I can come into conscious contact with the spirits of embodied men. I like to feel the warmth of the grip of their hands, I like to see the depth of the sparkle in their eyes, I like to see the smile upon their faces and the expression of intelligent earnestness there, I like to see the light that shines out of their eyes and out of the faces of men. I used to have to pass a churchyard every night when I was a boy down yonder in Cornwall. It was an eerie place, and I quickened my step for fear and with the thought hovering around of the possibility of meeting one out of the body. And when one night as I went by the churchyard, and saw inside the iron fence a form arise, and caught a glimpse of a pair of big round eyes, well, I could have won a marathon race quite easily. And when I came back the next evening and saw that form again arise: well, it was good practice in running! But the next evening, I said to myself, "This won't do: I am not going to be a coward." And I borrowed a heavy walking stick of an old farmer. When I came to the gateway, and saw again that form arise, with a trembling hand I opened the gate and marched up to ascertain the cause, and I found a pathetic thing. It was a new part of the churchyard, with only one grave in it, that of the rector who had just died, and upon it was crouched his great St. Bernard dog. And listening for footsteps, hoping that his master was coming, he rose to see. But it nearly scared the life out of me. But what has that got to do with it? This. We love to meet our fellows in the body: we shrink from meeting them out of the body. What has that got to do with it? We love the spiritual teaching of the Bible, when this treasure is possessed in earthen vessels, as the Apostle Paul says. But the man-in-the-street is shrinking from it because we have made it a disembodied spiritual entity. I say then again that the most precious things, the most sacred things in connection with our soul's salvation is bound up with the material, national history of Israel: and God intended that we should get contact with the spiritual by the majestic manifestation of His footsteps in the national.

Now I think you will agree with me that that seems to be a rather difficult proposition to establish. If that is true, my brethren of the ministry, don't you think that as bodies we have to change our methods? Let us begin with the great doctrine of the New Testament, the doctrine of justification by faith, by which we have access into this grace wherein we stand, and rejoice in hope of the glory of God, with its foundation head in the covenant which Almighty God made with our forefather Abraham. Is that not right? Now I worshipped here last Sunday morning, and I am sure my dear brother, Dr. Dinsdale Young, will forgive me for pointing out one little miss in a glorious presentation of imputed righteousness. He showed to us that God historically imputed righteousness to Abraham, imputed Abraham's faith to him for righteousness. He believed God. Then the Dr. asked this question: "What did God promise to Abraham?" And he made answer that God promised to Abraham righteousness, and He imputed righteousness to him. The sermon was splendid, and I am seizing upon it to elaborate my point to-night. What did God promise to Abraham? Who will answer me? That he should become the father of many nations. Potentially that was fulfilled in the one son, Isaac, through whom the seed should be developed into many nations. But is it not the case that our father Abraham waited until the centuries in which we are now living before he received the fulfilment of the promise and became the father of many nations? Now I know that the Arabs are descended from Abraham, and *they* know it. I know that the Turks are descended from Abraham,

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and *they* know it. "But in Isaac shall thy seed be called." Abraham was to become the father of many nations, and Abraham believed God, and it was counted to him for righteousness. And through being justified by faith we have peace with God, the faith that Abraham should become the father of many nations: and that we are the inheritors of that very promise. I say to you that all the glorious triumph of the doctrine and the fact of justification by faith is opened up by our acceptance of the doctrine that Abraham our forefather should become the father of many nations. Now that is a hard fact. Let us go on again.

We read in the 2nd chapter of Genesis, and on, that Elohim formed Adam of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. And then the name Jehovah is in abeyance. But in the 6th chapter of Exodus it is revealed again, and you take the Commentaries in regard to it, and you will find there wonder as to why that Name, after centuries, should have emerged again at that particular time. Why, because then Jehovah made His personal contact with His nation Israel. You see the combination again. Take your Scriptures and read them right along down through. Study God's dealing with Babylon, with Persia, with Greece, with Rome, with Egypt, and all the other nations, and you will find that in none of them does He manifest His Jehovahship. But Jehovah is known by His self-revelation to His nation Israel, and by His continuous and progressive historic leadership and kingship in Israel right down to the present day. Outside of the nation Israel you do not know Jehovah in the Bible. Now we see Holy, Holy, Holy is Jehovah, Elohim or El Shaddai. What do we mean? Oh, how those great words roll off our tongues! But what music there is in them! I can think of all the hosts of Heaven singing them. But they sing with understanding, and, as a rule, we do not. What does it mean? That they are triumphs in the sinlessness of Jehovah? No, the question of sin never arises in connection with God. What, then, are they singing? They are singing of a manifestation of God as Jehovah. In each manifestation He has sanctified, set Himself apart exclusively for one great task, the task of the administration of His Kingdom-nation Israel. You do not find the name Jehovah in connection with the Creation and the sustenance of the material universe. You do not find it in connection with His relationship to all the sons of men. You do not find it in connection with His relationship with Nebuchadnezzar, king of Babylon, to whom He revealed Himself as the Most High God. You find the name Jehovah set forth and indicating God in His Kingship of His nation Israel, and to this task, as though it were the only task. In His Jehovah administration He is Holy, Holy, Holy. And when He says, "Be ye holy, for I am holy," He means an utter surrender and devotion and consecration to the service of His Kingdom Israel in the revelation of Jehovah, Whose Name, and the knowledge of Whose Name, shall yet cover the earth as the waters cover the sea. But the vessel that contains it and manifests it is the corporeal body of His nation Israel. Is it not true? Jesus Christ the Saviour testified, and said: "I am not sent save unto the lost sheep of the House of Israel." What, you say, has the salvation provided by Jesus Christ been confined to the Israel people? No. This is what He said: "I am not sent save unto the lost sheep of the House of Israel." "But as My Father hath sent Me, even so send I you. Go ye into all the world, and preach the Gospel to every creature." And you can only find Jesus Christ our Saviour coming to Israel, manifested in Israel, sent to the lost sheep of the House of Israel, and made known to the world by Israel. The Virgin Birth of Jesus Christ. Why should the question be raised? The Old Testament declares it in the most sacred manner as the direct testimony of Jehovah to Israel, and the New Testament historically records it in just as clear language. The Virgin Birth is not treated as a doctrine but as a fact in the Book of Isaiah, and no theologian has a right to take it out of the realm of fact and put it into the realm of doctrine. How is the fact of the Virgin Birth introduced in the New Testament? Go to the 7th of Isaiah, and you will see. What were the circumstances? Three little kingdoms on the borders of the Mediterranean Sea—Syria, Ephraim-Israel and Judah. Suddenly the king of Judah received a messenger breathless, saying, Syria is confederate with Ephraim, and they have gathered their armies, and have proceeded over the border, and are marching upon Jerusalem now, with the declared purpose that they will dethrone the House of David, and set up the son of Tabeal upon the throne. There was no time to gather an army, and we read that the heart of the king and of the people were bowed like the trees of the forest before a mighty wind. Yet the king went out himself into the field, into the camping ground, the parade ground, outside Jerusalem, and he set up his pavilion and called his men. And there came Isaiah. Well, two men were enough to handle Pharaoh and all the forces of Egypt. Ahaz would rather have had an army than this messenger from God: and the prophet said to king Ahaz, "Take heed, and be quiet: this shall not prevail." And the king shook his head. "Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God? ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O House of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign: Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel." There was brought to me a beautiful copy of the Bible from the Jewish press of Philadelphia. I thought it was interesting that they should be printing the Old and the New Testaments. And I said, "I will test that Book by one phrase." And I turned to Isaiah vii, 14, and I found one word changed. "Behold a Virgin shall conceive" was printed here, "Behold *a young woman* shall conceive and bear a son." And I said, "That word is found in four other passages, I will turn them up also." But I found that was the only passage changed. The Evil One wants to get rid of that fact of history and of prophecy. "Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil and choose the good." A reference to the temptation of Jesus. And there was the sign to Ahaz, that the combined hosts of Ephraim-Israel and Syria should fall before the walls of Jerusalem; and there was annunciated the prophecy of the Virgin Birth. Do you believe the prophecy and the

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history of the Virgin Birth of Jesus? Then, my brethren, can you accept the sign given, and deny the thing signified? What was the thing signified by the Virgin Birth of Jesus? That the House of David should never be overthrown. There it is. The doctrine of the Virgin Birth bound up with companies of nations, and marching armies, and battles, and sieges, given as a sign from Almighty God in Heaven, that Jesus Christ was born to occupy the throne. To Him was given the throne of His father David, and He shall rule over the House of David, and it shall never be overthrown. They are bound up together.

One thing more. Will you come with me in spirit to Romans xii, 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." What is the connection? This. "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew." The 9th, 10th and 11th of Romans deal with God's then relationship to Israel. In the 10th chapter the Apostle Paul spoke of those who at that time had never heard of Christ. "How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And so he goes on to speak of God's relationship to the known Christian Israel at that time, and His continual purpose towards Israel and to the end of time. A racial and national story told by the prophets, told by our Lord, told by the Apostles. And when he has approached again the national development of God's purpose in the earth, and of the spiritual regeneration that shall flow to Israel, and the world through it, then the Apostle calls for consecration. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." What for? To help forward the Divine plan.

With that in mind and in the same connection, let me ask you to come to that wonderful Epistle to the Hebrews. Hear another exhortation to go on to Christian perfection. Now this is what he says: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." Where shall we go? To the promises that God made with Abraham. You cannot get away from them. For when God made promises to Abraham, because He could sware by none greater, He sware by Himself, saying, "Surely in blessing I will bless thee, and in multiplying I will multiply thee." Did He not multiply them? They went down into Egypt seventy strong; they came out of Egypt three to four millions strong. And the mathematician says "Impossible." Seventy men were recorded, but not women or children or servants; and they were in Egypt approximately three hundred years. In A.D. 1800 we Anglo-Saxons in Britain and America numbered approximately sixteen millions of people only. The years have gone by, and we Anglo-Saxon people number to-day 160 millions. And you will find the rate of increase from the time that Jacob led his family down into Egypt, to the emergence out of Egypt, and not twenty-five per cent. greater than the multiplication God has given us from 1800 to 1930. "Thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed." Jesus Christ a priest for ever after the order of Melchizedek. "By so much was Jesus made a surety of a better testament." "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." "This is the covenant that I will make with the House of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts." That is the new covenant sealed by the blood of Jesus Christ, and administered by Jesus Christ, King and Priest for ever after the order of Melchizedek. And what is the covenant? That He will restore and write in the heart of Israel His law, that they shall awake to the knowledge of Jehovah, that while the sun and moon and stars endure they shall remain a nation before Him for ever, and that when the time is ripe, and the covenant comes into full effect, it shall be indicated by certain developments, and by the rebuilding of the city of Jerusalem, which promise lay dormant until Allenby took the city in 1917.

Have I made it clear that we are not preaching a separate Gospel, or even a separate phase of the Gospel, but bringing back to you that earthen vessel of which the Apostle spoke, which carries to the thirsty lips of a dying world the glorious spiritualities of the Gospel of our Lord Jesus Christ?

WEDNESDAY AFTERNOON.

MAJOR J. KNOWLES, President, said: I feel sure that many of you who have been attending these meetings during the last two days must now be wondering what you can do to help this Movement. Well, there are many ways in which you can help us, and I assure you we want all the help we can get. Mr. Garrison will speak of this to-morrow, but, in the meantime, I want just to tell you of one or two ways in which you can be of great assistance. First of all, I should like to say that we want to increase our membership. You know, the more people there are who join a Movement, and the more people there are who have a financial interest in a Movement, the greater progress is it likely to make. I, therefore, appeal to any of you who have not joined us, either as members or associates, to do so. To become a member will cost you £1 1s. a year; and to become an associate will cost you 5s. I do ask you to join our ranks. Mr. Garrison, our Secretary-General, is carrying a very heavy burden, and I would ask you to help him all you can, and to do it now.

There is another way in which you can help forward our Movement, and that is by becoming a subscriber to THE NATIONAL MESSAGE, our weekly journal. Most of you know it. It is an admirable journal, very well got up, and you will find most interesting articles in it.

And then, ladies and gentlemen, I would ask you to patronize our bookstalls. When you leave these meetings, anyone on the staff of the Federation, or anyone on the staff of the Covenant Publishing Co. will help you to select the book which you require, and which deals with the particular point on

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which you personally would like fuller information. We have brought out recently a number of new books, which I am sure you will find well worth studying. There is *The British Empire or the Commonwealth of Nations*, by Mr. Garrison, which is most illuminating, and costs only 3d. There is *The Restoration of Israel*, by Dr. J. Llewellyn Thomas, costing 1s. 6d. There is also a most illuminating and interesting book which we have recently brought out, and is a wonderful answer to some of our critics, called, *The Triumph of British-Israel*, by Dr. Mountain, price 6s. This is one of the most interesting books that I, personally, have read for a long time. Then there is *The Story and Message of Our Bible*, price 2s.; and *Crossing the River*, by Dr. Pascoe Goard, cloth bound 3s. 6d.; and *The Restoration of Palestine*, by Basil Stewart, price 2s. 6d. I would ask you to see that you have a good supply of books from the bookstalls. And if speakers would, whenever possible, call attention to particular books in their addresses, that would help enormously to increase their circulation.

THE REV. W. BROWN POLLOCK, M.A., said: I have been waiting upon God for a message, and I can only pass on to you what He has given to me, and that message has to do entirely with His Holy Word and its teaching as it affects our great future, as it warns and exhorts us with regard to the present, and reminds us of God's mighty dealings with us in the long past.

I want to speak to you about a passage of Scripture that you will find in Micah iv. And may I say, as I direct your attention to that prophecy, what a wonderful Book the Word of God is, that collection of Books, which is the history of our people from the beginning, and their continuance unto the very end, when triumph is going to crown our Lord King of all His people. And, therefore, while God may have many things to say to us which will be very searching, at the same time He is pointing us onward to the time of coming glory. It is astonishing how many of the prophets began by proclaiming the coming judgment of God upon His people for their apostasy. And then there is the great message of redemption. And close by the great message of redemption comes the wonderful story of future glorification, of the triumph of good over evil, and the triumph and the victory of the plan and purpose of God.

Well now, in the beginning of this 4th chapter of the Book of the prophet Micah we are told about something that is going to happen in the last days. "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 unto it." Israel's destiny. What other book in the world could tell you the destiny of a people hundreds of years before it takes place? If there is one great hall-mark of the inspiration of this Book, if there is one great hall-mark that it is the Word of God, and that is, God's Word, surely it is that the history of God's people is written beforehand hundreds of years, and we see that history being fulfilled in our day and generation. Mr. Julian Huxley may say that it would be well if religion had no God. And, well, if it be a false religion we should like that there should be no God at all in it. But do let us remember that this Book solemnly declares that "the fool hath said in his heart, There is no God." "No God for me, no God in control, no God to enlighten." That is a foolish thing. If ever there was a day in which it was more incumbent and urgent upon us to prove the wonder of this Book, and the actual fact of the Lord God Almighty, Jehovah, our Elohim, it is this day.

Here we have the destiny of Israel foretold: and I want to tell you about this as it is told in God's Word, because I think if anything lifts us up to the highest possible conception of the wonder of the high and holy vocation and estate into which we are called, it is the vision of His purpose and plan as it reaches its consummation and triumph. And so in the last days we are told "the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills." You know as well as I can tell you that

A MOUNTAIN STANDS FOR A KINGDOM:

it is a symbol for a kingdom in the Word of God. And here we have a vision of the House of the Lord established in the top of the mountain. Perhaps that is His spiritual Kingdom, the mountain of the House of the Lord, above all the kingdoms of the world, when the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ. So the great Israel nation is supreme under the Divine, spiritual control, personality, power, and blessedness of the House of the Lord on the top of the mountains. And then we read of the hills. That is the lesser power, and of the people of the world who flow towards Jerusalem to hear the Word of the Lord. "For the law shall go forth of Zion, and the Word of the Lord from Jerusalem." There is the destiny of Israel, as seen in this verse. It is Israel's supremacy. And Israel ought always to be supreme, and if we were to reach our great ideals, if we were following in the commandments of the Lord God, we should be supreme in a far greater, more extensive, high, deep, wide, and holier way than we are at the present time.

Then the next thing we find about this Kingdom is this, that in the future it is to be universal. "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 of 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." That identifies it with ourselves. The Kingdom is to be a universal Kingdom. Why, our national possessions are well nigh universal to-day. But this is something far more extensive, and more far-reaching, and of greater wonder and power and influence than anything we have known in the past. Ought that not to be an inspiration to every one of us to get down on our knees and to ask God to give us more of that Divine Spirit, that we may reach unto the fulness of His purpose?

Then it goes on to tell us what is to be the nature of that Kingdom. It is to be peaceful. Great efforts are being made to obtain peace. One naturally feels afraid of that great Movement. If there is anything that will hold the dogs of war in restraint and the savage passions of men, and will lift their ambitions to a loftier purpose, then let us put all our weight into a Movement like that. But, after all, we have got to consider these things in the light of the revelation of God's Word, and we believe there will never be that fulness of peace until the King of Peace comes once more: He Who has been exalted, He Who is enthroned in the hearts of millions of people,

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He Who is blessed for evermore. It will not be until He comes and reigns in His Kingdom, and occupies the throne of David in Person, that we shall have that Kingdom of peace. Listen to this : " 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 pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more."

And then it is to be

A KINGDOM OF PROSPERITY.

Yes, where the Kingdom of God is, where the power of God is, where the purity of God is, where the Person of God is by the Divine Spirit in human hearts, you will find that there comes the peace of God, yes, and something that is far deeper, the God of Peace to dwell in your hearts. Surely, that was God's intention in Creation, not only that He should make man in His own image, but that man should dwell and move and have his being in Him, in the working out of His purpose. Yes, following peace there will come prosperity. Oh, how we lack that to-day! How parched and dry are the channels of commerce and industry! The great basic industries of our country failing. The laughter of the people turned into sorrow, and from plenty into want and poverty through unemployment. Oh! that the people of this country might know the secret of the Lord, and the wonder of His power to bring in prosperity! Listen : " They shall sit every man under his vine and under his fig tree : and none shall make them afraid : for the mouth of the Lord of hosts hath spoken it." " For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." That is the height of all prosperity. Magnificent, glorious, wonderful. It gives a new inspiration to every British-Israelite. It comes with new force to everyone that is just groping his way into the labyrinths of this great and wonderful Truth, to know what is our standing, what is our vocation, what is our great destiny.

But it does not stop there, for after all that, we find that there is to be a recovery of the people of Israel. " In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." " Her that halteth," I think that must be Judah. " Her that is driven out, and her that I have afflicted," I think that must be Israel. " And I will make her that halted a remnant, and her that was cast far off a strong nation : and the Lord shall reign over them in mount Zion from henceforth, even for ever. 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 to the daughter of Jerusalem."

Having closed his vision of the destiny of the Israelitish people, he strikes a warning note. There is to be discipline. There is declension and apostasy which is going to land us in the great Tribulation and the great Day of Jacob's woe and trouble. What we do notice is, and Israel must take note of this, for I believe it is a note of warning, that where there is disobedience, there must be discipline, and a discipline that means something very severe. You know, there may be some in this audience who are wondering what this has got to do with

GREAT BRITAIN AND WITH THE BRITISH PEOPLE.

May I digress just for a moment, to show you that we are talking about the people of Israel and that we British people claim our identity with the lost Ten Tribes. I want to take you back to the 49th chapter of Genesis just for a minute, to make that identification clear which Micah makes in the 5th chapter. " And Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you in the last days." There you are : the gap is a long one, but Jacob is talking about the last days : and Micah is talking about the last days. And Jacob says, " Judah is a lion's whelp : from the prey, my son, thou art gone up : he stooped down : he couched as a lion : who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come : and unto him shall the gathering of the people be." Then he goes on to say, " Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall : the archers have sorely grieved him, and shot at him, and hated him : but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; (from thence is the shepherd, the stone of Israel.)" And you go on through these wonderful chapters and books until you come to the Book of Deuteronomy, and you find that Moses has got something to say to the people in these latter days : and the facts are written before our eyes, the conditions which he begins to show the people of that day. He says : " For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you : and evil will befall you in the latter days : because ye will do evil in the sight of the Lord to provoke him to anger through the work of your hands." They were to consider what they were to be in the latter days. And so on right through the Word of God you get this, until you begin to realize that not only did Jacob tell this to his sons, to which Micah refers, but in the time of Balak, Balaam in his prophecy foretold that in the latter days Israel should be a great

COMMONWEALTH OF NATIONS,

that they should possess the gates of their enemies, that they should be the great lenders of the world, that they should be an imperial people. Where in the world to-day can you find such a people? Surely only in the British people. Therefore it is in regard to that I want to speak of the danger of the latter days, the danger of the desecration of the Sabbath, the breaking of the laws and the commandments of the Word of God, the apostasy which is being led on and encouraged and inspired by men like Julian Huxley. There is not only that, but there is the lack of Church attendance, lack of the reading of the Word of God, the prayerless lives of thousands, yea, millions of the people, with the bringing forth of all kinds of moral disaster and corruption of life. It is those things that are delaying the great purpose of God, and that will bring severe discipline.

To go back to the thought of Israel in discipline. What happened when the apostasy took place in the time of the kings? The Ten Tribes behaved so badly, their young children were so evil, that the only thing for God to do was to take them out of the land, and to scatter them amongst the heathen. Soon after that the House of Judah and Benjamin became corrupt and failed in the great purpose of God, and they were carried away captive to Babylon. Just let me read

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you the verses about that discipline. "Now why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? For pangs have taken thee as a woman in travail. Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered: there the Lord shall redeem thee from the hand of thine enemies." Then we read a little further on. "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion." This is later on, of course, in history, and it seems to point to the Great Tribulation, possibly to Armageddon. "But they know not the thoughts of the Lord, neither understand they His counsel: for He shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

After giving the great picture of the supremacy of Israel and its great future, then its failure, and the discipline of the Lord, immediately in the 5th chapter the prophet shows how deliverance is to come. You get one of the

GREAT EVANGELICAL PROPHECIES,

which foretells the Coming of the incarnate Lord Jesus Christ. And in the first verse we read: "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." There you have the humanity of the Lord Jesus Christ, and there you have also His Divinity. "Therefore will He give them up." When they have taken Him and rejected Him and nailed Him to the Cross, and when He has risen again. "He will give them up, until the time that she which travaileth hath brought forth: then the remnant of His brethren shall return unto the Children of Israel." When the Israelitish people with the Israelitish Church have preached the Gospel of Christ, and the people of Israel have heard the Gospel and have been evangelized, then there are formed two remnants, because you see there is a double travail; there is the travail which means the Coming of the Son of man, and there is the travail which means the formation of the Israel man, the body of Christ, the Church; surely this is part of it. Israel, He gives them over until the Gospel reaches His people, and then there are two distinct remnants seen. The remnant of Jacob, on the one hand, for some Jews will be saved, and the remnant of Israel, that is, Israel proper. What we see is this. During the Kingdom age there are to be these two remnants, and they are to stand in a very wonderful relationship. In Micah v, 8, you will find it says "the remnant of Jacob." That surely means the inspired people of Israel, that surely means the people of Israel gathered into the fold of Christ, and evangelizing the world, the Holy Ghost coming down in showers of blessing in response to the preaching of the Gospel to the people who will hear it. Showers of blessing there shall be. "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." We read that Israel is God's battle-axe, that Israel is for the defence, not only of the truth of God, but for the freedom and for the help of the nations that are downtrodden. We must pause here just to remind ourselves of some of the dangers that beset us. I do not know if you make a connected whole of this, but to my mind it is perfectly clear, and I hope the Holy Spirit will make it clear to you. We come to the 13th of Matthew and we remember that this remnant of Judah is to be as dew and shower, and we remember that our Lord tells the parable of the Wheat and the Tares. I want you to notice in the parable of the Sower that it was the Word of God that was the seed. "The seed is the Word of God." And in the parable of the Tares, the seed are the children of the Kingdom, and it is sown in the field which is the field of the world. And while men sleep the enemy comes and sows the spurious kind of wheat, which is an imitation of the real wheat, and which probably will try to set up a kingdom in opposition to the kingdom of Israel, and it may appear to possess the power of the Holy Spirit. While it may seem to be like it, yet it is utterly different from it. And the two are to grow together until the harvest. And we are to be warned in order that we may stand true to the Word of God and to the Gospel which is entrusted to us, and to the spiritual work which is ours to-day. And both as national and as God's spiritual children, you hear about the remnant of grace, and although all Israel was not saved when the Apostle was writing, all Israel is to be saved. Nationally Israel is to be saved when the Lord returns to build up Zion, and eventually to reign in Jerusalem.

WEEK BY WEEK.

BY A. R. H.

ON November 12th, the historic ceremony of inaugurating the ROUND-TABLE CONFERENCE on INDIA took place in the famous ROYAL GALLERY of the HOUSE of LORDS, "that august chamber of heavy gilt walls and high-domed ceiling of old gold, in which so many epic pages of British history have been written."

H.M. KING GEORGE V, KING of the BRITAINS and EMPEROR of INDIA, presided over the assembly composed of his principal Ministers, the RULING PRINCES of INDIA, the DOMINION PREMIERS and leaders of all shades of political thought throughout the EMPIRE as a whole. The brilliant colouring of the robes and headdress of the INDIAN PRINCES added greatly to the impressiveness of a scene of great splendour, unique in the annals of the EMPIRE.

"An hour before the CONFERENCE opened the GALLERY had the chill atmosphere of an empty cathedral," writes the *Times*. "The morning sun filtered coldly through the stained-glass windows; the colouring in the tapestries seemed strangely subdued. But gradually the great hall came to life. . . ."

A little while later and the spectacle in the HALL might have represented a magnificent scene in some Eastern Palace. Never have the ornate walls of the ROYAL GALLERY enclosed a scene

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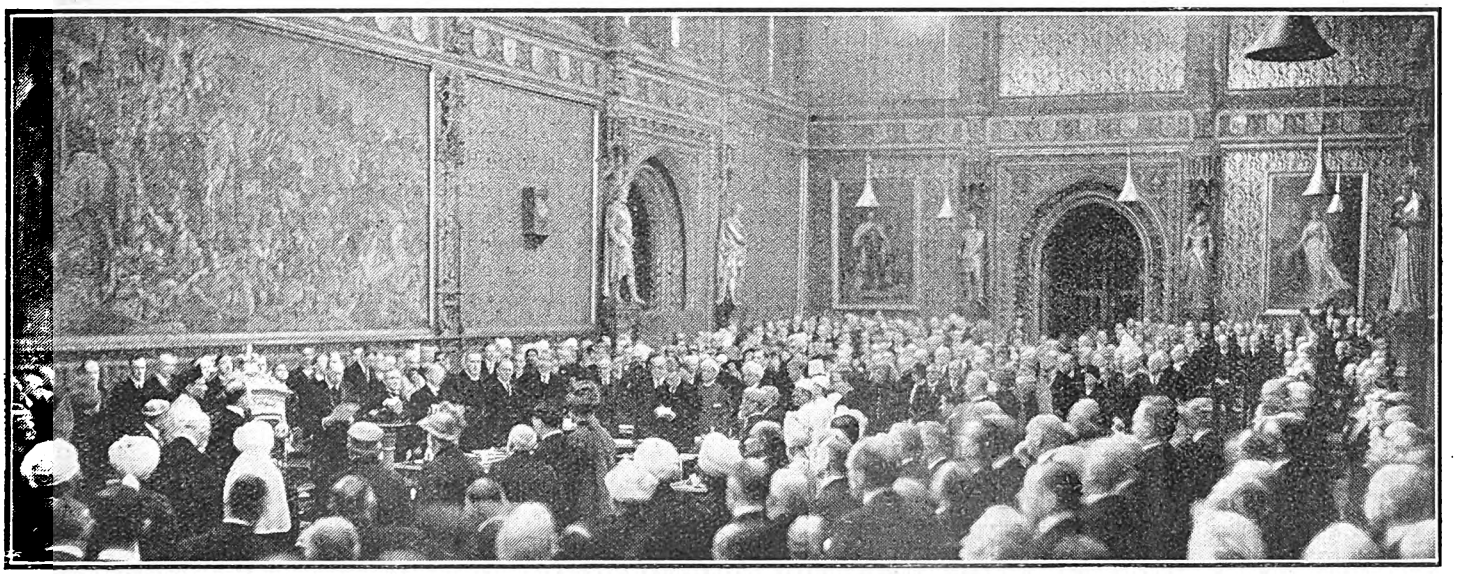
more brilliant and resplendent. For gathered here to meet the KING-EMPEROR are the spiritual and temporal rulers of some 319 millions of his Oriental subjects.

" It was nearly ten minutes to twelve before the delegates were invited to take their seats. They sat round the long, oval-shaped mahogany table, on small red morocco leather chairs emblazoned with the royal insignia in gold," writes the *Daily Express*, taking up the description for us. " In the centre, on one side of the room, beneath a vast fresco of WELLINGTON and BLUCHER at WATERLOO, stood the massive golden throne, before which the KING presently appeared, to read and

BROADCAST TO THE WORLD

his opening speech.

" Sharply at twelve, as BIG BEN boomed out the first stroke of the hour, a deep hush suddenly swept over the crowded assembly, and there ensued the silence of a sepulchre. The KING had appeared at the western entrance to the GALLERY."



Official Opening of the Indian Round-Table Conference in the Royal Gallery of the House of Lords, 12th November, 1930.

The KING-EMPEROR, accompanied by the PRIME MINISTER and ROYAL CHAMBERLAIN, walked, with fine dignity, straight to the ROYAL THRONE. Here, bowing to his PRINCES and MINISTERS, first to the right and then on the left, he sat down for an instant, then rose, and proceeded in a slow, clear, resonant voice, directed into a small silver microphone before him, to declare the CONFERENCE open. His words were broadcast to the ends of the earth. The entire assembly stood while the KING spoke. The speech which lasted six minutes was as follows :—

It affords me much satisfaction to welcome in the capital of my Empire the representatives of the princes, chiefs, and people of India, and to inaugurate their Conference with my Ministers and with representatives of the other parties composing the Parliament in whose precincts we are assembled.

More than once the Sovereign has summoned historic assemblies on the soil of India, but never before have British and Indian statesmen and rulers of Indian States met, as you now meet, in one place and round one table to discuss the future system of government for India, and seek agreement for the guidance of my Parliament as to the foundations upon which it must stand.

Nearly ten years ago, in a message to my Indian Legislature, I dwelt upon the significance of its establishment in the constitutional progress of India. Ten years is but a brief span in the life of any nation, but this decade has witnessed, not only in India, but throughout all the nations forming the British Commonwealth, a quickening and growth in ideals and aspirations of nationhood which defy the customary measurement of time.

It should, therefore, be no matter of surprise to the men of this generation that, as was then contemplated, it should have become necessary to estimate and review the results of what was begun ten years ago, and to make further provision for the future. Such a review has been lately carried out by the Statutory Commission appointed by me for that purpose, and you will have before you the outcome of their labours, together with other contributions which have been or can be made to the solution of the great problem confronting you.

No words of mine are needed to bring home to you the momentous character of the task to which you have set your hands. Each one of you will, with me, be profoundly conscious how much depends, for the whole of the British Commonwealth, on the issue of your consultations. This community of interest leads me to count it as of happy augury that there should be present to-day the representatives of my Governments in all the Sister States of that Commonwealth.

I shall follow the course of your proceedings with the closest and most sympathetic interest, not indeed without anxiety, but with a greater confidence. The material conditions which surround the lives of my subjects in India affect me nearly, and will be ever present in your thoughts during your forthcoming deliberations.

I have also in mind the just claims of majorities and minorities; of men and women; of town dwellers and tillers of the soil; of landlords and tenants; of the strong and the weak; of the rich and the poor; of the races, castes, and creeds of which the body politic is composed. For these things I care deeply.

I cannot doubt that the true foundation of self-government is in the fusion of such divergent claims into mutual obligations

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and in their recognition and fulfilment. It is my hope that the future Government of India, based on this foundation, will give expression to her honourable aspirations.

May your discussions point the way to the sure achievement of this end, and may your names go down in history as those of men who served India well, and whose endeavours advanced the happiness and prosperity of all my beloved people.

I pray that Providence may grant you, in bounteous measure, wisdom, patience, and good will.

The KING, having concluded, paused for a moment to survey the gathering before him. He then shook hands with the PRIME MINISTER, bowed to the delegates, first on his right, and then on his left, and finally withdrew from the GALLERY.

A spontaneous murmur of appreciation broke the respectful silence in which His MAJESTY retired from the Conference. Attendants hurried to remove the scarlet and gold throne from the dais as the MAHARAJAH of PATIALA—wearing a striking blue puggri—rose to propose that the PRIME MINISTER should preside. His first words gave the assembly the chance to express their sentiments and let loose the warm cheers that had only waited the appropriate moment. The MAHARAJAH of PATIALA said: "The gracious address which His MAJESTY the KING-EMPEROR has just delivered strikes a responsive chord in our hearts; and if we can succeed in following the lead which he has given us I feel confident that our deliberations will be crowned with success. As CHANCELLOR of the CHAMBER of PRINCES I have the honour to propose that the PRIME MINISTER be appointed as chairman to preside over our deliberations."

The PRIME MINISTER took the chair, and addressed the Assembly, saying:—

My first duty as Chairman of this Conference is to ask your consent that I should convey our humble duty to His Majesty and an expression of the loyal gratitude with which we have welcomed his gracious presence here and of the inspiration which his words have given us. I know also that you would have me include in your message our loyal and grateful appreciation of the kindly solicitude of Her Majesty the Queen which my Indian friends have been privileged to experience already. Nor are we unmindful that it is to His Majesty's gracious permission that we owe the honour of holding our meeting in this Chamber to-day and hereafter in the

ROYAL PALACE OF ST. JAMES'S.*

We are deeply sensible of these signal marks of their Majesties' sympathy and favour.

I am very conscious of the responsibility you have put upon me. But responsibility lies heavily on us all at this Conference. For we are now at the very birth of a new history. The declarations made by British Sovereigns and statesmen from time to time that Great Britain's work in India was to prepare her for self-government have been plain.

The task that lies ahead of us is beset by difficulties for the solution of which the past affords no ready-made guide; there are stubborn diversities of view that have still to be brought together, and conflicting interests that have hitherto proved irreconcilable.

We must bring to our task all the resources of mutual trust, of practical sagacity, of statesmanship, which we can command.

This is not the time even for reciting, to say nothing of prejudging, our problems. We shall meet them as we proceed. Let us face them as men determined to surmount them. Why not? What problems of growth and of development in liberty and institutions have our people not faced, and united we remain, in spite of all our diversities, because of our skill in harmonizing differences by reasonable mutual accommodation.

His Majesty's presence at the opening of our deliberations enabled us to understand both the strength and the flexibility of the bond which binds our whole Commonwealth of Nations together in loyalty and devotion to the Crown. The attendance of representatives of the Dominion Governments is an earnest of the interest and good will with which the Sister States in the Commonwealth of Nations will follow our labours. The association of the Princes for the first time in joint conclave with representatives of the people of British India is symbolical of the gradual moulding together of India into one whole.

When I turn to the representatives of British India I am mindful, it is true, of India's different communities and languages and interests, but I am reminded still more of the quickening and unifying influences which have grown irresistibly from her contact with Great Britain, and, indeed, of the aspirations for a united India which were in the minds of her philosophers and her rulers before the first English trader set foot on her shores.

Nor is it without significance that we, who, though not of India, also seek India's honour, are drawn from all three parties in this Parliament, on the inter-play of whose rivalries, no less than ideals, is built up our British system of government.

Apart from these things, surely the simple fact that we have come here to sit at one table with the set and sole purpose of India's advancement within the companionship of the Commonwealth, is in itself an undeniable sign of progress towards that end, and also an inspiring challenge to reach agreement.

Things have been said in the past, whether in anger, in blindness, or for mischief, which we had better forget at this table. Whatever be the story that is to be written of this Conference, be assured that it *will* be written. Let us strive to make it worthy of the best political genius of our peoples and to add by it to the respect paid by the world to both our nations.

Conspicuous in all the speeches of the INDIAN PRINCES and Representatives which followed, was a note of prayer and dependence upon DIVINE guidance. This consciousness of the presence of spiritual reality is perhaps the most precious quality in Indian character. Combined with a fervent loyalty for the THRONE and CROWN we feel that this quality represents the ideal soil in which to sow the seed of the truth of the fact that the HOUSE of WINDSOR is

THE HOUSE OF DAVID,†

and our KING, as member of that HOUSE, occupies the THRONE of ISRAEL as "vice-regent" to JEHOVAH, like his illustrious predecessor.

We feel that the INDIAN PRINCES, with their keen perception of the spiritual significance of kingship, would be quick to recognize the superlative portent of this matter. For in looking to the KING we must never forget "Him Whose Minister he is." Moreover the words which the QUEEN of SHEBA addressed to SOLOMON, are equally applicable to the occupant of the BRITISH THRONE:—

* St. Jacob.

† A chart of the Royal House of Britain showing the direct descent of H.M. King George V. and H.R.H. Prince David of Wales from King David is preserved in the Royal Library at Windsor Castle. Copies of this Chart may be obtained from the Covenant Publishing Company, 6, Buckingham Gate, London, S.W.1, price 1s. 1½d. post free.

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"Blessed be the LORD thy GOD,
Which delighted in thee to set thee on HIS THRONE,
To be king for the LORD thy GOD."‡

The KING of ISRAEL is CHIEF-GOVERNOR§ to JEHOVAH, "occupying" until He come Whose right¶ it is. For if the BRITISH THRONE is the throne of DAVID, it is the throne of the KINGDOM and of the LORD, as it is written:—"Then Solomon sat on the

THRONE OF THE LORD

as KING, instead of DAVID his father, and prospered; and all ISRAEL obeyed him."[1]

Thus the prayer of DAVID for ISRAEL is equally a prayer for the BRITISH THRONE and KINGDOM—modern representative of ancient ISRAEL:—

"Thine, O LORD, is the greatness,
And the power, and the glory,
And the victory, and the majesty;
For all that is in the Heaven and in the earth is Thine;
Thine is the KINGDOM, O LORD,
And Thou art exalted as HEAD above all."[2]

* * *

Next week the speeches of the Ruling Princes of India will be recorded.

MR. S. E. STEELE, of Liverpool, addressed the members of the Rochdale Branch recently. Mr. H. Bates presided.

The subject of the lecture was "The Early British Church." In introducing it Mr. Steele said the records of the early Church in Britain and of the Druids were so interwoven and connected that it was impossible to consider one without the other. Had he been asked, say, thirty or forty years ago, the question who was the first missioner to preach the Gospel in England he would unhesitatingly have replied, "St. Augustine, at the end of the fifth century." This was believed by the majority of people; it was taught in our schools, including Church of England schools at that time, and was universally claimed by the Roman Catholics. Facts, however, would prove how erroneous that belief was. For the foundation of the Church we must go back some 3,400 years to the setting up of the tabernacle by Moses in the wilderness and the consecration of Aaron and his sons as priests. The speaker then dealt with the way in which the worship of God was continued during the wanderings of the children of Israel. It appeared tolerably certain that Christianity was first introduced in England by Joseph of Arimathea and his compatriots in A.D. 36–39, followed by Simon Zelotes, Aristobulus, who became the first Bishop of Britain, and St. Paul himself. The first church to be built in England was at Glastonbury. The excavations which had taken place at Glastonbury, according to the official surveyor, were all corroborative of the story told us of the wicker church (the model of which might be seen at the British Museum) at Glastonbury having been there.

What was the attitude of the Druids towards this apparently new religion? We had heard that their religion greatly resembled that of the early patriarchs. The main principles of Druidism were founded in Asia by Gwydelon Ganhebon (who was said to have been Seth, the son of Adam) when he was fifty years of age. From Asia that religion was brought into this country by Hu Gadarn, who was a contemporary of Abraham. Christianity was a new thing in Asia, but there was never a time that the Druids in Britain held not its doctrines. Long before Christianity was established in Judea, Britain, from the earliest periods, had a religion called Druidism, and that religion prepared the people for the acceptance of Christianity, which was planted in the country by Joseph of Arimathea.

(The *Rochdale Observer.*)

THE HASTINGS AND ST. LEONARDS BRANCH.

THIS Branch held their annual Sale of Work at the Masonic Hall, St. Leonards, the proceeds of which are devoted to the funds of the local Branch.

The stallholders were: Mrs. Modin (Hon. Sec.) and Mrs. Holbrook (wife of the local President), assisted by Mrs. Hale, Mrs. F. Lake, Mrs. Jones and Miss F. Smith. In the afternoon and evening lectures were given by Mr. John Leech, M.A., LL.B., K.C., the subject being Israel's relationship with Jehovah, as illustrated in the prophetic writings of Hosea, Isaiah and the Song of Solomon, where the marriage and divorce of Israel is shown, followed by the return of the divorced wife, the courtship and coming re-marriage. The simile presented in those prophecies showed clearly how, after Israel's separation and divorcement from Jehovah, through idolatry, the nation would ultimately be restored to favour through redemption, with the eventual Coming of Christ to restore all things. Whilst the Church, comprising those gathered out of all nations, had its mission to perform as the body of Christ, the nation of Israel as the bride must come to repentance before Christ's Kingdom is established on earth. In this the lecturer lucidly explained the distinction between the Church as the body and the nation of Israel as the bride of Christ. The Rev. H. Newton, Vicar of Rye Harbour, presided at the evening lecture, having been prevented from attending during the afternoon. The addresses were listened to with keen interest, among those present being representatives from Bexhill and Rye. Between the two lectures many partook of tea, provided under the superintendence of Mrs. Hebert.

We learn with regret of the death of the Rev. John W. G. Bishop, of Tunbridge Wells. As a B.-I. he found delight in our literature, and he was a regular reader of this journal. He had given many addresses in a manner that made him many friends among old and young. His friends have our deepest sympathy.

We much regret to report the death of the Rev. E. McManus, of Montreal, in his 88th year. He was a devoted servant of God, and a stalwart British-Israelite for many years. We tender to his family our very sincere sympathy in their great loss.

‡ 2 Chron. ix, 8.
§ Cf. 1 Chron. xxix, 22.
¶ This is almost like an echo of the Royal motto: Dieu et mon Droit. Cf. Ez. xxi, 27.
[1] 1 Chron. xxix, 23. [2] 1 Chron. xxix, 11.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

There can be no meetings at Headquarters next week as all efforts are being concentrated on the Annual Sale which takes place on Wednesday and Thursday, December 3rd and 4th, from 3 to 9.30 each day. Teas and suppers provided at a nominal charge. There will be a musical programme each day, and stereoscopic pictures may be seen of excavations in Bible Lands. Our friends and supporters are cordially invited to do some of their Christmas shopping at this Sale. Those who may not yet have sent their gifts are reminded that any useful articles will be welcomed, including comestibles: cakes, biscuits, fruits, sweets, jams and various bottled goods, etc., etc. The B.-I. Crusaders will have a special stall as last year. We warmly thank all who have already generously sent donations and articles. Every penny goes to the B.-I. funds. Our friends at a distance naturally prefer, as a rule, to send money, and we are exceedingly grateful for same.

* * *

Mr. John Leech, M.A., K.C., is to preach for the Rev. Canon Savage, M.A., to-morrow—Sunday—at 11, at St. Bartholomew's Priory Church, Smithfield.

* * *

Mr. Herbert Garrison gives his lecture on "Volcanoes," with thrilling lantern pictures, for our Hastings and St. Leonards Branch, on Friday next, December 5th, at 7.30, in the Masonic Hall.

* * *

Mr. Arthur Exley, J.P., President of our Brisbane Branch, gave a farewell address at Headquarters on Wednesday of last week. The Secretary-General expressed the appreciation of the members who had heard Mr. Exley's addresses at Congress and at Headquarters, and wished him and Mrs. Exley a safe and pleasant voyage back to their home in Australia. They thanked us all for the happy time they had experienced in the Old Land, and then they joined the President, Deputy-President and the Secretary-General and members of the Executive Committee at tea in our Reception Room.

* * *

The Rev. Kenneth Dodds gave the address at Headquarters on Thursday evening.

* * *

Successful and well-attended meetings were held last week in the Town Hall, Chiswick, and the Victoria Hall, Ealing. The speakers at the former were the Rev. Dr. Pascoe Goard and Mr. John J. Morey, with the Secretary-General in the chair; and at the latter the Rev. Maxwell Carnson and Mr. Morey. Keen appreciation was manifested on both occasions. Our Manifesto was published in the *Middlesex County Times* in advance of the Ealing meeting.

* * *

Mr. Henry Iveson, of Rochdale, gave his lecture and exhibited his films on Palestine for our Harrogate Branch on November 17th, and our local Secretary—Miss K. Noble—writes in very warm terms of the gratitude of the members for Mr. Iveson's excellent lecture and the interesting pictures taken by himself during his last visit to the Holy Land. It is hoped that he will visit the Branch early in the New Year with another series of pictures on the Great Pyramid. We hope other Branches will also have the privilege of seeing these pictures, and of hearing Mr. Iveson's descriptions.

* * *

A very successful three days' mission has been held by the Rev. Joseph Gay, A.T.S., at Croydon, on November 12th to 14th, under the auspices of the Croydon Branch. Mr. Gay conducted Gospel meetings each afternoon and evening on the Wednesday and Thursday in the Hall of the Art Gallery in Park Lane, and on the Friday in the Horniman Hall (Y.M.C.A.). Great interest was shown throughout, and at the closing meeting the Horniman Hall was filled. Mr. Gay dealt with such subjects as:—"The Gospel of Redeeming Grace," "The Evangel of the Kingdom as taught in the Parables of Our Lord," "The Baptism of the Holy Ghost and the Gift of Tongues."

The Croydon Branch will register many new members as the result of the mission. The offerings and special donations given at the various services will more than cover the cost. It is our strong desire to have such missions held wherever possible.

* * *

On November 18th and 19th Mr. Harrison Hill visited the Dorking and Horsham Branches of the B.-I.-W.F., giving two addresses at each place. The afternoon address was on the subject of "British-Israel," and the evening on "The Bible in Song and Story." Dr. Goard has often said that the way to popularize our B.-I. Message is to sing about it; and this opinion was fully endorsed by the friends, both at Dorking and Horsham.

At Dorking we were glad to see Mr. J. E. Turner, an active worker for British-Israel Truth, whose pamphlet on "The Book of Common Prayer" and occasional articles in THE NATIONAL MESSAGE have given instruction to many, while at Horsham, after Mr. Hill had made an appreciative allusion to Dr. Aldersmith (formerly Medical Officer at Christ's Hospital, the famous Blue Coat School at Horsham, and world-renowned as a writer on British-Israel, co-author with Mr. Davidson of "The Great Pyramid, Its Divine Message"), a lady came forward and said: "Mr. Hill, we used to hear you at the School in my father's time, when you gave your Musical Recitals. I am Miss Aldersmith." "And you believe as your father believed?" "Yes, indeed," said the lady. Having some young people in his audience, Mr. Hill asked, "Now, do you see quite clearly the difference between Israel and Judah?" and they smiled their assent.

Mr. Wakefield, Chairman of the Horsham Branch, presided at both meetings in that town.

* * *

One of the best meetings of the Burton-on-Trent Branch yet held took place at Boots' Cafe, on Wednesday, November 19th, and was addressed by the Rev. T. H. Whitehouse. The subject was "Christ or Chaos," and the present world-

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crisis. The Rev. Gilbert Davies, M.A., Vicar of Branstone, presided. The lecturer dealt in his usual lucid manner with the grave condition of events in Russia; everything pointed to a great upheaval ere very long. It was noticed that large numbers of those present were strangers, present for the first time, who showed great interest in the lecture and expressed their intention of attending Mr. Whitehouse's next lecture at Burton on Wednesday, December 10th. A large number of young men were present and the room was full. The Cause is undoubtedly growing here.

* * *

A telegram from Calcutta says that Messrs. Hobbs and Sutcliffe have refused to play cricket on Sundays. Mr. Hobbs said nothing would induce him to play on Sunday. He had been brought up in a religious atmosphere, and he intended to respect the Sabbath. Thank God for men who have the courage of their convictions. We badly need such men in our national life to-day.

* * *

Miss Hamilton Hunter has given two addresses for our Southport Branch, and they have aroused the enthusiasm of the members and friends to a high pitch. At the close of the second meeting, Miss Hunter commended the Crusader Movement, and the B.-I. Crusader paper as well as THE NATIONAL MESSAGE. Another visit from the lecturer is eagerly looked forward to.

* * *

The Rev. Commander Roberts, R.N., writes that: "Israel's Scripture and Prayer Union," of which he is Honorary Secretary, is entering upon its Jubilee, and it has thousands of members. He asks that members will kindly renew their subscriptions by sending him 6d. in postal orders not stamps. His address is "Madeley," Upper Hermosa Road, Teignmouth, Devon. We hope to publish some particulars of this valuable branch of our work in a future issue.

* * *

Mr. R. O. Lucas writes:—

"Regular meetings have been held by both Toronto East and Toronto Central Branches. Mr. Thos. Ransom addressed Toronto East on 'The Purpose of the British Empire.' A large meeting greeted him, and expressed its keen appreciation of his splendid address. Mr. J. R. Spearman gave a lecture before our Toronto Central Branch, the title of which was 'The Enduring Stone Kingdom.' It was thoroughly enjoyed by the full meeting. The Women's Auxiliaries of these two branches are both doing excellent work. The ladies of Toronto Central are planning and working for a bazaar which they are going to hold early in December, and which all are sincerely hoping will be a great success. Miss L. G. Twohy, Secretary of our Hamilton Branch, has written a joyful letter advising us of plans to obtain a centrally located hall in Hamilton for their regular meetings—and how these plans, by God's blessing, are materializing. We trust that God will continue to guide and bless them in their splendid work for Him in Hamilton."

* * *

Those who heard Mr. Basil Stewart's address to the delegates at Headquarters during our recent Congress, when it was requested it might be printed for wider circulation, will be glad to hear that it can be had at our Bookroom, price 3d. a copy, in pamphlet form*, as given at St. Bartholomew's, Smithfield, on October 5th last, when it created a deep impression on all who heard it. In view of the Imperial Conference, which has since held its sittings, this pamphlet is timely, and we draw attention to the Addendum added at time of going to press.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARROW-IN-FURNESS, Y.M.C.A., Dalton Road, Friday, December 5th, at 7.30. Rev. E. A. Couldrey.
BATTERSEA, 193, Lavender Hill, Tuesday, December 2nd, at 8. Rev. T. Sparshott Johnson, M.A.
BELFAST, Unionist Hall, Tennant Street, Tuesday, December 2nd, at 8.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, December 4th, at 8.
BRADFORD, City Cafe, Friday, December 5th, at 7.45. Study.
CARDIFF, Central Y.M.C.A., Tuesday, December 2nd, at 7.30. Rev. W. T. Medhurst.
DEAL, The Gordon Restaurant (opposite the Pier), Monday, December 1st, at 3 and 8. Rev. T. Sparshott Johnson, M.A.
DERBY, Cavendish Cafe, Cornmarket, Thursday, December 4th, at 7.30. Rev. T. H. Whitehouse.
DORKING, Oddfellows' Hall, Tuesday, December 2nd, at 3 and 8. Rev. W. A. Sinden.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, December 3rd, at 3 and 7.30. Mrs. M. Bloxam.
FINCHLEY, St. Mary's Schoolroom, Church End, Wednesday, December 3rd, at 8. Rev. T. Sparshott Johnson, M.A.
GRAVESEND, Town Hall, Tuesday, December 2nd, at 8. Rev. Kenneth Dodds.
HARROGATE, Bradley's Cafe, Station Parade, Monday, December 1st, at 7.30. Rev. R. G. F. Waddington, M.A.
HASTINGS AND ST. LEONARDS, Masonic Hall, Friday, December 5th, at 3, Miss Hamilton Hunter; at 7.30, Mr. Herbert Garrison.
HEADQUARTERS, 6, Buckingham Gate, Saturday, 6th, at 3, Women's Study Class, Miss Alexander and Mrs. Zoe Bell.
HIGHGATE, 223, Archway Road, Wednesday, December 3rd, at 8. Rev. Kenneth Dodds.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, December 1st, at 8. Rev. Stuart Fox, M.A.
HULL, Church Institute, Tuesday, December 2nd, at 7.30. Study.
KINGSTON, Hall of Remembrance, Friday, December 5th, at 3 and 8. Mr. J. J. Morey.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, December 2nd, at 3 and 7.30. Rev. T. H. Whitehouse.
OXFORD, 16, North Moor Road, Thursday, December 4th, at 3 and 7. Rev. T. Sparshott Johnson, M.A.
PORTSMOUTH, Congregational Hall, Edinburgh Road, Monday and Tuesday, December 1st and 2nd, at 3 and 8. Mr. J. J. Morey.
PUTNEY, 12, Ravenna Road, Friday, December 5th, at 8. Rev. Maxwell Carnson.
REIGATE, Blue Moon Tea Rooms, Friday, December 5th, at 3 and 8. Rev. Kenneth Dodds.
RHYMNEY, British-Israel Hall, Tuesday, December 2nd, at 7.
SHEFFIELD, Victoria Hall, Wednesday, December 3rd, at 7.30. Mr. J. Foster Beaver.
STRATFORD, St. Mark's Church, Windmill Lane (Maryland Point Station). Monday, December 1st, at 8.
TEIGNMOUTH, Temperance Hall, Monday, December 1st, at 3. Rev. Com. L. G. A. Roberts, R.N.
TOTLAND BAY, I.O.W., Drawing-Room Meeting, "Hengistbury," Wednesday, December 3rd, at 3; Prayer Meeting at 5; Evening at British-Israel Bookroom, Miss Hamilton Hunter.
WORCESTER, Questen Hall, Trinity Street, Cross, at 3; Trinity Hall, Trinity Street, Monday, December 1, at 7.30. Rev. T. H. Whitehouse.

SUNDAY, NOVEMBER 30TH.

LEICESTER SQUARE, W.C.2, Orange Street Congregational Church, at 11.30 and 7. Rev. Maxwell Carnson.
PLUMSTEAD COMMON, Baptist Church, S.E.18, at 11 and 6.30. Mr W. A. Jordan.
SMITHFIELD, St. Bartholomew's Priory Church, at 11. Mr. John Leech, M.A.

* The Great Pyramid and its Significance in the Present Crisis.

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IE NATIONAL MESSAGE.

DECEMBER, 1930.

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"Ye are My Witnesses" Isaiah 43·10

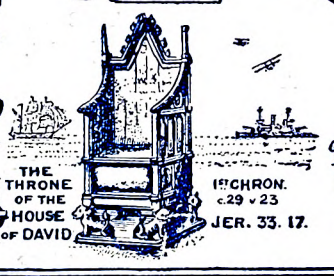
THE NATIONAL MESSAGE



TO THE BRITISH AND ALL ANGLO-SAXON PEOPLES

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SOUTH AFRICA
NEW ZEALAND
NEWFOUNDLAND
UNITED STATES OF AMERICA
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CROWN COLONIES
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"THE BANNER OF ISRAEL" WITH WHICH ARE INCORPORATED "AND" "THE COVENANT PEOPLE"







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

J.J.HALL. 1931

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THE NEW YEAR

Once again the time of good resolutions is upon us. Each succeeding year we make our resolutions, some of which are kept, while the others are forgotten in the rush of our daily existence. Why not adopt a new method this year ? Why not say to yourself : " I will try, by word AND deed, to procure a new convert to British-Israel teaching " ? This should be the good resolve of every B.-I. this coming New Year's Day, and every day. And the method ? It is comparatively seldom that we gain a new adherent through the introductory casual talk on B.-I. matters, given earnestly enough it is true, but lacking the vital power of words, expression and continuity of thought that compels the listener to think—" Why, there must be more in this matter than meets the eye." The easily assimilated presentation can really only be given by a graduated course of lectures, or better still, by the printed word.

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

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CONTENTS.

	PAGE
GOD. THE PEOPLE. △ THE BIBLE.—VII. By the Rev. W. Pascoe Goard, LLD.	769
"THIS PEOPLE HAVE I FORMED FOR MYSELF." By Henry D. Houghton	771
CONGRESS ADDRESSES— Wednesday Afternoon (*continued*) :— The Rev. Dr. W. Pascoe Goard...	773
CONGRESSES ADDRESSES (*continued*) :— Thursday Afternoon :— Mr. Herbert Garrison (Chairman)	776
The Rev. R. G. F. Waddington	777
WEEK BY WEEK. By A. R. H.	780
THE SECRETARY-GENERAL'S NEWS AND NOTES	782

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—VII.

By the Rev. W. Pascoe Goard, LL.D.

In our past studies we have seen, first, that the Bible is one continued story of the birth and progress of the Israel people, from Abraham to the end of time. Each of the books of the Bible constitutes a contribution to the one continued story, both as to the Old Testament books and those of the New Testament.

The historical portion of the Bible is unique in its marvellous power of compressing the statement of universal, cosmic and historical facts into astonishingly few words. Short telegram sentences convey information enough ordinarily to fill volumes, and the impression given is always full, accurate, and definite. All other literature halts very far in the rear of the Bible in this regard.

It is also unique in that it unhesitatingly tells of the inter-activities of other and higher orders of life, such as the angel hosts and angel messengers, and even the activity of God Himself, in earthly and human affairs.

It is still further unique that in both broad outlines and specific details it *carries forward* the pre-written history of the Israel people, and incidentally of other Empires and nations, *for thousands of years beyond the date of writing, even to the end of the age.*

We have said that there were *many prophets*, but only *one prophecy*. There were *many contributors*, but only *one story*. There were *many books*, but, quite correctly, the whole of them combined is called the Bible, which in plain English means *the* Book.

We have seen that the people, known as Israel in Bible history, and as Celts and Saxons in modern history, have marched along the exact pathway outlined in the history and prophecy of the Bible, and that they are still marching past the appointed mile-posts on the same great highway at the present time, heading straight for the appointed consummation of the ages which is indicated in the Bible.

We have seen that from the beginning God manifested Himself in Person, visible at times to appointed witnesses, and making His Presence known by word and action continuously through the ages.

In the last two numbers it has been our privilege to see Him as the august King and Judge, carrying through a Supreme Court judgment on Judah and Jerusalem, which brought about the deportation of the people finally from Palestine, and the destruction of Jerusalem and the Temple which they had defiled.

We have seen a similar judgment upon the House of Israel pronounced to the Elders of Israel assembled in the house of Ezekiel in the midst of the captivity of Israel ; ending in the withdrawal from Israel of the privilege described as "enquiring of the Lord."

This unique privilege had been enjoyed by Israel and Judah from the organization of the nation. They brought their problems to the Lord through priest or prophet, and received specific directions as to the course of action to be pursued under the circumstances. This privilege should be no more until

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the latter days, when the privilege should be restored. Further, the people were sent away to "serve every man his idol," manifestly on the ground that *it was less evil to offer idolatrous sacrifice to an idol* than to offer idolatrous sacrifice to the Lord, inasmuch as this was to offer an abomination to Him. The serving of idols involved neither the worship of God nor His Holy Name, and, as the people would not cease offering idolatrous sacrifices, it was better that they should offer them to stocks and stones than to God.

So Israel were sent away to serve their idols *if they would not hearken unto God.*

Now the two branches of God's servant people—Judah and Israel—had become unusable by Him. Therefore it became necessary *to improvise a new agency* for the carrying forward of the great purpose, and this emergency was met by *the Divine erection and organization of the temporary or "seventy weeks" nation of the Jews.*

It will be remarked that this "seventy weeks" nation *was neither the House of Judah nor the House of Israel.* It was a new organization called "the nation of the Jews." It was at this time that the word "Jew" and "the nation of the Jews" became officially recognized as terms indicating this temporary nation. The word "Jew" had been twice previously used to indicate groups of people of Judah. But now it is used to indicate a nation, an organized ethnical unit.

So we see that, counting the national organizations made up of Israel people within the purview of the Bible, we have:

First, *united Israel,* from Moses to Samuel—and under Saul.

Secondly, eleven-tribed Israel, under *the House of Saul* after Saul's death.

Thirdly, *the single-tribed kingdom of Judah under David,* during the seven years the *House of Saul reigned over Israel* after Saul's death.

Fourthly, *reunited Israel* under David and Solomon.

Fifthly, the *ten-tribed House of Israel,* separated from Judah from 975 B.C.

Sixthly, and contemporary with the House of Israel, *two-tribed House of Judah,* also from 975 B.C.

To simplify these matters we may say, first, united Israel from Moses to Saul, and again united under David and Solomon.

Then, the two nations *Israel* and *Judah* until the Captivities of both.

When both had gone into captivity, the Administration organized by the Lord, and the worship organized by the Lord, both ceased in the land, *because the agencies which should have carried them on had been swept away into captivity.*

Therefore, for the purpose of the great plan, it was necessary to supply another ethnical agency for the completion of the redemptive work involved in the great plan.

SO THE NATION OF THE JEWS WAS ESTABLISHED TO DO THE WORK.

We should not carry the word "Jew" back to any earlier period than this. The "Jews" gave to the world no system of Law. The "Jews" gave to the world very little of the Scriptures, namely, the historic books of Ezra and Nehemiah, and the prophecies of Haggai and of Zechariah, with some additions to the Book of Psalms, etc.

The period of the nation of the Jews produced the apocryphal books. These fall very, very much below the standard of the Scriptures, and yet the Apocrypha shows the level of the spiritual vision, and of the *high-water mark* of the sacred literature of the age.

The new Testament was not a Jewish production. The disciples who wrote or furnished the material which formed the basis of the Gospel narrative were Galileans. In the New Testament geographical and ethnological references to Galileans are carefully separated from "Jewry." St. Paul was of the tribe of Benjamin. His birthplace was in Tarsus, a city in the region inhabited by people of the Israel Captivity.

The destruction of *the nation of the Jews was not* the destruction of the House of Judah. That had been scattered among the nations centuries before. Much less was it the destruction of the House of Israel.

The nation of the Jews was suddenly erected by the Lord Almighty. Daniel states the fact and tabulates the reasons for the establishment of, and the work to be done by, the nation in the following virile words:—

"Seventy weeks" (490 years) "are determined upon thy people and upon thy holy city
To finish the transgression, and
To make an end of sins, and
To make reconciliation for iniquity, and
To bring in everlasting righteousness, and
To seal up the vision and prophecy, and
To anoint the most Holy."

The determination to set up the nation is clearly set forth. Also the exact time during which it should function in the Divine plan.

In the tabulation, each separate item beginning with "to," the things for which the nation must be the theatre, and in part the agent of accomplishment, is set forth. Each one of these fundamental things furnishes a sufficient reason for the setting up of the nation, if all others were wanting.

The progress of the seventy weeks' nation and the time-table of work to be done are indicated in three periods:—

"Know therefore and understand, that:—
From the going forth of the commandment to restore and to build Jerusalem unto 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.
And after threescore and two weeks shall Messiah be cut off,
but not for himself: and
the people of the prince that 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. And he shall confirm the covenant with many for one week: and
in the midst of the week he shall cause the sacrifice and the oblation to cease, and
for the overspreading of abominations he shall make it desolate, even until the consummation, and
that determined shall be poured upon the desolate."

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This is a wonderful synopsis of the history of the seventy weeks' nation of the Jews. It would take a long article to unravel the whole, but the reader may find this done to his hand by the present writer in chapter xi, pages 133–141, of the book entitled, "The Documents of Daniel," which may be obtained from The Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

Ezra and Nehemiah give the history of the establishment of this seventy weeks' nation. With the exception of the organization of Israel at Sinai there never was a nation the origin of which was more graphically stated than this.

Haggai and Zechariah are Old Testament prophets dealing with the restoration, even as Jeremiah and Ezekiel deal with the sweeping away of the preceding Kingdom and House of Judah.

Maccabees may be read as good history of the troublous period dealt with therein, and the remaining books of the Apocrypha throw sidelights on the period.

Seven weeks of years were taken up with the restoration of the City and Temple. Sixty-two weeks of years passed away in the troubled history of the nation.

The last week of years is the all-important week, and in that was accomplished the things which are tabulated as we have seen above. This was the week which saw the baptism and ministry of Christ, when the great Personality of our Lord, surrounded by minor personalities; and the great activity of the Lord, furnished the personnel and narrative of the Gospels. This great week has set the high-water mark of human interest for the world ever since.

70 A.D. *saw the destruction of the City, the destruction of the Temple*, and *the final scattering of the nation of the Jews.*

So a great part of the Divine plan was undertaken and carried through by that ethnical unit, the Jewish nation.

From this time Israel of the Captivity and Israel in the Isles emerge into the scheme of things again, and are clearly presented to us as the nations of St. Paul's writings, unfortunately translated "Gentiles" instead of "nations."

To these we shall turn our attention in the next issue, and we shall see that the messages of the Prophets and Apostles concerning Israel in the latter days, addressed to "Israel in the Isles" and Israel of the Captivity, is the sweetest song which has ever been sung regarding God's people, His servant and witnessing "nation and company of nations."

"THIS PEOPLE HAVE I FORMED FOR MYSELF."

By HENRY D. HOUGHTON.

THERE are in the Bible many texts, clear, definite and forceful, which are era-making in their character, and yet are utterly overlooked.

Hidden away in Scripture there are prophecies of the most profound importance, of vital bearing upon our present position, and yet which are passed over unconcernedly.

For all the notice that is taken of them they might never be in the Word of God at all! *And thousands of Christians do not know that they are there!*

But whatever we may think of them, those are the lines upon which God is going to treat Israel, and rule the world; and no thing, and no one, can ever divert God from His purpose.

Here is one of them:—"*This people have I formed for Myself: they shall shew forth My praise.*" (Isaiah xliii, 21.)

There is the Divine plan and purpose in Israel clearly announced.

Israel had failed, utterly and lamentably failed to keep God's Covenant, so much so that it ended for the Ten Tribes in God's anger, and, at last, banishment from their land.

Now what is God going to do about it?

His great Name was associated with Israel. Israel were called His people! He called them so Himself!

He was the God of Israel, He still calls Himself so in this very chapter!

"*I am the Lord, your Holy One, the Creator of Israel, your King.*" (Isaiah xliii, 15.)

There is no sign whatever of casting-off! But abundant signs of mercy, forgiveness and restoration, and a never-ending entreaty of her to come back.

And yet God is apparently defeated, for the accumulated wickedness of the people had brought upon them dire punishment.

Will God accept His defeat?

If so, what becomes of His oath and His Name?

Now, in the very words of our text God announces His decision. And there is no ambiguity about it: it is as clear as the sun at noon! "*This people have I formed for Myself; they shall shew forth My praise.*"

"THEY SHALL!" How strong, how definite, how final!

It is not admonition, it is declaration! It is not even a command, it is much more, it is the Almighty fiat.

It takes no account of difficulty, of hindrance, or even of unwillingness on the part of the people concerned.

"THEY SHALL!"

It is a cutting across Israel's purposes and inclinations, a clean sweep of all opposition and hindrance, the breaking-down of all reluctance and indecision—"THEY SHALL!"

This was spoken to Israel by God right at the commencement of Israel's long banishment; and shows unmistakably that He will not accept defeat. But that perverse, wicked, obstinate Israel should finally be completely mastered, won, loved into obedience, and become the spreaders of God's great evangel.

But take the term "THIS PEOPLE," and note its definiteness.

It refers to a people *then present*, and being spoken of.

It cannot refer to a latter-day Church, however worthy that Church may be. Nevertheless it is just possible that the latter-day Church in Israel is the very means whereby God is going to bring about His great purpose here spoken of in Israel herself.

For right in the very centre and heart of Israel the Church has been planted, and it is the means God is now using to bring about the knowledge of Himself and the fulfilment of His declared purposes.

The message however is *to the Nation, the continued Nation, the same Nation!* It says "THIS people"; the very people then existing, and of whom He says in verse 1: "*O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.*"

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But someone says: "Surely that cannot mean this wicked, rebellious, banished Israel!"

Well, that is what it says! Look at the verse but one previous: "*For they would not walk in His ways, neither were they obedient unto His law.*" Surely that is clear. And yet these are the very people to whom He says, two verses later on, "O Israel, fear not; for I have redeemed thee; I have called thee by thy name; *thou art Mine*"! Marvellous words indeed.

But it says "called thee by thy name!" Where is the name? In the very same passage just quoted: "O ISRAEL!" There is the name, and it is called by God!

But says one, "It may mean a new, a latter-day "Israel"! Oh no! It does not! Look at verse 3: "*I gave Egypt for thy ransom, Ethiopia and Seba for thee.*"

God is speaking of a people who came out of Egypt, whose people He destroyed that Israel might be ransomed. *It cannot mean any new latter-day Israel!*

Those are the people who came out of Egypt: "*Redeemed*" (verse 1), "*Precious*" (verse 4), "*Loved*" (verse 4); *Saved* at the expense of others (verse 4), who are commanded to "*Fear not*" (verse 5), whom God is going to bring back from the east and west, and north and south (verses 5, 6); who are blind to their origin, though they have eyes; who are deaf to the words of the Book, though they have ears (verse 8); God's witnesses (verse 10), For whose sake God sent to Babylon and brought down all their nobles (verse 14); *These, these are the people of whom God says in verse* 21:—"THEY SHALL *shew forth My praise.*"

When we look at these words closely we shall see that this is an announcement that the Nation Israel shall become the world's evangelizer.

Let it be said here that this cannot refer to the Jews; they are only a small remnant of one Tribe; and they reject our Lord! It must then refer to "*Israel.*" Now if we really believed this, it would set us all searching at once for the Nation showing forth God's praise, for by that one thing they may be identified with absolute certainty.

Again, look at this very decisive word, "SHALL." There is no interruption of its action: there cannot be!

With men a "*They shall*" is limited by the power of the earth-bound man who speaks it.

With God, the Almighty, the Everlasting, the Unchanging, those words assume power illimitable.

With Him "*They shall*" is not remonstrance, which may be either effectual or otherwise. *It is decision, absolute and irrevocable.*

Take a few passages of Scripture where this wonderful word "Shall" is used, and note their conclusiveness.

"And the Kingdom *shall* be the Lord's." (Obad. 21.)

"The Lord *shall* reign over them in Mount Zion." (Mic. iv, 7.)

"Then *shall* the Lord go forth and fight against them."

"In that day *shall* there be one Lord, and His Name One."

"The Lord of that servant *shall* come." (Luke xii, 46.)

"So *shall* we ever be with the Lord." (1 Thess. iv, 17.)

It is the word "Shall" which gives all these phrases their certainty. For if you could deprive that word when uttered by Jehovah of its conclusiveness, all hope in the Christian religion would have gone by the board.

But says one, "*Israel failed after that!*" Of course they did! THEY FAILED THEN! GOD TELLS THEM SO, AND UPBRAIDS THEM WITH IT! And yet makes this glorious declaration in spite of it all!

Nay, further, He tells them that though they have got tired of Him, ceased their sacrifices and worship, and made Him tired and wearied with their sins, *yet for His Own sake He blots them all out, and will not remember them!*

"I, even I, am He that blotteth out thy transgressions *for Mine own sake*, and will not remember thy sins." (Isa. xliii, 24, 25.)

Now why those words, "*For Mine own sake*"? Because of God's words to Abraham of an everlasting continuity of seed, and His promise to be a God unto him and to his seed after him, which covenant God said was to be "Between Me and thee and thy seed after thee in their generations for an everlasting covenant." (Gen. xvii, 7.)

God there binds Himself everlastingly to bless and favour Abraham's seed; and here is where God would be affected if Israel were altogether cast off!

The blotting out of their sins was part of His scheme and plan to maintain His oath to Abraham!

If they were cast off He failed!

And so He blots out their sins that He may maintain His ancient covenant and word with our great forefather, Abraham.

This chapter shows God at work for His holy Name's sake.

Even 125 years later God had not altered His mind, for Ezekiel xxxvi tells us the same thing!

"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." (Verse 22.)

Again in verse 24 and onward we read of the work going on:—

"I will take you from among the heathen."

"Then will I sprinkle clean water upon you."

"A new heart also will I give you."

"I will put My Spirit within you."

"And ye shall dwell in the land."

"I will also save you from all your uncleannesses."

In all this we can see God's process of renewing perverse and wayward Israel, that they may be fitting ambassadors to spread forth His praise.

And then it finishes up with this declaration, "Not for your sakes do I this, saith the Lord God, ... be ashamed and confounded for your own ways, O house of Israel."

In those words, "*For Mine holy Name's sake*," lie Israel's safety and salvation.

For if God ceased to regard His holy Name Israel would indeed have no hope!

But for His holy Name's sake He deals with them in mercy, and changes their heart. "A new heart will I give you . . . . . I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." (xxxvi, 26, 27.)

What does all this mean? It means that the Israel of the Baal-worship shall become the teachers and preachers of the Lord!

Now we may understand the full force of St. Peter's words

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to the assembled Council: "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, 31.)

And also those other words of the devout Simeon when he looked upon the infant Christ: "Mine eyes have seen Thy salvation . . . . . A light to lighten the Gentiles, *and the glory of Thy people Israel.*" (Luke ii, 32.)

This cannot even by the utmost stretch of charity be applied to the Jews; but it does apply most clearly and most forcibly to one Nation on the earth to day.

There we have, in this passage in Luke, God doing the very things which He had promised and purposed in Isaiah xliii: "*They shall shew forth My praise.*"

Now turn your eyes from Scripture and look over the Nations to find them. For most assuredly they are here!

In all the wide sweep of the Nations there must be (if God is true) one answering to these tell-tale marks! And most assuredly there is. *For amid all the self-seeking, the rivalry, the grasping, and the everlasting greed of men, there is a Nation of the Cross!*

There is a Nation showing forth God's praise; and if it is not Israel, then God's purposes and plans have come to nought!

But we may be sure that God saw the end from the beginning; He knew the final issue when He said of Israel, "*This people have I formed for Myself; they shall shew forth My praise.*"

This will explain the unbounded joy of God at the complete and overwhelming success of His scheme to save and redeem Israel, and through her to accomplish His good purposes to the world.

"Sing, O ye heavens; . . . 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.)

There is one people to-day who not only exhibit all the marks of Israel, but in their national worship take to themselves the position of this chosen Nation!

In the Church of England in both Morning and Evening Services the Priest says, "*Lord, save Thy people.*" And the congregation respond, "*And bless Thine inheritance.*"

Who do they mean by "Thy people"? Anybody, everybody? Certainly not. For they have just said, "*and make Thy chosen people joyful.*"

Probably some would answer, "It means the true Church." But it could not mean that, for the Church is already saved, and to pray for true believers to be saved would be ridiculous.

But perhaps some say, "They say it in ignorance because it is in the Service." That, however, is no explanation, for the originators of that Service—many hundreds of years ago—were not ignorant. They wrote it with full knowledge of who we are.

And so the prayer goes up every Service throughout the year from a hundred thousand voices, "*Lord, save Thy people.*" And the people of the inheritance reply, "*And bless Thine inheritance.*"

When our Saviour was upon earth He expressly forbade men, when speaking of their fellow men, from using a certain word.

And yet He, exercising His sovereignty, *twice used that same word to condemn men.*

Once, concerning the man who piled up riches and was not rich towards God—"THOU FOOL!"

And once concerning men of an opposite character, religious, devoted followers of God, yet who, in their prejudice and blindness, *did not believe the prophets!* "*O fools, and slow of heart to believe all that the prophets have spoken.*" (Luke xxiv, 25.)

Think of it, these men, though they were devout sincere men, yet they were marked by our Lord with that terrible denunciation, and called "*fools*" *because they did not give the prophets due credence!*

Has that any application to-day?

Do men to-day, even religious men, believe ALL that the prophets have spoken?

If they don't, how is it possible that they can escape that fearful word of our Lord?

The word He has for ever forbidden us to use, He Himself applies to them! How searching then must be that condemnation!

CONGRESS ADDRESSES.

WEDNESDAY AFTERNOON.

DR. PASCOE GOARD said: Major Knowles, Dr. Mountain, fathers and brethren, fellow citizens of the great Commonwealth of Israel,—I think that you will agree that we may quote a very striking passage of Scripture: "Lord, it is good for us to be here."

I have great pleasure in bringing to you the most hearty greetings of our brethren Overseas. From the various points it has been my privilege to touch in the United States, and the various Provinces of the Dominion of Canada, most hearty greetings have been sent. In many places people who desired eagerly to be present at the Congress and failing to do so have arranged groups for prayer all through this week. They are now meeting and praying that God's blessing may rest upon this central annual gathering, upon this great Revival Movement in all the world. I present to you the greetings of our friends from Canada. Others have done it from other parts of the Empire.

One other promise I made, and I think you will be interested in it. Passing through the City of Winnipeg I was met by Dr. Wadge, of Winnipeg. With him was one whom I met earlier in the summer. He is a Jewish scholar. He speaks several languages. He reads the Hebrew Continental literature, and the literature on our own shelves. He has been very radical, almost Communistic. He was brought into contact with the British-Israel doctrine. He then searched the libraries—Jewish, European, Anglo-Saxon—for data to test the matter, and ended by confessing

"IT IS THE TRUTH."

He insisted that I should say to you, on his behalf, *the Jews also are "British."* He went on to explain what he meant. That the word "Brit" means covenant, and "ish" means man. Abraham was the man with whom God made the covenant, and with his seed for ever, "and because they of Judah are Abraham's seed, as well as Israel, they also are British" or "covenant men."

We have talked a good deal about "British-Israel Truth." Some have spoken of it as though it were a separate Truth, classified and labelled, and placed alongside the Gospel.

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That is not my position, and I do not think it is yours. I do not believe much in talking of "British-Israel Truth" as a separate thesis, I rather believe in talking "Truth." If there has been an abstract of truth made, if there has been a separation between this and that department of truth, the brethren who have spiritualized the Gospel have done the separating, not we. Spiritualized truth is specialized truth—truth involves both the natural and the spiritual. Think that over. We can no more separate the national from the spiritual than we can separate the mind and soul from the body. You may separate the soul from the body, but you kill the man in the process: and you can separate spiritual truths from national truths, but in doing it you kill the life of the truth. When the nation awakens to the significance of the implication of the truth and Israel's part in it; and when the nation in both material things and spiritual things falls into line with the truth, then the dark clouds, national, economic and spiritual and otherwise, that now overshadow our sky, will disappear like the mists of the morning, and the Sun of righteousness will shine out upon us.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," cried the Prophet to Israel. The old path and the good way began with the call of Abraham, and then sweeps right on to the time when the Son shall "yield up to the Father, and Himself become subject to the Father, that God may be all in all." That is the old path: that is the good way. Let our feet walk therein, and God will walk in that pathway with us.

It has been my privilege to minister to many branches of the Christian Church. I was born in the Church of England. The foundation of my Biblical and spiritual knowledge was laid there. I memorized the Collects and the prayers and the services of the Church of England, and it has been my privilege, on both sides of the ocean, to worship, and, at times, to minister in the Church of England. All phases of the Gospel are touched upon and preached upon in the beautiful order of service provided in the Book of Common Prayer. *I have felt in the Church of England supremely this, the consciousness, the reverent apprehension of the Presence of God the Father.* It is impossible to live in the atmosphere of the Book of Common Prayer without arriving at that consciousness. Whatever may be said or done in the pulpit, the glorious words of the liturgy ring out with the full clear message of the Presence of God the Father. As the minister leads, and as the people respond, there grows up everywhere that consciousness. There is general agreement in the Nonconformist Churches to *centre their teaching about the Personality of Jesus Christ.* Some know Him simply as a man; but such a Man! Some are not quite sure as to whether He is more than a Man upon Whom Divinity descended. Others know Him as God the Son manifested in the flesh, the Second Person of the Holy Trinity. But they are all preaching Jesus. In such Churches one is brought face to face with the historic Person, Jesus of Bethlehem and Nazareth.

The Pentecostal Alliance, the Christian and Missionary Alliance, the Nazarenes, and all those organizations which arose out of the great Wesleyan revival, are emphasizing the Person and Ministry of the Holy Ghost. While they preach God the Father, and God the Son, I find them everywhere emphasizing *the Person and work of the Holy Ghost.* In each of these groups the Gospel is presented, but with a different emphasis.

Is it any wonder that where all these branches come together on this British-Israel platform we find the full drive of the doctrine of God the Father, God the Son, and God the Holy Ghost? May God grant that the Christian unity which has begun to crystallize on this British-Israel platform all over the world may become universal in the Church of Christ.

Yesterday we studied the manifestation of God under His various administrative Names. We will this afternoon study the attitude of our Lord Jesus Christ towards the Kingdom truth, and the truth of the Gospel of Salvation. Our Lord Jesus Christ began His ministry with the presentation, not of the Gospel of Salvation through the death and resurrection of Jesus Christ, but with the presentation of the Gospel of the Kingdom. I was very much interested to read a modernist article in one of their magazines pointing out what the writer supposed to be a fact of great interest, viz.: that Jesus Christ first of all *experimented with* the Gospel of the Kingdom, and then finding it would not work, He dropped it, and *substituted* the Gospel of Salvation! The writer of that article was seeing "men as trees walking." It was quite true that our Lord began with the preaching of the Gospel of the Kingdom. But it is not true that He laid down the preaching of the Gospel of the Kingdom, for that sweeps right on to the very end. The first word of the Christian dispensation is spoken in St. Mark's Gospel, chapter i, verses 14, 15: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." This was the very first word of the Christian dispensation.

John the Baptist was the forerunner of Christ, *the last of the prophets,* preceding and leading up to Jesus. So we see that

THE FIRST WORD OF THE CHRISTIAN DISPENSATION

was this: "The kingdom of God is at hand: repent ye, and believe the Gospel." It was spoken by our Lord Jesus Christ Himself.

He went on preaching the Gospel of the Kingdom, and calling here one and there one to "Follow Me," until behind Him there were twelve disciples. Why twelve? In order that they might ultimately judge the twelve tribes of Israel. From Genesis to Revelation there are twelve tribes. From the beginning of the Christian dispensation there are twelve disciples. "Ye shall sit on twelve thrones judging the twelve tribes of Israel."

Well, Jesus began to teach the twelve disciples Divinity, and their first instruction consisted of the Kingdom message. When they had gone far enough to understand the Kingdom message, then He gave them preliminary ordination and sent them out to preach that Kingdom message. The instruction He gave to them was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel; and as ye go, preach, saying, the kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye

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have received, freely give." And so up and down the hills and valleys of Galilee they went, their voices ringing out like trumpets, "Repent ye, repent ye, for the kingdom of Heaven is at hand." He gathered His seventy, and He sent them out with similar instructions. In that doctrine there was no foreign mission. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel." It was a racial Gospel: a limited Gospel: a national Gospel. It was not yet the Gospel of Salvation.

Let us turn to Matthew xxiii and xxiv. It is the end now of the ministry of our Lord. He has made His last visit to, and appeal in, the Temple. He has come to His own, and His own received Him not. Now with His heart broken, He weeps over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE. 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. AND JESUS WENT OUT AND DEPARTED FROM THE TEMPLE." What a record! The Shekinah glory had withdrawn from the former Temple ages before, and now the Prince of Life had departed and the house was left desolate.

Down the valley, across the Kedron, up the Mount of Olives, our Lord went alone, seeking a quiet corner away in a crevice of the rocks, where He could look across to the Temple that He had left, and to the city over which He had wept. Quietly His disciples came to Him, and said, "Tell us, when shall these things be? And what shall be the sign of Thy Coming, and of the end of the age?" Point by point He answered that question, and then He said, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." That is the last word of the Christian dispensation, is it not? And *it is being spoken in this day.*

Let me ask you once more to glance at the sermons on the Day of Pentecost, and the following days. St. Peter is standing before the multitude, and he says: "Ye men of Judea, and all ye that dwell about Jerusalem, be this known unto you, and hearken to my words." And then the wider call, "Ye men of Israel, hear these words." There is the beginning of the Pentecostal work of the Christian Church, and the call is made to the two branches of the Israel people.

Now just before the curtain drops upon the Apostolic activity, we read this final record in the Acts of the Apostles, which Book is to the New Testament what the Kings and the Chronicles are to the Old: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

PREACHING THE KINGDOM OF GOD,

AND *teaching those things which concern the Lord Jesus Christ,* with all confidence, no man forbidding him." And then the curtain drops upon the Apostolic activity. Are we preaching the two phases of the Gospel as it was introduced by Jesus Christ our Lord, and as it was taught to the early Church by the Apostles? Are you agreed that we are? But, you say, this is strange doctrine. Did not our Lord immediately open with the Gospel of the salvation of sinners? No. As a matter of fact, He did not. It is clear enough when we see it once in the record. Here we are in the 16th chapter of St. Matthew, and that is getting on towards the end of His ministry. "When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?" He was testifying to His own humanity: they knew Him as a Man. He recognized their knowledge, and so He put the question concerning Himself as the Son of man: "And they said, Some say that Thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets." These were strange answers from the people, for in every case this would mean a resurrection from the dead. They saw that He was not an ordinary man: they saw that He was an extraordinary Man. They accounted for His strange power and knowledge by supposing He had come back from the dead. How well did our Lord say, "They have Moses and the prophets: let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Here is a more searching question asked of the Apostles, written in the Bible, and so put to everyone who reads it, "Whom do *ye* say that I am?" Now in their Divinity course the disciples had reached the examination day, and this was the test question of the examination, "Whom do ye say that I the Son of man am?" That is the question that our Lord is asking of every Divinity student to-day. He made the answer the test as to whether they should go on into His ministry, or turn away. "Whom do ye say that I am?" St. Peter made answer, "Thou art the Christ, the Son of the Living God." And then there was the reaction of our Lord. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." They recognized the Deity of our Lord, His Sonship of the Most High.

"From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." This is a more difficult lesson, the lesson of the Atonement, succeeding the lesson of the Deity of our Lord: "Then Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee." 'The Father does not require this sacrifice on Thy part. The redemption of Israel, and the atonement for the sins of the world, need not be carried through at such a sacrifice to Thee. The sovereign mercy of God is all-sufficient. The example of Thy perfect moral character, the perfection of Thy ethical teachings are sufficient for the uplifting of humanity and the salvation of the world.' But Peter rebuked the Lord and denied what Christ had said. Again Jesus reacted to the statement of Peter. "But He turned and said unto Peter, Get thee behind Me, Satan: for thou art an offence unto Me: for thou savourest not the things that be of God but those that be of men." What a scathing rebuke! "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." What is the Cross? The fact that Jesus Christ must be killed and raised again the third day for the redemption of Israel and for the salvation of the world. And so He said to them,

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"What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" What is our Lord talking about? Commerce? Trading? Profits? Fortunes? Not at all. What is the question? It is of the Apostle of Jesus Christ going out to win the world for God, and what shall it profit if by eloquence and scholarship he win the whole world to a Gospel which has not the Atonement in it, procured by the fact that Jesus Christ must be killed and raised again the third day. Do you see how our Lord proceeded? First laying the foundation of the Gospel of the Kingdom; then proceeding to question His disciples as to His Personality; and when they had made their testimony to His Deity, then going on to the Gospel of the Atonement by the death and resurrection of Christ. Then warning them that in winning the world to their doctrine there would be no salvation in the last analysis outside of the Atonement, and that if they put that away they have nothing to give in exchange even for their own soul. Our Lord Jesus Christ was a wonderful, a marvellous Teacher, and those who proceeded through the degrees of Divinity as He taught them, learned these fundamental lessons. They accepted the doctrine. Before the completion of the course of their education, there came the agony of the Garden, the insults in Pilate's Hall, the Cross, and the darkness of the tomb. At this time they were broken men. They had not made application of the doctrine that our Lord taught them: they had not realized the glorious consummation of it until Easter morning demonstrated that although He had been killed, He was now risen from the dead; and that the redemption of Israel and the atonement for the sins of the world had been made complete. Thus we see how our Lord wove in the two phases together, the doctrine of the Kingdom and the doctrine of Salvation, through His death and resurrection.

THURSDAY AFTERNOON.

MR. HERBERT GARRISON, Chairman, said: This is the fourth day and the seventh meeting of our Congress in this Hall, but we are holding in all four, five and six meetings a day; you must be rather glad that you have not to attend all the meetings every day! You are satisfied with the two meetings a day held here, most of you. I trust you feel that you are getting a feast of good things, and that those of you who have come long distances are feeling that it was worth while coming. There are friends here from very long distances, because it is a few hundred miles up to Scotland, and it is a good long way down to Land's End, and it is some distance to Ireland; and there are friends here from all those parts. But there are also friends from Africa and Australia and Canada, and the United States. Yes, Anglo-Saxondom is represented in these meetings every day and twice a day. Don't you think it is a glorious thing to feel how representative we are in this great inter-denominational organization? What is it that brings us together? Why have *you* come, anyhow? One would give one answer, and another, another. But, in a sense, I think, after all, the answers would be very much alike. You have come because you are interested. Many of you have come because you have gained help in these Congresses before, and you have come expecting a repetition of it. Some of you have come because you have heard of the British-Israelites, and you have wondered what they teach, and what they are like, and what they want to do, and whether they are orthodox or not, whether they are worth encouraging or not.

I wonder if there is anyone at all here who has the idea that we ought to be avoided, that we ought not to be encouraged, and who would never come again to our meetings? Is there such a one in the audience? I do not think so. I think you are all sympathetic. If you are not, you very soon will be, if you keep in touch with us, for we are out to do you good, and to do one another good, and to do only that which is good in the Name of the Lord God of Israel. And shall I say that one of our mottoes is "Unity." And another is "I serve." We are out to serve collectively and individually. Now you know that is the motto of the Prince of Wales, and surely he lives up to his motto. As an organization we are trying to live up to that motto too, and many of you individually are trying hard to live up to that motto. And surely our Lord Himself left us a marvellous example. He served, not only His day and generation, but all humanity, for all time, in a manner that no one else on earth, in past times, or present, or in the future, ever could. But have you not noticed—those of you who have tried to live up to that motto—that it is a real joy to serve? I think there is no person really to be more pitied than the selfish person. What a miserable person he must be! He gets nowhere. He is not satisfying himself. He is not serving God: in fact, he is doing the very opposite. Those who are self-less, who are seeking to serve others, and thereby do the will of God, are the only people who have a right to be happy, and the only people who really *are* happy. We must do our duty to God and to each other. Our Federation has to proclaim the whole counsel of God, not a part of it only. We are making bold on this platform to say that we as a Federation, according to the light we have, are boldly and constantly proclaiming

THE WHOLE COUNSEL OF GOD,

so far as it has been revealed to us in this Holy Book. It is on this Holy Book that we base our teaching, and the teaching that is not actually in this Book is supplemental to it, is a corollary of it, is a logical consequence of it. We maintain that our position is established by this Book, and is supported by many of the sciences. People come as enquirers, who do not quite know what we stand for. I have been asked to say a few words to enquirers here, whom we are delighted to have with us. We claim to be descendants of Abraham, Isaac and Jacob, and we are proud of our ancestors. But, says someone, do you make out that we are Jews? Certainly not. Do you mean to tell me that you imagine that Abraham was a Jew? I am aware that some say that he was, but to call Abraham a Jew is most ridiculous. The term "Jew" does not occur in the Bible until the 2nd Book of the Kings and the 16th chapter. The Jews were the descendants of one son of Jacob whose name was Judah; therefore they were Judaites. The others were descendants of the other sons of Jacob. We are Israelites, and there is our line.

There was a division after the death of Solomon between the southern and the northern kingdoms, the southern Jewish, and the northern Israelitish. The Jews were taken captive

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to Babylon, and, after seventy years, 43,000 or more returned. Our forefathers at a period after that were taken captive by Assyria, and our forefathers did not return to Palestine. Josephus, the prince among the Jewish historians, wrote of this. What became of them?

THEY MIGRATED WESTWARD,

and during a thousand years came across Europe into Scandinavia, and into the British Isles; and here we are very much in evidence. We fill the bill as a nation, and no other nation does so, and no other combination of nations. There are over a hundred identification marks of the Celto-Anglo-Saxon people with Israel, and no other nation bears these marks. Israel runs through the Bible like a silver thread, as the Atonement does like a scarlet thread. Seven-eighths of the Bible was written to the Hebrew people, and only one-eighth to the Gentiles. Israel was to be, according to promise, a nation and a company of nations. Will you tell me? Is there such a thing as a nation and a company of nations outside the British Commonwealth of nations in the world to-day, or has there ever been? There is one great prime factor, one great visible, tangible evidence, that we are right in our claims. And then think of this tremendous thing. If the Bible is true, and we say it is true, Israel was not only to be a

NATION AND A COMPANY OF NATIONS,

but she was to lend to other nations, and she was never to borrow from a foreign nation. Tell me, does that apply to any other nation except Britain? Does it apply to France, to Spain, or to Germany? We have never borrowed from a foreign nation.

Israel was to be the great missionizing, civilizing, stabilizing race of the world. They were to be the witnesses of God: they were to have the oracles of God. Think how we are circulating the Scriptures. That is a work which is done by the race to which you and I have the honour to belong. We are not doing all we ought to be doing, but we shall when as a nation we understand our origin, mission and destiny. It is a

GLORIOUS PRIVILEGE

to be an Israelite, and to be conscious of it. But it is also a very grave responsibility: and hence it was that our Manifesto was published a few months ago, and our "Call to the Nation" a few weeks ago. And we are here now to call upon the nation to come back to God, and to realize who and what we are as a nation, and what is our mission and our destiny. There is a great Imperial Conference in this City, and they are talking big things, which we think very important. Frankly, in my humble opinion, the first thing the Imperial Conference ought to do, and the Prime Minister and the Cabinet of this country ought to do, and the whole Parliament ought to do, and what the leaders of the Church ought to do: is to enquire of God; to get down upon their knees and begin at the beginning, and come back to God and ask of Him what is to be done. This nation must repent of its sins and its selfishness and its many abominations. Not until the nation does that will it be fully blessed and raised to the height of its high calling as a nation. We British-Israelites must be up and doing. Glory be to God, that some of you have realized it already. I beg of you all to come into that position. Put away selfishness, self-indulgence, avarice. Go forward, as God bade Israel go forward, in His Name, then triumph and victory is bound to come.

THE REV. R. G. F. WADDINGTON said: I am going to make no apology for preaching a sermon; being a parson I suppose I cannot help it. My text is, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Oh, for freedom from anxiety! Oh, for a heart and mind at rest! When our balance in the bank is fairly good; when our weekly wage is good and regular; then we feel confident in ourselves, and we feel safe. But when the money that seemed so sure begins to falter; when trade is bad; when the sound of the grinding is low; then anxiety appears in the heart and mind, and it shows itself in our very faces. Then someone comes along, generally a parson, and he says, "Don't worry: all will be well. Don't be anxious. God loves you." Money you may lose any day. Riches have a habit of taking to themselves wings and flying towards the heavens. But you never lose God. I want to ask you a question, and I want you to ask it of yourselves, Of what practical value is that gospel—don't worry; don't be anxious; some day, somehow, God will provide? What practical value is that to the man who is out of employment, to the man whose shop has just been closed, to the man whose business has crashed, to the farmer who watches his crops rotting in the fields, and to the man who perhaps has not yet felt the pinch? And, may I add, that we clergy ought to thank God from the bottom of our hearts that, though our incomes may be small, they are regular; we know where they are coming from. There are thousands of men in the North who do not know where their money is coming from for the next week. We have got something to be thankful for. And if the man who has not felt the pinch says to the unemployed, or to the man anxious about his business, "Don't worry. God will provide," do you think that is giving him a practical solution of his problem? Is it not rather like mocking at his misery and anxiety? But you will say to me, Is not that just what Christ Himself said, "Don't be anxious. Don't worry. God will provide"? That is the impression that most people get, I think, when they read the Sermon on the Mount. It is certainly almost all the Gospel that is preached from the majority of our pulpits to-day, the Gospel for the soul, the Gospel for the hereafter. You get to Heaven in the end if you are good. Of what practical value is that to the man who sees his children ill-clad, ill-shod, underfed, to tell him that some day, in God's good time, he will be on the other side of the river? Don't you think it is high time that we as professing Christians woke up? Don't you think it is high time that our leaders in the Church and the State woke up, and read just what the Lord Jesus Christ did say. He did not say, "Don't worry. Don't be anxious. Some day, somehow, God will provide." He did not say that. What He said was, "Seek ye first the Kingdom of God and His righteousness." The Church, and I am speaking of all the denominations (they are all in the same boat), the Church has been preaching for generations a Gospel which touches the soul only, and they seem to have forgotten completely that the Gospel is as much a Gospel for the body as for the soul, that God is as much concerned with our bodies as with our souls, for He made them both. We are often told

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that our British-Israel teaching is altogether too much on the material side. Does the Bible ever put over one against the other, the material and the spiritual? Never. The Bible makes no contrast between the spiritual and the material. The Bible emphasizes the material as much as the spiritual. God's Gospel is a Gospel for the body as well as for the soul. It is a Gospel which is as much concerned with our state here and now as with our state hereafter. Jesus did not say, "Don't worry. Some day God will provide." He said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." And for generations, I say, our leaders in the Church, our clergy and our teachers, have been emphasizing just the Gospel for the soul only, and they have completely forgotten the conditions for prosperity that our Lord Himself laid down. It is easy enough to think of glaring examples. God says again and again, "Thou shalt not." And we say, Does it really matter? God's Word has the most stringent laws laid down upon such a matter as that of purity; and what do we say? We say, in effect, that immorality does not matter. We are tolerating Birth Control. We are tolerating and encouraging Divorce. God says, "Thou shalt not." We say, That commandment was written four thousand years ago, and circumstances have changed, and there are extenuating circumstances to-day.

Or you may consider such a command as the Second Commandment. A few weeks ago a good friend and myself were conducting a mission in Darlington. And we were invited out to a vicarage one afternoon, where we met two delightful parsons of the Church of England. I can criticize the Church of England because I am one of their parsons. I would not say anything about the Free Church parsons, though they are as bad. When it came to question time, the first question that one of these delightful men asked was this: "I think that British-Israelism is all piffle." So I told him it was a delightful question and a very practical one. He switched off from one point to another until he got on to the matter of the Second Commandment; absolutely nothing to do with the lecture. He was as much at sea with his question as with his theology, and he said, "If a man finds it helpful to his devotion to erect an image in his Church or house, why shouldn't he? It is all a matter of temperament. If a man finds it helpful, who are you, and who am I, to say he must not?" I agreed with him that it was not either for me or him to say "Thou shalt not." But, I said, it *is* for God to say "Thou shalt not"; and when God says "Thou shalt not," who are you, and who am I, to say it does not matter? And the Church has for generations been saying, concerning God's laws, "They do not matter." Circumstances have changed; times have changed; we have advanced. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We expect the blessings without giving a thought to obedience. Have we any right to expect prosperity until we obey? Obedience comes first. There is the condition. And that brings me straight on to the question, What is meant by the Kingdom of God? "Seek ye first the Kingdom of God." I am going to be very elementary for the sake of those who may know little or nothing about British-Israel teaching. I am going to take you back to the establishment of the kingdom at Sinai, where, in accordance with the promises God made to Abraham, Isaac and Jacob, God gathered the twelve tribes of Israel at Sinai, and there formed them into a kingdom, a kingdom of priests, a holy nation. I think it is worth while spending a moment there in trying to explain to you just what is meant by the word "priest."

Some of you have heard this story before. Some two or three years ago, about three o'clock one morning, my telephone bell rang, and I got out of bed to answer it. It was the Matron of the Bradford Infirmary; there was a woman there who was dying, and who wanted to see me before she died. I put on my clothes and I walked the three-quarters of a mile down to the Infirmary. I went into the private ward where she had been placed. When she saw me she struggled up on her elbow, and her greeting was, "You go to hell. I do not want you, I want a priest." It was a very pretty greeting. I went across the road to the Roman Catholic Church, where I left the Father there in charge. That woman's mistake was quite a common mistake. You ask an ordinary person what is meant by the word "priest," and they will say, a clergyman of the Roman Church: and they are wrong. They do not even give us credit for being priests. In fact, we of the Church of England do not know the meaning of the word. We have limited it entirely to the sacred ministry. If you will take the trouble to read the Books of Exodus and Leviticus, you will find that the priesthood of Levi was concerned, not only with theology, not only with the ministry of the soul, but with the ministry of the mind, with the ministry of society, with the ministry of healing. The doctors and the lawyers and the clergy and the teachers, they were all priests in God's view of the word, and just what the tribe of Levi was to the other tribes of Israel, so God meant Israel to be to the whole world, a kingdom of priests, a holy nation.

Let me go on and explain to you the word "holy." The word "holy" does not mean perfect. If Paul the Apostle was writing a letter to you, he would begin it by describing you as the saints which are at the Congress. A holy people. You are not perfect by any means, are you? You and I are only accounted righteous as we have been cleansed by the Blood of Jesus Christ. If we have not been cleansed we are not righteous. But the moment you and I acknowledge Jesus Christ we become saints. We do not become perfect: we are only at the first step of the ladder: but we are holy: we are saints: we are separated. That is what it means. Set on one side for God's purpose. Israel was by no means perfect, but she was a company of saints on Mount Sinai. "All our fathers were under the cloud," says Paul, "and all passed through the sea. And were all baptized unto Moses in the cloud and in the sea." They were all saints, and they were a holy nation. But we immediately read that "with many of them God was not well pleased: for they were overthrown in the wilderness." If only people would read what the Bible says they would not make foolish mistakes, and they would not talk of a holy people being a perfect people. A holy people are a people set on one side for a purpose, and the purpose for which God set Israel on one side is this, "Ye are My witnesses that I am God." And so the Kingdom began at Sinai. There is the law of the Kingdom contained in about fifty pages of this Book. There are the people of the Kingdom, the Twelve Tribes

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of Israel. There is the land in view which God promised to Abraham, all the land from the river Nile to the river Euphrates. And there is the King, God. You will remember when the Children of Israel demanded a king like the nations round about them, Saul was instructed to tell the people that they had rejected God from being their King. They were not setting God on one side, for if you will take the trouble to read the 9th chapter of Hebrews you will find that all the movements of the Children of Israel were controlled by God through the pillar of cloud by day and the pillar of fire by night and the Shekinah glory. God was the King of Israel. And you will read that David and Solomon sat upon the throne of the Lord in Jerusalem. And Jehu was anointed to be king over the people of the Lord.

There is the Kingdom, and that Kingdom was definitely divided into two parts by the wisdom of God. You may read the words, "This thing is of Me, saith the Lord." The Ten Tribes followed Jeroboam, and lapsed immediately into idolatry, and became an uncircumcised people. There are very many people who criticize British-Israel teaching on the ground that we cannot be Israel because we are an uncircumcised people. But Israel became an uncircumcised people, because they broke away from the covenant. And what was the covenant? God's covenant made with Abraham? Not a bit of it. No, the covenant that God made with them at Sinai, and that covenant, Paul says could not, and did not, set on one side the Abrahamic covenant. Moreover, consider this question of circumcision. I would remind you that God tells us that the covenant God made with Abraham was made with Abraham while he was yet uncircumcised. And so it is all nonsense to talk about our not being a circumcised people. The covenant that God made with Abraham held good in spite of all the breaking by Israel of the Sinaitic covenant. Paul says, "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Who is the seed of promise? Christians? No. Israel. For I would remind you that Abraham had two sons. Ishmael, who did not inherit any of the blessings of the covenant, and Isaac, who was the son of promise. I would remind you also of this: when the division between Israel and Judah was complete, in spite of all Israel's sins, in spite of Israel having abandoned the law, and the sign of the law, circumcision, God renewed with the Ten-Tribed Israel all the promises that He had made to Abraham. And Judah from henceforth is out of it until she joins Israel again. The covenant of God made with Abraham is renewed to the Ten-Tribed Israel. You read Hosea, and you will find that I am right. I am not giving you any private opinion. It is not a matter of my own interpretation. It is simply a matter of what the Scriptures say.

Now comes the question, Did not Israel return? I think I can best answer that question by telling you another little story. Some little time ago I went to speak in a suburb of Bradford, Shipley, to a men's Bible Class. There was not the least need for a certain man to say anything, but when I had finished he could not keep silent. I had been giving a purely Gospel address on the question of the Resurrection. And he got up and criticized my British-Israel opinions, and I reminded him that I had not said a word about British-Israelism all the afternoon. "But it was in the back of your mind all the time" was his retort. And then he set to work to try and prove to me from the Bible that Israel and Judah were one and the same thing, and that the promises made to Abraham were going to be fulfilled by the Jews in the future. And he began by quoting Ezekiel xxxvii, and, like so many others, he opened a trap for himself, and walked straight into it. He could not have chosen a better chapter than that chapter. I said to him, "I understand that you believe that Israel and Judah were reunited and all returned back together from Babylon in 536 B.C." "Yes," he said. "Now you are telling me that these promises, particularly in Ezekiel xxxvii, are for the future. That Ezekiel prophesies a reunion of Israel and Judah. If it is going to be in the future it could not already have taken place." And he found himself in a little bit of a difficulty. I asked him which he would have. So he decided the promises were all going to be fulfilled in the Jews in the future. "Very well, then," I said, "you must admit that Israel and Judah are still separated." "Well, that does not make Britain Israel" was his reply. "I didn't say it did," I said, "but if Israel and Judah are to be reunited in the future, will you tell me where Israel is? Judah we can see, but where is Israel?" "I do not know," he said. "Very well, then, don't argue with a man who does!" You cannot have it both ways. If Israel and Judah were reunited 2,520 years ago, and if the Jews, as we see them to-day, are all Israel, then I tell you that this Book is false from one end to the other. If the Jews are Israel, and all the promises made with Abraham upon the Jews in the future, again I say this Book is false, and if this Book is false, where is your Christian faith? It is gone. You cannot talk about your Christian experience. It is no proof at all of the truth of Christianity. The Mohammedan can speak just as sincerely about his experience, and so can the Buddhist. Christianity is only true, the Gospel of the Atonement, the Gospel of the Resurrection is only true in so far as this Book is true. And this Book distinguishes between Israel and Judah. It divides Israel from Judah. It calls Israel the Kingdom of God after the division. There is the renewal of the Abrahamic covenant with Israel of the Ten Tribes after the division. It foretells the Coming of the Lord Jesus Christ to reign over the Kingdom of God, and it bids you and me seek that Kingdom of God, and that treasure hidden in the field.

I want to suggest to you as something practical that if you and I desire to see Great Britain prosperous, if you and I desire to see our unemployed working, and our mills and our businesses flourishing, and our international troubles at an end, the one way to realize that is by getting back to God and back to His Word. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Then prosperity will follow, but it will not follow until we are obedient. And that is why God says to Israel, "I will yet for this be enquired of by the House of Israel to do it for them." And that is why God also declares that He will write His law in our hearts, and put it in our inward parts, and "they shall be My people and I will be their God, saith the Lord of hosts." We British-Israelites have the Gospel which the nation needs.

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WEEK BY WEEK.

By A. R. H.

ON the whole, the speeches at the opening of the ROUND-TABLE CONFERENCE on INDIA maintained a high level of temper and reality. They cannot be dismissed as mere rhetoric. Their general tone and trend is full of genuine significance.

The PRIME MINISTER was followed by the MAHARAJAH GAEKWAR of BARODA, who, on behalf of the Indian States Delegation, remarked :—

"We are deeply beholden to His Majesty, to whom I beg you, Mr. Prime Minister, to convey our sentiments of loyalty to his throne and person. These historic precincts have witnessed many conferences fraught with import; but I doubt if ever before they have been the scene of such a one as this, when the issues at stake involve the prosperity and contentment of India's millions, and the greatness of the British Empire.

"By the concession in generous measure of the aspirations of the Princes and peoples of India, and by that alone, can realization be given to the noble words of Victoria

—THE GREAT QUEEN—

as expressed in the famous Proclamation :—'In their prosperity will be our strength; in their contentment our security; in their gratitude our best reward.'

"May we all labour whole-heartedly, with mutual trust and good will, for the attainment of so great an end."

The MAHARAJAH of JAMMU and KASHMIR (the Pro-Chancellor), having expressed deep gratitude to the King for the cordial welcome tendered to them, proceeded :—"This is the first occasion on which the Princes of India in person sit at the Conference Table along with representatives of British India and of His Majesty's Government to discuss the political future of India. Allied by treaty with the British Crown and within our territories independent rulers, we have come here with a full sense of responsibility to our States and to all India.

"As allies of Britain, we stand solidly by the British connection. As Indians and loyal to the land whence we derive our birth and infant nurture, we stand as solidly as the rest of our countrymen for our land's enjoyment of a position of honour and equality in the British Commonwealth of Nations.

"Our desire to co-operate to the best of our ability with all sections of this Conference is a genuine desire; so, too, is genuine our determination to base our co-operation upon the realities of the present situation.

"We Princes believe that difficulties exist only to be surmounted, and by the Grace of God, with good will and sympathy on both sides, surmounted they shall be. With the noble words of the King-Emperor's speech still ringing in our ears, we Princes affirm that this Conference shall not fail through any fault of ours.

"You will hear, Sir, many claims and counsels, and some may be in partial conflict.

"Our common prayer is that, somehow, through the magic of your personality, these claims will be reconciled and these fragmentary counsels will be gathered into one complete scheme, so that this table, whatever its exact shape, may be hereafter remembered in history as the table of rounded wisdom and statesmanship."

SIR MUHAMMAD AKBAR HYDARI :—

"The address which we have been privileged to hear to-day from the lips of the King-Emperor, full as it is of that personal sympathy to which every Indian heart immediately responds, will prove an inspiration and a guide for all of us.

"The Nizam, whose representative I have the honour to be on the Indian States Delegation, counts amongst his proudest titles that of 'Faithful Ally of the British Government.' For 150 years the Nizams have held steadfast to this alliance—'an alliance in perpetuity,' as the treaties proudly proclaim it to be. As with Hyderabad, so with all States; and I can assure the peoples of the Empire and the world at large that no hand shall sever the ties which bind the Princes to the Crown.

"At the same time, the States, autonomous within their own borders, can fully sympathize with the aims and ideals of the people of British India, and are ready to work in harmony with them for the Greater and United India, which we all hope may be the outcome of our deliberations. It is in this spirit we enter the Conference, and in this spirit we shall do all that lies in our power to assist in the solution of the problems of our country and the satisfaction of her aspirations.

"Every race, creed, and religion has its own distinct contribution to make to the common weal, and we of the States for our part bring with us no mean inheritance—the traditions and culture handed down from spacious days, when in politics, arts, and science India stood amongst the foremost peoples of the world. We approach our task, which is beset with so many difficulties, in all humility, trusting not in our own power, but in the guiding hand of the Divine Providence."

MR. V. S. SRINIVASA SASTRI :—

"We all feel heartened to our task by the gracious and inspiring words of His Majesty. They contain lessons which we must learn and practise if we would succeed in the enterprise about to begin, Sir, under your sagacious and well-proved guidance. The Crown is the symbol both of power and of unity, and draws our hearts in willing homage and reverence. It is more. It is the

FOUNTAIN OF JUSTICE,

freedom, and equality among the various peoples of the Commonwealth. Loyalty, therefore, enjoins the faithful and unceasing pursuit of these ideals, and we should be failing in our duty to the Crown if we knowingly tolerated, anywhere under the British flag, conditions that produced injustice, inequality, or undue restrictions on the growth of communities.

"This Conference will enable all parties interested in India to bring together their ideas on the subject of her contentment and peaceful advance to the fulfilment of her destiny. Bold and candid speech is required, but also moderation, forbearance, and readiness to appreciate different views. Above all, the vision of India as a whole must shine brightly in our hearts, and her strength and prosperity must be the sovereign consideration governing all our plans."

MR. BA PE:—

"The Burmese delegates are deeply sensible of the signal honour which has been done to Burma by the selection of

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a Burman to speak on this momentous and historic occasion. It is an honour which will cause genuine pleasure and satisfaction to our countrymen, and, on their behalf, I wish to say how grateful we are to the King for the gracious words he has spoken to us to-day, and I humbly beg leave to assure him of our loyalty to him and his Royal Consort. It has caused us heartfelt satisfaction to see him restored to health, and we pray that he may live long to preside over the destinies of this great Empire.

"The people of Burma are very grateful to His Majesty's Government for arranging this Round-Table Conference, and we believe that a frank and full and friendly discussion can only result in good both for the people of Britain and of Burma. We believe that friendly discussion will remove obstacles and solve problems that, viewed from one standpoint only, appear unsurmountable or insoluble.

"The case of Burma is in some ways a special one, but we bring to the Conference in the fullest measure good will and co-operation, confident that the result of our joint deliberations will promote the political progress of Burma and satisfy the aspirations of its people and increase their prosperity and happiness. We have come to the Conference with high hopes, if I may be permitted to adopt the words that you, Sir, used on another occasion only two days ago, that our liberty will be broadened so that we may live with you under the same Crown, enjoying that freedom in self-government which is essential for national self-respect and contentment. As Burmans we love Burma our country. We believe in it, and in the greatness that lies before it. We look to England with friendship and affection, and hope that we shall soon take our place with other Dominions as equal partners in the Great British Empire."

The MAHARAJAH of ALWAR, on the conclusion of the opening ceremony, confided in a Reuter representative to the effect:—"The one thing above all that is clear in our mind is that while we aspire to INDIA being a sister Dominion, we shall be loyal partners in the BRITISH EMPIRE, with the CROWN as our connecting link."*

To this we would like to add a second fact which emerges from consideration of the opening speeches. Obviously, at the ROUND-TABLE CONFERENCE, we have been listening to words from the lips of the real masters of INDIA and of India's destiny. And whatever timorous-minded persons in ENGLAND and AMERICA may think, Gandhi no more represents India or Indians than did A. J. Cook represent England in the days of the 1926 English General Strike. Gandhi is in the hands of a set of lawyer-politicians out to gain office and the fruits thereof for their own personal enrichment and advantage.

"India has feared GOD and honoured her kings since the remote beginnings of her history," writes the *Times*. "Her best brains and swords have served the

HOUSE OF WINDSOR

as their forbears served the Moghul Emperors. QUEEN VICTORIA'S great proclamation, by which the CROWN assumed the direct responsibility for the Government of INDIA, created new ties between the SOVEREIGN and the PRINCES and peoples of INDIA; and these ties have been strengthened and multiplied through KING GEORGE'S reign."

There was Divine inspiration behind the proclamation by which the CROWN in ENGLAND became directly responsible for the Government of INDIA. Unlike the ANGLO-SAXON DOMINIONS, INDIA is an inheritance and not a possession. The inheritance of a people is a different thing from the possession of territories. The former strongly implies a sacred trust.

It is clear from the Scriptures† that the development of the ISRAEL EMPIRE in the world was to proceed along two main lines of expansion, viz., the inheritances of Peoples and the possession of Territories. The "UTTERMOST PARTS of the EARTH" have been possessed and colonized by our own kith and kin, whereas the "PEOPLES" who have come beneath the shadow of our THRONE have come that they might enjoy the good

GOVERNMENT AND PEACE‡

and justice and judgment which it is the function of the BRITISH CROWN and DAVIDIC THRONE to bestow.

The word "heathen" is not a term of contempt and inferiority. Like the word "Gentile," it means primarily "not one of us," *i.e.*, not Israel, and figuratively, "unenlightened."

Now there is *a* light that lighteth *every* man that cometh into the world. But the main body of the ISRAEL PEOPLE are entrusted with a special light; the light of the Israel Law and Faith. Compared with this light the light of other truth is darkness. This does not mean that the ISRAEL PEOPLE necessarily have any special virtue in themselves. But as light-bearers, they have been nationally and racially trained throughout the ages for the task of the taking the knowledge of CHRIST,

THE LIGHT OF THE WORLD,

to all the peoples of the earth. All men have *a* light. But CHRIST is *the* LIGHT. CHRIST is the LIGHT to lighten the Gentiles—or unenlightened. But to the enlightened ISRAEL PEOPLE He is "the GLORY." Find the PEOPLE in the world who have nationally made CHRIST their GLORY and you will find the ISRAEL PEOPLE. The ISRAEL PEOPLE are the SALT of the EARTH.

It is curious that the Moscow-inspired political agitators in INDIA should have fastened on the SALT TAX as a symbol of their defiance and desire to sever the connection with ISRAEL-BRITAIN. Because if there is one thing above all things that BRITAIN ought to know to-day, and not BRITAIN only, but the DOMINIONS, the EMPIRE, the PRINCES and peoples of INDIA, and political agitators everywhere, it is this: Men may rage and imagine as many vain things as they like against the LORD and His anointed but the THRONE of DAVID in the earth is established by Divine decree "for ever."

The following words, once spoken to all ISRAEL from MOUNT EPHRAIM, were never more appropriate than they are to-day:—"Ought ye not to know that the LORD GOD of ISRAEL gave the KINGDOM over ISRAEL to DAVID for ever, even to him and to his sons by a COVENANT of SALT."§

In this connection the prayer of DAVID is also apposite:—

* This testimony is reminiscent of that of the Maharajah of Patiala, who on another occasion, said: "We do not, we cannot, contemplate any severance in the ties which bind India to the Empire. The maintenance of the British connection is the fundamental assumption of our whole position. I believe that the connection between my own country and the British Commonwealth is one that has been designed by Providence for the benefit of humanity at large."

† Ps. ii, 8. ‡ Isa. ix, 7. § 2 Chron. xiii, 5.

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"O LORD GOD of ABRAHAM, ISAAC, and of ISRAEL, our fathers: Keep this for ever in the imagination of the thoughts of the heart of THY PEOPLE, and prepare their heart unto THEE." ¶

Who can say but that in the day that JEHOVAH maketh up His jewels,[1] INDIA the "Unenlightened"—but justly designated "brightest jewel in the IMPERIAL CROWN"—may be yet found (by faith in CHRIST) shining with supernal lustre—a special jewel among many ISRAEL gems divine.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE usual weekly meetings will be held at Headquarters next week. On Wednesday, at 3 o'clock, Major N. N. E. Bray will give an address on "The Universe without Mathematics." This will be Major's Bray's first lecture here, and we hope there will be a good audience to welcome him.

On Thursday evening, at 7.30, Mr. Henry Proctor will lecture on "Israel-Britain: Ruling with God in the Sudan and in India." The Rev. John Complin will also speak.

* * *

The Rev. Dr. Pascoe Goard is to address two meetings (D.V.) in Christ Church, Manningham Lane, Bradford, on Monday next, at 3 and 7.45, and meetings in Nether Chapel, Norfolk Street, Sheffield, on December 9th, 10th and 11th, at 3 and 7.30.

* * *

It has been decided to hold a series of ten meetings in the Lecture Hall (Ground Floor), Central Hall Buildings, Westminster, from Monday, January 19th, to Friday, 23rd, inclusive, at 2.45 and 7.30. Speakers will be announced later. Will our supporters please enter these dates in their diaries, and do all they can to make the meetings widely known. Circulars for distribution will gladly be supplied in any quantities.

* * *

H. R. T. (South Africa) writes:—"Just a few lines in appreciation of the wonderful spiritual tone of THE NATIONAL MESSAGE. Indeed, it is a spiritual uplift for the thirsty soul. Many times it has led me to thank God for the comfort I have received, after coming from church and listening to a dry sermon. I pray that God's richest blessing may rest upon all your labours, and in due time, through the great stalwarts of your Federation, that the scales will be removed from the eyes of those who try and spiritualize the great Kingdom truths, even those who try and apply them to the Church. When the Truth is preached from our churches, it will be the means of solving that cry of 'empty churches.'"

* * *

A BARRIER TO BLESSING—THE TITHING SYSTEM OF ISRAEL AND ITS MODERN APPLICATION.—Every reader of THE NATIONAL MESSAGE should study this most practical Essay by Mr. P. W. Thompson, M.A., author of "The Whole Tithe," and of that excellent work, "Israel in Prophecy and History." The price of the present pamphlet (one penny, or three-halfpence by post) bears no proportion to its intrinsic value. It is the Second Edition of the paper read by Mr. Thompson before a Fundamentalist Conference at High Leigh, and we shall be surprised if further editions are not required.

The author rightly regards the subject as of extreme importance, and earnestly hopes that every reader will become a "missionary of tithing," for "The King's business requireth haste." The author points out that the question of giving a tenth is one of obedience, and that the neglect of this duty lies at the root of our national financial difficulties. "In our days there is on the part of sincere Christians much prayer. And if there be a total lack of power, this can only occur through some lack of obedience which renders prayer nugatory. Meanwhile, the power of prayer is not being lost. It is being stored up in God's keeping. And when the way of obedience has been attained, this stored-up power, the result of past and present prayer, will be released, and we shall have the greatest revival of religion in England since the days of Wesley."

The author is himself a financial expert, and brings to the subject Scriptural authority and sanctified common sense.

* * *

Miss Hamilton Hunter visited the Harrow Branch on November 21st, and gave her lecture on "The Redemption of the Nation Israel" to a large and appreciative audience; an intense spirituality always characterizes her addresses, and they create a profound impression on her hearers. Mrs. E. M. Powell presided.

* * *

Lt.-Col. Jarrett-Kerr writes:—"I should like to draw your attention, and that of your readers, to the coat of arms of Newfoundland, and the motto 'QUAERITE PRIME *Regnum Dei*.' The grant was made in 1637—and would tend to show that even then the United Kingdom claimed to be the Kingdom of God."

* * *

Mr. H. D. Houghton paid a further visit to the Hull, Beverley and Bridlington Branches on November 18th, 19th and 20th last. He spoke with much force on the subject "Strange Things in the Abrahamic Covenant," and the Message given by him was fully appreciated.

* * *

Mr. R. O. Lucas writes:—"Mr. W. H. Byers, who has only recently come to Canada from Ireland, has addressed our Toronto West Branch. The meeting was a splendid one. Mr. Byers spoke on 'Ye are My Witnesses,' and held his delighted listeners to the close.

"Mr. A. E. Welch, of London, Ontario, who was Chairman of one of the meetings at which Dr. Goard spoke while he was here, delivered a splendid address before a large meeting of our Toronto East Branch. His address was forceful and thought-provoking, and was very much enjoyed by all present.

"Mr. Welch is eager to start a B.-I. Branch in London, and we ask for the help of everyone interested in our great Truth who resides in London in this undertaking.

"On Thursday evening our Toronto Central Branch was host to Rev. F. C. Ward-Whate, who spoke on 'The British Empire and the Imperial Conference.' The lecture hall was filled to capacity to hear him, and all expressed their keen delight in his lucid description of Empire affairs and current

¶ 1 Chron. xxix. 18. [1] Mal. iii. 17.

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events. After the meeting the Secretary, Mr. Ed. Vincent, announced that he had received a promise from Mr. Ward-Whate that he would again address the Branch (of which he is a member) in the New Year.

"And so the work goes steadily forward—with God's help and guidance."

* * *

Two very successful lectures were given at Sevenoaks on November 19th by Miss Hamilton Hunter, the subjects being "The Magna Charta of the Anglo-Saxon Race" and "The Vicegerent of Israel," and the hearers sincerely appreciated the great privilege and pleasure they had.

* * *

The Southport Branch held two meetings on November 24th. The lecturer, the Rev. W. Brown Pollock, took as his afternoon subject "The Meaning of Redemption in the Kingdom of Israel," and in the evening "Israel under the New Covenant." A great impression was made by the spirituality of the lectures. The subjects were dealt with most carefully, and the audience found the lectures most enlightening.

* * *

The Rev. E. A. Couldrey gave an inspiring address on "Our Lord's Second Coming" at the Liverpool Branch on November 27th to a very large audience. It was one of the best attended meetings they have had for many years.

* * *

Will British-Israel believers living in the following towns and districts please communicate with the Secretary-General at Headquarters, with a view to holding meetings which may ultimately issue in the formation of Branches:—

Luton, Berkhampstead, Uxbridge, Hitchin, Aylesbury, Windsor.

We will also be pleased to hear from B.-I. believers in other districts between London and Bedford, with the same object in view.

* * *

An enthusiastic American British-Israel lady, on a visit to Britain, is zealously working to awaken clergymen and others to the realization of the heritage and mission of our race. Thus Manasseh is trying to stir up Ephraim, after the latter has been stimulating the former!

* * *

Bradenstoke Abbey, recently purchased by Mr. William Randolph Hearst, is to be moved from its Wiltshire site, but will be rebuilt as an annexe to Mr. Hearst's South Wales castle, St. Donat's. The *Evening Standard* makes an interesting comment on this fact when it writes:—"*There is peculiar fitness in the old Augustinian priory's new situation, for the lovely wild coast below the castle is connected with the earliest arrivals of Christian missionaries in Britain, and legend has it that St. Paul landed there.*"

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Friday, 12th, at 8. Mr. J. J. Morey.
BATH, 5, Argyle Street, Tuesday, 9th, at 7.30. Meeting for Prayer.
BEDFORD, Free Library Club Room, 56, Harpur Street, Thursday, 11th, at 3.30. Rev. T. Sparshott Johnson, M.A.
BELFAST, Y.W.C.A., Donegall Square East, Thursday, 11th, at 8.
BEVERLEY, Y.M.C.A. Hut, Wednesday, 10th, at 7.30. Mr. W. H. Jackson.
BEXHILL-ON-SEA, Devonshire Hall, Thursday, 11th. Rev. Maxwell Carnson.
BIRMINGHAM, Ebenezer Church, Steelhouse Lane, Monday, 8th, at 7.30. Rev. T. H. Whitehouse.
BOURNEMOUTH, Lecture Hall, Y.M.C.A., Tuesday, 9th, at 3. Mr. Daniel Farmer.
BRADFORD, Christ Church, Manningham Lane, Monday, 8th, at 3.30 and 7.45. Rev. Dr. Pascoe Goard.
BRIDLINGTON, Prince's Cafe, Thursday, 11th, at 7.30. Mr. H. Dale.
BURTON-ON-TRENT, Boot's Cafe, Friar's Walk, Wednesday, 10th, at 7.30. Rev. T. H. Whitehouse.
CAMBRIDGE, St. Andrew's Hall, Tuesday, 9th, at 3. Rev. T. Sparshott Johnson, M.A.
CANTERBURY, All Saints' Church House, Friday, 12th, at 3 and 7.30. Rev. Maxwell Carnson.
CARDIFF, Central Y.M.C.A., Tuesday, 9th, at 7.30. Rev. W. T. Medhurst.
CHELTENHAM, Empire Hall, North Place, Thursday, 11th, at 3 and 7.30. Rev. T. H. Whitehouse.
COVENTRY, Savoy Cafe, Broadgate, Tuesday, 9th, at 7.45. Rev. T. H. Whitehouse.
CROYDON, Y.M.C.A. (Horniman Hall), North End, Friday, 12th, at 3 and 8. Rev. Kenneth Dodds.
DARLINGTON, Friends' House, Skinnergate, Friday, 12th, at 7.30. Miss Hamilton Hunter.
DURHAM, Windsor Cafe, Market Place, Thursday, 11th, at 7.30. Miss Hamilton Hunter.
EASTBOURNE, Saffrons Rooms, Wednesday, 10th. Rev. Maxwell Carnson.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 10th, at 7.30. Mr. R. Hall.
FINCHLEY, St. Mary's School, Church End, Wednesday, 10th, at 8. Mr. L. W. Nock.
FOLKESTONE, Town Hall, Thursday, 11th, at 3 and 8. Mr. J. J. Morey.
GLASGOW, Burgh Hall, Hillhead, Tuesday, 9th, at 8. Mr. W. T. Craig.
GUILDFORD, Holy Trinity Hall, High Street, Wednesday, 10th, at 3. Mr. J. J. Morey.
HALIFAX, Brunswick U.M. School, Rhodes Street, Thursday, 11th, at 7.30. Rev. E. A. Couldrey.
HARROGATE, Bradley's Cafe, Station Parade, Tuesday, 9th, at 7.30. Rev. E. A. Couldrey.
HEADQUARTERS, 6, Buckingham Gate, S.W.1., Wednesday, 10th, at 3; at 6.30, Study; Rev. W. A. Sinden. Thursday, 11th, at 7.30.
HERNE BAY, Monday, 8th, Wesleyan Schoolroom, High Street, at 3; Parochial Institute, Underdown Road, at 8. Miss Hamilton Hunter.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 8th, at 8. Rev. Kenneth Dodds.
HORSHAM, Town Hall, Wednesday, 10th. Miss Hamilton Hunter.
HOVE and BRIGHTON, Hove Town Hall, Thursday, 11th, at 3; St. Nathanael's Schoolroom, West Hill Road, at 8. Mr. Basil Stewart.
HULL, Church Institute, Tuesday, 9th, at 7.30. Mr. H. Dale.
LIVERPOOL, Common Hall, Hackins Hey, Thursday, 11th, at 7.45. Mr. J. Wintersgill.
MANCHESTER, Houldsworth Hall, Deansgate, Tuesday, 9th, at 7.45.
NORBURY, 11, St. Oswald's Road, Tuesday, 9th, at 7.45. Study.
NOTTINGHAM, Friends' Schools, Friar Lane, Thursday, 11th, at 7.30. Mr. H. Whiting.
RHYMNEY, British-Israel Hall, Tuesday, 9th, at 7.
ROYSTON, Masonic Hall, Monday, 8th, at 7.30. Rev. T. Sparshott Johnson, M.A.
SALISBURY, Angel Hotel, Tuesday, 9th, at 7.30. Rev. Kenneth Dodds.
SHEFFIELD, Nether Chapel, Norfolk Street, Tuesday, Wednesday, Thursday, 9th, 10th, 11th, at 3 and 7.30. Rev. Dr. Pascoe Goard, Rev. R. G. F. Waddington, M.A., Alderman C. E. Dearden.
SOUTHPORT, Y.M.C.A. Hall, Eastbank Street, Monday, 8th, at 3.30, Mr. F. E. Jacques; at 7.30, Mr. W. E. Hesketh, J.P.
STOKE-ON-TRENT, Town Hall, Wednesday, 10th, at 7.30. Rev. G. W. Plasting.
SUTTON and CHEAM, Small Public Hall, Church Road, Monday, 8th, at 3 and 8.15. Rev. W. A. Sinden.
SYDENHAM and FOREST HILL, Park Hall, Sydenham Park, Tuesday, 9th, at 7.45. Rev. Maxwell Carnson.
WALSALL, Temperance Hall (The Square), Tuesday, 9th, at 7.30. Mr. C. H. Clark.
WATFORD, Lecture Hall, New Public Library, Hempstead Road, Monday, 8th, at 7.45. Mr. J. J. Morey.
WIGAN, Miners' Hall, Millgate, Wednesday, 10th, at 7.30. Mr. C. H. Corrin.

CHURCH SERVICES, SUNDAY, DECEMBER 7TH.

BRADFORD, Christ Church, Manningham Lane, at 10.30 and 6.30. Rev. R. G. F. Waddington, M.A.
LEICESTER SQUARE, London, W.C.2, Orange Street Congregational Church, at 11.30 and 7. Rev. Maxwell Carnson.

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CONTENTS.

	PAGE
GOD.	
THE PEOPLE. △ THE BIBLE.—VIII. By the Rev. W. Pascoe Goard, LL.D.	785
CONGRESS ADDRESSES—	
Thursday Afternoon (*continued*) :—	
The Rev. Dr. W. Pascoe Goard	788
Mr. Herbert Garrison	789
CONGRESS ADDRESSES (*continued*)—	
Thursday Evening :—	
Mr. Clive Kenrick (Chairman)	789
Mr. David Davidson, M.C.	791
WEEK BY WEEK. By A. R. H.	795
THE SECRETARY-GENERAL'S NEWS AND NOTES	798

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—VIII.

By the Rev. W. Pascoe Goard, LL.D.

We have seen in former issues the *continued story* of the Bible stretching from the beginning; taking a new point of departure at the call of Abraham, as on throughout all the succeeding ages to the time when the Lord shall yield up the Kingdom to the Father.

We have seen that the people of Israel have marched unvaryingly along the great highway portrayed in that story. The road always stretched away before them clearly mapped in prophecy; it lengthened out behind them, as they progressed on their way, and took the form of history. We, modern Israel, are passing by the mile-posts which the ancient prophets set up for us on the great highway that we might be able to know the stage of the national journey reached in our generation.

Among these mile-posts is the outstanding one of the capture of Jerusalem in 1917 A.D.

We have seen that God has manifested Himself, at times visibly and audibly, and at all times by word and action, as walking in the midst of His nation, ever administering the supreme things of the nation as King in Israel.

In the pursuit of this great purpose we have seen Him handling the Israel people; grouping and organizing them as nations: First, united Israel: then Israel and Judah.

When both of these had been removed into captivity, to spend the long period of two thousand five hundred and twenty years in punitive conditions, being thereby trained for an even greater work and higher responsibility, we have seen Him erecting *the seventy weeks' nation of the Jews*, to carry through such major items of the great plan as are recorded in the Bible from the rebuilding of Jerusalem and the re-establishment of the Temple worship, to the life and ministry, the death and resurrection of our Lord and the sending forth of His Gospel.

70 A.D. saw the end of that nation of the Jews, but not before it had accomplished the appointed task set forth in the prophecies; for instance, the Daniel prophecies.

We saw that the seventy weeks' nation of the Jews is neither the House of Judah, nor the House of Israel, but simply a short-lived nation set up for the accomplishment of certain vital parts of the great plan. After 70 A.D. the Bible features "the nation of the Jews" no more, but foreshows the re-emergence of Judah—which at the end of the long period of punishment should be reunited with Israel—as one of the leading tribes in reunited Israel.

We now glance at the nation of the Jews in the 70th week of its national history, the time of the Coming of the Messiah. It is well to note that "Jewry" is distinguished from Galilee, the two being regarded as separate entities. Thus St. John vii, 1: "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." The Jewish people themselves said at Pentecost: "Behold, are not all these which speak Galileans?"

Judah was represented in "Jewry." Israel was represented in Galilee. It is held by many learned men that Galilee was inhabited by Benjamin. The Prophets and Evangelists further refer to the Galilee of the time of our Lord as the land

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of "Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles" (nations). So we see that in the time of our Lord there were dwelling in the land these two sub-ethnical units, Jews and Galileans, which *fairly represented* both Judah and Israel, although neither of such sub-ethnical units were the House of Judah nor the House of Israel. Groups of Israel people, portions of the scattered ten tribes, were domiciled throughout the Middle East at that period.

Into Bethlehem of Judæa came the Son of God: Jehovah Incarnate. We have no difficulty in accepting the full statement as given in the Evangelists. They wrote after personal acquaintance with our Lord, *at the beginning* of the Christian dispensation, when, humanly speaking, everything pointed to the probability of the Christian cult being laughed off the earth or drowned in the blood of its martyrs. The statement of Professor Gamaliel, LL.D., a member of the Council, made in an assembly of the Senate of the Children of Israel, held good: " . . . if this counsel or this work be of men it will come to nought. But if it be of God ye cannot overthrow it, lest haply ye be found to even fight against God."

How confidently and fearlessly they wrote concerning the Son of Godship of our Lord. What light, which was never elsewhere seen on land or sea, shines from the pages they produced. Their Gospel prevailed in spite of all the powers—physical, psychological, religious and Imperial—arrayed against them.

We read their writing in the light of two thousand years of historical demonstration, and we find that the influence of Jesus Christ has dominated the mind of the world to such a degree that the world's correspondence, its traffic, its covenants, agreements, treaties, and every important and trivial thing are dated from His birthday.

On the strength of His Name and of His Gospel there arose what we know as *Western, or European, civilization*, which for long was the greatest thing of the kind in the world.

In these last years European civilization has been surpassed by the Anglo-Saxon civilization. This new thing has arisen since Israel-Britain emerged from under her sentence of punishment. That punishment commenced in 721 B.C. and ended in 1799 A.D. The British Commonwealth of Nations—and America—have together developed Anglo-Saxon civilization in the world since that time. And all that is good of this is a direct result of the influence of the Christ.

Now that Personality which could exercise such an immeasurable influence in the world is more than a human personality. Therefore I accept, as a fact, not only on the testimony of the Bible, but as demonstrated by history, the Deity of Him Who was born in "Bethlehem in the land of Judæa"; for His influence in the world, His authority in the world, is not only Godlike, it is that of God.

In the Gospels we have a stately "wireless" broadcasting of this Personality as He moves forward to the accomplishment of the greatest task in all history. It is not an ordinary narrative. The impression of Him is such as is accorded by sight and hearing. Among other things, the impression has been sufficiently vivid to influence the great artists of the world to deal with every phase of His life. It has set the pens of countless writers to portraying His Personality. It has set musicians to the task of producing world masterpieces, such as the "Messiah." It has set poets unnumbered singing of the great theme of His Personality and ministry. But what is more to the point, it has set the Christian world on fire to portray by preaching His very Personality, to reproduce His teachings, and by all kinds of agencies the vision of the Christ has been transforming the world.

Thus the moral and ethical character of the world is being changed.

We read of His birth in Bethlehem of Judæa. We read of His immediate flight from thence to Egypt in the arms of His mother, in order to escape the murderous jealousy which instantly flamed forth against Him in that unhappy land. We read of His proposed return to Judæa, but again of His being turned aside to Galilee, Joseph the husband of Mary making the decisions under Divine direction.

We read of His appearance in Galilee at the beginning of His mission, preaching the Kingdom of God. We read of His baptism, of His transfiguration, of His passion, of His trial. Ah, yes—His trial. We must pause for a moment here. In all the reports of all the Courts of earth, and of all the Administrations, there never was such a case, before or since, as the trial of Jesus. We know there were present Jewish scholarship and legal culture; men trained in the Scriptures and Talmudic Law. There were present we know men of high Greek learning, classical scholars of their day. There was present the official representative of Roman Law and Roman Administration. All these, so wonderfully equipped with the learning of Jewry, of Greece, and of Rome, were engaged in the trial of Jesus Christ, the Son of God.

THEY KILLED THE PRINCE OF LIFE.

It will be well to think of this great outstanding fact in world history before passing on. It was not an illiterate mob who killed the Prince of Life. There were three outstanding world parties represented. The Sanhedrim contained Hellenistic Jews and Pharisees, the two parties then in the religious and scholarly world. The rigid ecclesiastic was found in the Pharisee. The then Modernist, whose basis of learning was the very same Greek philosophy which holds such a grip on certain schools of this day, formed the second group. The third group was that representing the Legal administration of Imperial Rome.

The two scholarly religious groups voted for the death of the Prince of Life. The Roman group as represented by Pilate dissented. Political pressure was brought to bear where conviction failed, and the cry was raised against Pilate, "If thou let this man go thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar."

It will be well that all who undertake to judge the Lord and the things of the Lord should examine their arguments and their motives and see whether they are as frank and true as one easily assumes his own motives to be. *Authority* voted to dismiss the case against Jesus. No argument was offered in rebuttal of the statement, "I find no fault in this man." *The threat of political consequences* was advanced to secure His sentence to death. How many times have people used this

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pressure to reach results not warranted by scholarship, religion, nor justice.

So the Prince of Life was killed by the most cultured classes of the day.

Then we come to the astounding tragedy of the Cross. The incarnate Son of God was the central figure. His Personality as the Son of God was exposed to the wrath of men because He was also the Son of man, and as such His body was subject to death, and to the painful death of the Cross.

To that Cross He went. To that Cross He was delivered by Rome. To that Cross He was led by the Pharisees, the religious devotees; and by the Sadducees and Hellenes, the modern scholars of the day. The narrative of the Cross is one of the most blindingly illuminated passages in human history.

Came then the days of darkness while His body lay in the Garden tomb.

THEN CAME EASTER MORNING, AND THE RESURRECTION FROM THE DEAD.

The resurrection of the Christ was the world's brightest morning. It was *the beginning of the resurrection of all the dead in Christ*. It was the first dawning of that most glorious day for the race of man.

The resurrection had been *an undemonstrated article of faith* in the pre-Christian eras. *The resurrection is a demonstrated fact of history and science* since the first glorious Easter morning when the first begotten from the dead arose.

Then came the ascension from the Mount of Olives in the presence of His disciples. Here the narrative of the historic things which form the groundwork of the Gospel ceases. The record of these things constitutes the apex of the literature of Israel history, and these things furnish the material for the Gospel of our Lord Jesus Christ.

Now we come to a wonder of another character. It is not now the Presence of the incarnate Son of God. It is now *the Presence in a new and startling manifestation of the non-incarnate Spirit, the Holy Ghost, the third Person of the Holy Trinity*.

The scientist who reads the narrative of the descent of the Holy Ghost at Pentecost might do so with raised eyebrows but for *the facts which immediately began to manifest themselves as the direct result of His manifestation*.

Again the scholar might scan the record of the historic happenings at Pentecost with lifted brows but for the fact that *the very same psychical and spiritual phenomena are manifest to-day. The whole of the power of the Christian Church during the ages in which it has demonstrated power of a spiritual nature is the direct result of the operation of the Holy Spirit*. It was in the Church at Pentecost. It has been in the Church for ages, manifesting itself in dramatic fashion at many points of Church history; and it is still present in some measure in the Church to-day.

As surely as we know that there is a reality behind the electrical manifestations of light and power, so surely do we know, and on wider evidence, that there is a reality behind the phenomena manifested upon the pouring out of the Holy Ghost upon the individual or upon the community.

There came the revelation to Peter in the house of Simon the Tanner, when Peter was commanded to go and open the door of the Kingdom to the Gentile nations. Thus St. Peter was given the privilege of using once, and then flinging away, the key to the Kingdom of Heaven, "the gates of it shall not be shut at all by day; for there shall be no night there."

Finally, after the ending of the last of the seventy weeks, which ending was marked by the vision named, when the voice of the Lord was heard on earth for the last time, the armies of Titus—the Prince that should come—destroyed the City and scattered the nation of the Jews, and the end was with a flood as Daniel declared it would be.

In the historic event of Pentecost God was revealing Himself in a manner suited to the unfolding of the great plan.

In the Psalms, looking forward to the Christian dispensation, we read:—

"He shall come down like rain upon the mown grass: as showers *that* water the earth."—Psalm lxxii, 6.

The figure is that of a field in which the grass has been cut, cured, and carried away; leaving the brown stubble behind. Now that the hay harvest is over, the showers that water the earth descend and the mown grass springs anew, bearing a second crop of luscious pasture.

So Israel had been mown, and her people like grass were carried away into the captivity; thereafter to be scattered among the nations. Now the promise is that God will "come down like rain upon the mown grass," and this rainlike descent of the Divine Presence began with the outpouring of the Holy Ghost at Pentecost, and it has continued throughout the Christian dispensation.

It must be noted, with care, that Pentecost was not a new beginning of a new plan, but it was a new and expected development of the plan which began with the call of Abraham, which was continued in the organization of the nation under Moses, and in all subsequent Israel history.

The Holy Ghost having come, the appeal is made in His Name, and it is made, first, to "Ye men of Judah, and all ye who dwell about Jerusalem"; and in the second place, "Ye men of Israel."

We now notice a remarkable feature of the history of the geographical movement of the manifestation of the Holy Spirit; northward and westward, in the track of Israel. We see that the written message inspired of the Holy Ghost is addressed to Asia Minor, to Southern Europe, to Greece, Rome and Spain, and we notice among the honoured leaders of the primitive Church, formed of the "strangers of Rome called Saints," members of the Royal household of Britain.

One letter we have from the East in the New Testament, namely, the General Epistle of St. Peter written from Babylon "to the strangers scattered abroad."

It should be noted carefully that the letter to the Romans, so-called, WAS NOT WRITTEN TO THE ROMANS AS A PEOPLE, BUT "TO THE STRANGERS DWELLING AT ROME CALLED SAINTS."

Now, why should there be such a geographical trend to the historic movement of the New Testament but for the fact that the writers, as always in the Bible, were following the marching hosts of Israel? Let it be remembered with care that while our Lord sent the message of salvation to all the world, He sent that message through His appointed agent, His servant-nation Israel. He said, "*I am not sent save unto the lost sheep of the House of Israel*"; but to the disciples—members of the House of Israel—He said, "*Go ye into all the*

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world and preach the Gospel unto every creature." The Gospel which they should so preach is illustrated in the last verses of the Acts of the Apostles, which reads as follows :—

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts xxviii, 30-31.

Lest familiarity with the Bible narrative should cover over the significance of these and such like words, we point out that the Gospel preached by St. Paul, and by our Lord before him, is twofold ; first, "*preaching the kingdom of God,*" and, secondly, "*teaching those things which concern the Lord Jesus Christ.*"

CONGRESS ADDRESSES.

THURSDAY AFTERNOON.

DR. PASCOE GOARD said : We have been having a very wonderful time together. I have often wondered if you, dear friends, who constitute the congregation, know what wonderful inspiration streams from you to those who stand behind this desk. It is simply marvellous what a congregation can do for, and with, a very ordinary speaker ; it can transform him into an extraordinary speaker, and he is simply lifted up by the concentrated encouragement and enthusiasm that shines from your faces, for behind the faces there is the spirit which radiates power.

I have been requested to speak this afternoon on "The Task that Lies Before Us" ; and I will take the most intimate and sacred conversation which our Lord Jesus Christ held with His disciples. We who believe on Him through their words are included in what He said, and included in His prayer. This is what He said : "As My Father hath sent Me, even so send I you. Go ye, therefore." Now the physical ministry of our Lord had a definite terminus. He said : "I am not sent save unto the lost sheep of the House of Israel." I once found a friend of mine struggling with this thought : "Does that mean that, after all, the preaching of the Gospel is restricted to the lost sheep of the House of Israel?" We went into the matter together : and I said, "No, that is not it. But the Lord Jesus Christ carries the Gospel so far, then hands it over, and bids His servants carry it on." "I am not sent *save unto the lost sheep of the House of Israel,*" but, "*Go ye into all the world* and preach the Gospel to every creature."

Let us take another view of that : the promise of the Holy Ghost. "It is expedient for you that I go away." These were strange words for our Lord to say: "For if I go not away the Comforter will not come unto you, but if I depart *I will send Him unto you.* And when He is come *He will reprove the world* of sin, and of righteousness, and of judgment." But how shall He reprove the world? Through you ! It is God's purpose to bless all the families of the earth *through the seed of Abraham, Isaac and Jacob,* that is to say, through Israel. It is manifest that from the time our brethren of the Jewish nation rejected Jesus Christ and His Gospel, they have been put on one side. It is by you, and you, and you, that the Gospel is to be carried on, and it is through you that the Holy Ghost will reprove the world of sin, and of righteousness, and of judgment. Manifestly God has placed upon us collectively this mighty task. It is the greatest task that has ever been laid upon a people.

Look back at the revival that came in past years. You will find it was the fanning of the embers of a fire which *was already burning.* God has given to us the task of *lighting anew a fire,* which had gone out, of the Gospel of the Kingdom.

Just make a comparison of what we are charged with doing, as compared with what God charged John Wesley and his associates to do. Our time is short for the work to be done, fearfully short, shall I say gloriously short, because at the end of the time our Lord is coming. As the Apostle Paul said : "Ye see the day approaching," and we do. The time is short, and there is much to be done. First, the *awakening* of Israel ; secondly, the *instruction* of the nation ; thirdly, the *winning of the world* for the Kingdom of God. Nothing short of that.

How is this to be done? It must be done, as we have been doing it, with a little nucleus of organization. Our organization has not grown with exceeding rapidity, but there is nothing miraculous about the way our organization has grown. Our groups are not overwhelming in numbers ; they are not overwhelming in wealth ; they are not overwhelming in influence. But *they are centres of influence,* and *they are everywhere.* A stalwart young man came into my office some time ago and said he wanted to have a word with the Editor of THE NATIONAL MESSAGE. I asked him where he was from, and he said : "I am from Somaliland, up in the corner where Somaliland and Abyssinia and Uganda meet." "What are you doing up there?" I asked. He replied, "There is a wireless or cable station there, with several operators. In our mail from home there came some copies of THE NATIONAL MESSAGE. We read them, and they brought us back to the Bible and to British-Israel Truth." I said, "Now that you have got this message, don't keep it to yourselves out there. Spread it among those who are around you." "We are doing it to the best of our ability," he replied. I was walking with a returned missionary a little while after, and he was saying that the Secretary of his Board had expressed his regret that they had not a single missionary in Somaliland. "Don't worry too much," I said, "for we have." Our voluntary missionaries are everywhere : they are radiating their personal influence : they are receiving and scattering our literature, and so the work is being done.

And then in the way of literature. You know we cannot get very far into the public Press. Sometimes we do, when we almost wish we didn't. One of the daily papers in Toronto sent a reporter to my hotel, and he said, "I have come to get information regarding you ; what you are doing, where you are going, the progress of your Movement, and its scope." He asked me questions which I answered, and when he was going away, I said, "Now you are sure you understand the matter, aren't you?" "Oh, yes, I understand it perfectly. You are a branch of *the Zionist Movement!*" Needless to say, we are not connected with that great Jewish Movement nor with the Jews.

We cannot get into the public Press, and, therefore, we must

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of necessity reach the people through our own Press, publishing matter that has come from our own pens. This must be done.

What is the aggregate of the public Press for any given date in London? Let us guess, say, ten million copies. Would that be near the mark? As you know, the daily paper is taken, scanned, and cast into the waste-paper basket. Our literature is not like that. A little while ago orders were coming in to the Covenant Publishing Co. for books which were advertised in the first issues of THE NATIONAL MESSAGE, showing that they are still being read. Our literature is handed on from hand to hand, from city to city, and even from country to country. The literature which we have been able to send out, by the grace of God, and by your generosity, and which is doing its work continually, will more than equal the output of one day's daily Press of London. That is a tremendous thing.

In order to do this it has been necessary for us to write a new library of books. The creation of that library of books since 1922 is a work of God through His servants. There has been a large turnover of money in the production of those books. I want to shew you for a moment what has been done in this regard. In 1921 a few of you with wonderful generosity invested some few thousand pounds in starting the publishing side of our great Movement. Since that time not one penny has been subscribed towards the shares in that little Company which was organized for the carrying on of this work of the King. And yet every year, such is the devotion of the directors and staff, an amount of books equal to the full invested capital of the Company is sent broadcast throughout the world. And, like the cruse of oil and the meal, every penny of that first investment, in kind, not in cash, is in the treasury still. It is a marvellous thing. The Covenant Publishing Co. takes care of that side of the work, in the production of the literature, and in scattering it to the ends of the earth. I may tell you that there are now about 500,000 volumes ready to take wing, the moment you and our friends all over the world will redeem the publishing charges that are against them. What an army of soldiers waiting to be sent out on active service. They await the "King's shilling," or half-crown—or whatever it is from you.

Aside from that, Anglo-Saxondom is ready and hungry for this message. With the Apostle Paul we say, "How shall they hear without a preacher, and how shall they preach except they be sent?" Let us mark this, the railway company will not carry one a mile, the steamboat company will not allow one to pass the gangway, the printing company will not give a turn of their press, no kind of service can be had, unless there is the ready cash down, or the credit that instantly upon demand a cheque will follow. So there must be that kind of assistance now, which will enable these demands to be met. That is what the Lord is asking for. Having had experience of the financial side of many different societies and organizations, I am ready to give my testimony that I do not know of any other organization that has done half as much in proportion to the means at its disposal as the British-Israel-World Federation. A little goes a long way with them, but there must be the little. I say this without any hesitation, that the economic interests in Britain, in America, in Canada, in Australia, in New Zealand, in South Africa, can find no investment that will offer such an unlimited return in *the restoration of confidence, the restoration of prosperity*, than in the making of the people here understand and believe with all their souls *the Gospel of the Kingdom*.

MR. HERBERT GARRISON said: This is a practical world, and we must be practical. Our organization is absolutely sound and progressive. It is spoken of by men in the City as one of the best-conducted organizations, and the most economically worked in the whole City of London. At our executive meetings many hours are devoted in prosecuting this great task. Thousands of books and pamphlets are going out to all parts of the world, except Russia. We are really doing something, and we thank God for it: and we are deeply thankful to those who have helped us. But we want to do more and more and more: we are not satisfied. If we are to carry out our work in the short space of time we have at our disposal, we must get busy, we must lose not a moment. We must be able to feel and to say that we have actually made a personal sacrifice in order that the Cause may go forward. Many have done that. You will wonder how we are financed. It is purely voluntary. We published that Manifesto recently, and it created a profound impression throughout the whole of the English-speaking world, and also in other parts. Not a penny of the cost of that Manifesto, which appeared in thirty papers, came out of the funds of the Federation. It was the gift of one man, supplemented by one or two others. I am going to ask you to do this afternoon a very practical thing. I am going to ask you to help us in this great work by promising to give as liberally as you can.

THURSDAY EVENING.

MR. CLIVE KENRICK, Chairman, said: I want you to consider for a moment with me Rev. xviii, and see if you agree with me that it portrays the time in which we are now living. The chief point of the chapter is the Fall of Babylon the Great, and its being made desolate in one hour. There is much else consequent on that desolation and fall, and an injunction to the Lord's people which does not seem to have been carried out as yet. Verse 2 gives the Fall of Babylon: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit." Verses 17 and 19: "In one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

Before we can understand whether this statement is even now being fulfilled before our eyes, we must make up our minds what is referred to as Babylon the Great, what period an hour signifies, and when that hour started, and then we shall also know when it will end.

Many have thought that Babylon the Great was the city of Babylon, which would be rebuilt, and was here referred to. But I feel sure the real reference is to the whole Babylonian succession of world powers. Babylon, followed by Medo-Persia, Greece, Rome, with the divided States succeeding the

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Roman Empire and their dependencies, or the whole state of society or civilization represented by them now. In other words, all Asia and Europe and South America, and from China to Peru. That is Babylon the Great. On the other hand, we have Israel being developed during all the times of the Gentiles as the 5th contemporary Kingdom, specially owning the majority of the ships and the shipping of the world, which is to supersede the other four Kingdoms, and eventually to fill the whole world. It is, of course, impossible for it to do this without the other four, and their successors, first pass away, which is what we even now see happening. Then there is the period of time, "in one hour is she made desolate."

WHEN DID THAT HOUR START?

We should expect both these points to be connected with Jerusalem and the times of the Gentiles, for our Lord told us that Jerusalem should be trodden down of the Gentiles till the times of the Gentiles were fulfilled, and she was then to be freed by Israel. The times of the Gentiles are the great cycle or week of 2,520 years made up of the seven times or days of 360 years each, and an hour on this scale of time is one twenty-fourth of one of the times, or days, and is fifteen years. When did that hour begin? Surely when the eleventh hour struck. Again looking to Jerusalem as a pointer, we find that the late Armistice took place on the 11th hour of the 11th day of the 11th month, eleven months after the freeing of Jerusalem, and eleven days after the Armistice with Turkey. Surely an amazing sequence of elevens arranged to catch the attention of those watching to acquaint them that the 11th hour had struck in 1918, and in one hour, or fifteen years, Babylon the Great is to be made desolate, succeeded by the midnight hour when the cry goes out that the Bridegroom cometh. Does history corroborate this view? Let us see. Where is the glory that belonged to the Peking and Manchu dynasty? Gone! China is broken up and become the prey of evil and unclean spirits. Where is the glory of the St. Petersburg and Moscow and the Romanoff dynasty? Gone. The name of the one city is changed and is now become a plague spot, and the other indeed is the hold of devils and unclean spirits. Where is the glory that was Constantinople and the House of Osman? Gone! The glory that was Vienna and the House of Hapsburg, perhaps the greatest bulwark on the temporal side of the Roman Catholic Church. Gone: scattered to the four winds. The glory that was Berlin and Potsdam, and the House of Hohenzollern: Gone. Madrid may shortly follow. And there remains but Rome which, phœnix-like, is rising to its ancient splendour, that its fall may be the more spectacular, and shown to be manifestly the work of God; just as Pharaoh was raised up before the Exodus.

What of the command to Israel? "Come out of her, My people, that ye have no fellowship of her sins, and that ye receive not of her plagues." Is not this a direct command to Israel to resume her attitude of splendid isolation? The United States of America has been much abused for leaving Europe to fend for herself after the War, but they seem to have obeyed this injunction better than ourselves, and may it not be that we are even now suffering in unemployment as a consequence of our neglect to develop our own heritage? Some years ago I calculated that one-half of our people were, in one way or another, dependent on foreign trade for their living, and now to-day, one-third of our people are living under the shadow of unemployment.

Now if we look at this 18th chapter of the Revelation, after this injunction to our people which is not obeyed, we see that it is of all those engaged in shipping and the foreign trade who hold up their hands and cry, "Woe, woe." To-day we have over a million tons of idle shipping in our ports, and it is especially those trades that are dependent on Asia and Europe that are suffering so terribly. I suggest to you that we are even now watching Babylon the Great being made desolate, and that the hour is already more than three parts gone, having started in 1918, and, therefore, ending in 1933 to 1934, and we may expect events to follow now in such rapidity during the next three or four years that the populace will be dazzled. If this is so, Dr. Goard should be right when he tells us that Britain will not have much more fighting to do, Babylon having already fallen. We are fighting now, not against mankind, but against the will of God.

Then what may we expect to follow during the next few years? These events are best left in detail to history itself, but we may expect to see the passing of the Gold Standard, and all that it entails, and a complete alteration of all values. I believe that the Gold Standard is the present form that the image of gold set up by Nebuchadnezzar has taken, and when the times of the Gentiles are fulfilled, that image, of course, will disappear.

Secondly, we may expect a

GREAT CHANGE IN OUR SYSTEM

of Government, and here it is well to remember how Omri first made Israel to sin, that the statutes of Omri were kept and not the statutes of the Lord, so that it would appear that our present form of Government continues to make Israel to sin, and it may well be that the last act of the House of Commons will be the reintroduction of the Mosaic Law. It has been well said of the activities of Parliament, that "making innumerable statutes men merely confuse what God achieved in ten"!

Our health, our wealth and prosperity, as a Nation, and as individuals, depend on our keeping these Mosaic Laws and Statutes. Finally at midnight the cry that the Bridegroom cometh, and those of Israel who are prepared go into the Marriage Feast, the wedding, that is to say, making one of the Spiritual Church and the Nation Israel. When one tells this to the man-in-the-street, one finds three classes. Firstly, those who say with their whole heart, "I wish I believed that." Secondly, those who agree that an age ceased in 1914, and that we are struggling to bring forth a new and better age, but cannot see that these periods are the Scriptural ones of the Gospel Age, and the Millennium rule of our Lord, separated by St. Paul's consummation of the ages. Thirdly, those who say, "Yes, but that will take thousands of years to bring about." This can only be because these last are the victims of that false doctrine—Evolution. God's great creative acts always seem to take place suddenly, however long the preparation may have taken. I need only mention the Flood, the birth of Isaac, the bestowal of the Holy Spirit at Pentecost; and so to-day, "Can a Nation be born in a day?" We know that to God all

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things are possible, even this. Well, if our boasted 20th-century civilization is so soon to be a thing of the past, what are we to do about it? That is what my business friends always ask me. They do not understand that here is the patience of the saints. There is a passage in St. James' Epistle, chapter v, that deals with this point. It shows that the Coming of our Lord is so close at hand that there is no time for any reform to have effect. They want to save the world themselves, and so in the industrial world they forsake their life-long principles, and turn to human safeguards; a soul-destroying idea that life is an adventure, a self-sacrifice; or in politics to Socialism, another idea based on materialism; or in the spiritual world, to Spiritualism, and even worse. All alike are useless, and for the same reason, they leave out Christ. The truth is that our civilization is showing signs of imminent and complete collapse because the whole world, and Britain far more than one would have hoped, has turned its back on Christ and His teaching; and yet no civilization or nation can hope to endure unless it practises the principles of Christ and accepts Him as its King.

Then what remains? What can we do? Only the power of prayer. Let us pray as a nation, "Thy Kingdom come on earth even as it is in Heaven," "even as Elijah prayed, and it rained not for three and a half years." And then may we all experience "how beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion, Thy God reigneth."

SCRIPTURE PASSAGE:—Exodus xiii, 17-22.

THE EXODUS OF CHRISTIAN CIVILIZATION FROM ECONOMIC BONDAGE.

BY DAVID DAVIDSON, M.C.

It is my privilege to be a member of what I believe to be one of the most interesting and helpful study circles in this country. Study circle is scarcely the right designation. I might more aptly term it a clearing house for the spiritual conceptions and experiences of our several members, who comprise many of diverse religious beliefs and philosophical outlook. Its purpose is to obtain collective harmony from a diversity of interests, opinions, and faith; to eliminate intolerance and the ground upon which intolerance is founded; and to achieve a fellowship that is based upon this common purpose, and that will break the shackles of creed, dogma and superstition, and thus free the spirit to attain collectively by harmony that which cannot be attained collectively by discord. That purpose we achieve by treating as sacrosanct the cherished religious beliefs and the faith of each and all of our members. Our circle is not a religious circle, but is a circle that has a spiritual centre towards which all our work is directed in harmony. I would like to see the same principles adopted and applied in every religious circle, Christian and non-Christian alike. For were these principles universally applied could there fail to be universal harmony?

THREE TURNING-POINTS.

At one recent meeting of our circle, I had to open a debate upon the history of prophetic literature. I confined my study to pre-Israelitish prophecy, and to the relationship that holds between pre-Israelitish prophecy and the Christian Gospels. In the course of discussion, I was asked to give a specific instance of a prophecy that had been definitely fulfilled. At the moment, my mental outlook was focused upon the whole vista of prophecy, and upon the whole vista of known history as the fulfilment of prophecy. It came therefore as a mental shock to be asked to alter suddenly my focus from the general to the particular, and, for the moment, I was at a loss for an answer. It seemed as if I were asked to prove the design of a carpet by pulling one of the threads out for inspection, since to me all history is the warp and woof of the design that prophecy collectively reveals. Another of our circle, however, promptly came to my assistance by instancing the case of Isaiah's prophecy concerning the Passion of the Christ.

Let me, however, on this occasion, give you another example that is veritably of the warp and woof of prophecy; an example, indeed, that, whilst hinged upon the Passion of our Lord, springs from the time of the Exodus of Israel from Egypt and spans into modern times, disclosing the buttressing destiny of the British race in the world, and the true purpose of the British Empire. The example connects the *three series* of mystically analogous circumstances, which, as I have shown in my works, are revealed both by Scriptural prophecy and by the Great Pyramid's prophecy—the Exodus of Israel from bondage in Egypt; the Exodus of our Lord to free the spirit of man from the bondage of fleshly dominion; and the Exodus of Christian Civilization from economic bondage. These are the three great themes of Scriptural prophecy, and the three great themes of Pyramid prophecy. The epochs of the respective circumstances are indicated in the Great Pyramid as the respective epochs of the three greatest turning-points in the spiritual progress of the human race. In the last series of circumstances we have already entered the final phase of intensive economic oppression that is to compel our Exodus from mystical Egypt into the wilderness of manna and deliverance, even although we cry for the flesh-pots of our bondage. The example I have chosen as an outstanding example of prophecy definitely fulfilled has an important bearing upon our tragic circumstances to-day. The example relates to a prophetic utterance in the Book of Exodus, to two statements of our Lord as to how this was to be fulfilled, and to the fulfilment of all three statements in the work of the British race. I will introduce my example by quoting the two significant statements of Jesus.

THE WORLD OF THE GOSPELS.

You will remember that our Lord said to the Jews—"The Kingdom of God shall be taken from you and given unto a nation bringing forth the fruits thereof." History, as you know, identifies for us the nation that has "brought forth the fruits." One has merely to consider the propagation of the Gospel to see that the British race comprises "the nation" specified by our Lord. The British and Foreign Bible Society alone has translated the Gospel into more than 630 languages, and the Gospel has been preached by British "witnesses" to every nation. In saying this I have no intention of minimizing the good work that has been done by the collective missionary efforts of other nations, or of Churches and creeds other than those of the British race. My object is merely to point out a phenomenon of history, publicly acknowledged by Roman Catholic authorities, who admit from their own statistical records that by far the greatest field of missionary activity in the Roman Church exists within the protecting

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confines of the British Empire. Very clearly, then, the British race, in building its far-flung Empire, has provided the means for the world-wide propagation of the Gospel.

Now this Gospel is of a twofold nature, since it comprises the Gospel of individual Salvation, and the Gospel of the Kingdom, which relates to collective spiritual organization. The Gospel of the Kingdom is essentially a Gospel of Community organization on a spiritual basis, of which the outstanding precepts are—"Do unto others as you would have others do unto you," "Forgive your enemies," "Forgive as you would be forgiven," "Whosoever's sins you remit, they are remitted unto them." In a community guided by such principles there is no need of competitive striving, unless in the doing of good. It is the perfect commune. Its organization differs from current communism in that Ananias and Sapphira have been eliminated from the community; whereas in Russia the aim is to eliminate all but Ananias and Sapphira. The Great Pyramid's revelation shows us that this is the lesson that our tragic period of history has yet to teach us in a collective sense. We blame Russia for much, while not yet knowing how much is vitally wrong within our own body politic.

Consider, then, what our Lord said concerning the Gospel of the Kingdom. He said—"This Gospel of the Kingdom shall be preached in all the world *for a witness*; and then shall the end come." Before we worry about what "the end" signifies, let us consider the effect of our Lord's saying upon such of His contemporaries as heard His words, or upon those to whom, in later years, His words were reported. Think of the scorn and derision that would be aroused amongst the Romans and Greeks of the 1st Century A.D. when they heard or read these words. Their known world was vaster, in their opinion, than this "unmanly" Gospel of the Kingdom could ever penetrate. They knew somewhat vaguely of the vastness of Africa, vaguely of China, and the regions of the extreme North. They knew little of India, and knew not at all of the two Americas, or of Australia, and New Zealand, and the myriad islands of the then unknown seas. Yet the despised Gospel has been translated into and preached in the languages of all these lands; by a people, whose many scattered tribal communities in Roman times were deemed "barbarian" alike by Greek and Roman.

THE EXODUS BROADCAST.

A people of even less account, by contemporary standards, than these so-called "barbarian" elements of the British peoples was the nation Israel fifteen centuries earlier. Their own account of their sojourn in Egypt, and of their deliverance from bondage there is not accepted by modern theological scholars, historians and archæologists. Modern textual critics ascribe this account of Israel's deliverance from Egypt variously to scribes of the 6th to 2nd centuries before Christ. Let us therefore meet modern critical scholarship on its own chosen ground, both in regard to the Old Testament and in regard to the Gospels; since late composite authorship of the Gospels is also a tenet of modern textual criticism. In doing so, let us admit that the hand of successive scribes, copyists, and editors is manifestly proved. But, also, let it be acknowledged that the mind, hand and tongue of any man, and the sum-total of human spirituality and scholarship must, of necessity, constitute the least perfect of media for the conveyance and expression of Truth that is revealed from God to man, *as man is at present constituted.*

Consider, then, the narrative of the Book of Exodus in the light of what the Gospels say, and, in the light of the Truth that both reveal, judge the opinion of modern scholarship. The narrative known as "The Gospel according to John" reports Jesus Christ as saying—"For had ye believed Moses, ye would have believed Me; for *he wrote of Me.* But if ye believe not his writings, how shall ye believe My words."

The Book of Exodus is the "reputed" writing of Moses. What does this say that is not believed? It gives an account of certain "wonders" in Egypt, performed by the Power of God. Modern scholars do not accept this account as authentic. This account states, however, that God said these "wonders" were performed "that MY NAME might be declared throughout all the earth." The Gospels refer to these wonders as performed by God and as recorded by Moses. These Gospels have been translated into every language of the earth, and have been "declared" unto every nation "throughout all the earth," as the Gospel of Jesus Christ, the Son of God. Has any statement ever been more triumphantly justified than this prophetic statement in the Book of Exodus, by Moses thirty-four centuries ago? Could the sum-total of modern scholarship achieve such a triumph of prophetic vision as this example reveals? Can we rely upon the opinion of modern scholarship concerning the authenticity of these Hebrew records when the records themselves give us such a clear vision of their future influence? Can they be untrustworthy concerning their own origin and so trustworthy concerning their ultimate purpose? Assuredly No! One can therefore understand modern theological scholarship being silent concerning the fact of the fulfilment of this prediction in the "reputed writings" of Moses, as it is silent upon the fact of the fulfilment of the "reputed" saying of our Lord that, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is, therefore, a truthful saying of Paul that "the wisdom of this world is foolishness with God. For it is written, *He taketh the wise in their own craftiness.*" In the same place, Paul says—"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

A MYSTICAL CRUCIFIXION.

This digression—if it can be called a digression—has been occasioned by the necessity for emphasizing the two truths that have been obscured, namely, that the *predictions* of the world-wide "broad-casting" of the deliverance of Israel from Egypt, and of the world-wide "broad-casting" of the Gospel have both been fulfilled in the propagation of the Gospel by the British race. The fulfilment of these two predictions identifies the British race as the race supplying, from its Spiritual essence, the fundamental body politic of Christian civilization. The prophecies of the Old and New Testaments depict this function as a temporary one to maintain the Light of Truth in a material world during the time that the world was being prepared to receive the Kingdom of God. The preparation was to consist of the spreading of the Gospel of the Kingdom to every nation. Nothing is said as to this Gospel being universally accepted. Rather are we told that

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it should cause dissension and chaos. The sole requirement for preparation is that the Gospel of the Kingdom should be preached to every nation, "then shall the end come." "The end" does not mean *the end of the world.* but the end of the present order of civilization, prior to the beginning of a new order of civilization, that appertains to the establishing of the Kingdom of God on earth.

Here I must refer you to a booklet, "Pyramid Prophecy and Current Events," which I had published in July, 1925. In this I gave an interpretation of one significant element of the Great Pyramid's prophecy that had not been considered in my previous work. The Pyramid's prophecy was shown to portray the sequence of events that are now happening as analogous, in a mystical sense, to the sequence of events that happened at the Crucifixion. The mystical Crucifixion was revealed as happening to the body politic of the British race, and the mystical betrayal to arise from the financial elements of the world's economic system.

Again, in "The Great Pyramid: Its Divine Message," published in July, 1924, I pointed out that the sequence of events at the Exodus of Israel from Egypt *prefigured* mystically the sequence of events at the Crucifixion. The outstanding identities are that our Lord's death, in the Gospels, is referred to as His Exodus, that He is "Christ our Passover"; that His Passion is "the putting away of leaven"; and that He is therefore the true "bread of life," and the "manna from heaven." The mystical crucifixion, economically, of our race, as symbolized in the Great Pyramid's prophecy, is therefore the Exodus of our race from the present order o world economy to be delivered into the economy of the Kingdom of God, from the "flesh-pots" of mystical Egypt to manna in the wilderness. The Book of Revelation therefore says that it was in this same "mystical Egypt where also our Lord was crucified."

A SPIRITUAL INITIATION.

Here I must again refer to the work published in 1924. In this it was shown from the Pyramid's prophecy that our oppression or tribulation would arise from causes of an economic nature, in consequence of the development of an Industrial Revolution due mainly, as was specified, to the universal adoption of mass-production methods. In the booklet published in 1925, the roots of this Industrial Revolution were shown from the Pyramid's prophecy to extend in time back to one Epoch in the autumn of 1909 and to an earlier Epoch in 1844. The prophetic symbolism was explained as depicting the 1844 Epoch as definitely beginning the age of speed in financial and economic procedure, in international transport, production and politics; and the 1909 Epoch as definitely beginning the age of acceleration in these spheres of activity—an acceleration towards the consummation, or end, of the age.

Let me give you a brief summary in chronological order of the various recent developments in the understanding of the Great Pyramid's prophecy. In the second half of 1921, I published a series of articles showing from the Great Pyramid's prophecy that the Tribulation on or the oppression of our race would begin on 29th-30th May, 1928. In July, 1924, "The Great Pyramid: Its Divine Message," was published, in which the scientific data were given confirming the date of our oppression beginning, and showing that the oppression or Tribulation, beginning on 29th-30th May, 1928, would be of an economic nature, arising from a crisis being reached at that date in the development of the Industrial Revolution. In July, 1925, the booklet, "Pyramid Prophecy and Current Events," was published, showing from the Pyramid's prophecy that the oppression, or mystical Crucifixion, would be effected economically through the channels of international finance. In a series of articles published in *The Morning Post* in September, 1916, I gave a simple statement, unadorned with technicalities, conveying the plain meaning of the Pyramid's Message concerning the Tribulation due to begin from 29th-30th May, 1928. This statement, as then given, is as follows: "This message (of the Great Pyramid) 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 . . . ."

". . . . Having become forgetful of His admonition—'Seek ye 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."

BANKRUPTCY AND LIQUIDATION.

In September, 1927, I published a series of articles reiterating the essential scientific basis and meaning of the Great Pyramid's prophecy. In this series it was shown that the crisis then approaching was portrayed as the natural consequence of man's ruthless *exploitation* of the productions or commodities of the earth. In May, 1928, before the date of the Tribulation began, I published another series of articles,[1] in which were emphatically stressed, from the Pyramid's prophecy, the economic nature of the then imminent oppression or Tribulation. Again, in plain words, I emphasized the economic nature of the oppression and the cause of the oppression being of this nature. The words were mine, but they are an accurate translation of the scientific idiom of the Pyramid's Message. These words are as follows:—

"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 principle of stabilization. Then shall we 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; and 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."

"For whereas man's profligate and destructive use of the products of his scratchings and burrowings on the earth's

[1] The 1927 and 1928 series are now published together, under the title "Prophecy and the Great Pyramid's Scientific Revelation."

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surface is a matter of small account except to his immediate physical being, it represents within the microcosm the effects of the spirit of unrest, ignorant prodigality, and destruction that dominate man's whole spiritual environment. The ultimate chaotic and bankrupt condition of the one mirrors the ultimate (chaotic and bankrupt) condition of the other."

"As world 'builders,' we are bankrupt before our building contract is finished. We have nothing left to offer in mitigation of the terms of liquidation apart from offering ourselves—not, however, as faithless 'builders,' but as 'rough stones' (for thus the allegory of Scriptural and Pyramid prophecy changes), to be made into 'smooth ashlar' and 'living stones'" —that is to say, in the spiritual building of the Great Architect, which spiritual building is the Kingdom of God on earth.

Do not these words, written two and a-half years ago—words that were scorned and ridiculed at the time—express what many now realize, either consciously or subconsciously, to be truth? Why otherwise should there be such a universal cry, particularly throughout the British Empire, and even during the past year, I wish you to observe, in the United States of America—the richest country in the world—for a new spirit in every department of activity?

PYRAMID PROPHECY FULFILLED.

At the end of September, 1928, four months after the Tribulation began on 29th-30th May, 1928, I published a single article in *The Morning Post*, in which it was shown from the financial and industrial columns and trade supplements of our leading journals that it was realized by financial authorities and economists, at the time, that a serious financial situation had arisen, and that in consequence of this a definite economic decline began from the end of May, 1928. It was, indeed, specifically stated by two leading journals that the economic decline began from the end of May onwards, precisely as the Pyramid's prophecy had indicated.

Again, in September, 1929, I published a series of articles,[2] in which leading economists were quoted as employing practically the same terms, to express the then current economic situation, that I had employed prior to May, 1928, to describe the coming state of economic bondage. Trade and financial statistics and diagrams were given to show the development of economic bondage that had taken place since May, 1928; and from the Pyramid's prophetic indications, these were shown to reveal the then imminent collapse of the economic structure of the United States of America. In a Table of Pyramid dates and occurrences, the 29th-30th October, 1929, was indicated as an Epoch in the cycle of critical events that were then occurring, and it was upon the 30th October, 1929—the date indicated—that the American economic fabric experienced its final colossal subsidence in the Wall Street slump of last October. The whole industrial world is still suffering from the repercussions of this gigantic financial earthquake. Wealthy America is in the like helpless economic case that we are, crying out for a new spirit, wondering why wealth cannot keep the machine going, wondering where their supermen are and what they are doing, and—sad sight!—turning to the magic of mystical Egypt, in an endeavour to resuscitate a declining spirit by the incantation of magical formulæ they call "prosperity slogans." "Prosperity buttons" are issued in thousands, as amulet-tokens of the intense desire to hang on to the "flesh-pots" of mystical Egypt. We are, however, doing the same thing in this country, if in a different way. The shibboleths of party politics are the incantations of the magical formulæ that are to bring us prosperity; and our flaunting of our political faith takes the place of the American "prosperity button."

A series of two articles, under the title of "Church and State in the Great Pyramid's Prophecy," was published in July of this year. This is now published as a reprint, and is given free on application either to the Covenant Publishing Company or myself. This reprint will explain much that may be obscure concerning what I have dealt with in this Address as the Exodus or mystical crucifixion of the body politic of Christian civilization. The lines along which the mystical crucifixion will develop are indicated, and the various dated Epochs of successive phases are given. May I ask you not to jump to conclusions in this matter, but to await the necessary historical developments that will show eventually and in retrospect whether my interpretation of the prophecy is correct or not. In doing so, may I ask you to remember that even our Lord's disciples were in the dark as to our Lord's Mission, and as to His Crucifixion being the fulfilment of prophecy. They knew not the meaning of His ministry and Passion until Pentecost and after. It was not until after Pentecost that they knew the prophecies concerning His Passion had been fulfilled to the letter.

AUTHORITATIVE CONFIRMATION.

Now in the outline summary I have just given of my works to date, I have emphatically stressed the fact that the Great Pyramid's prophecy indicated a state of economic decline beginning from 29th-30th May, 1928. *The Westminster Bank Review* for September of this year now informs us, under the heading "Output Restriction as a Policy," that the present widespread decline in commodity prices, which is the greatest problem with which world economists are now faced, actually began from May, 1928, after the peak index value for that year had been reached in May. These conclusions are based on the recorded fluctuations of the wholesale price index of the Board of Trade. I have a diagram which I had prepared several months ago showing the same thing from the published fluctuations of *The Times* index number of commodity prices.* I have been waiting for some recognized authority to see this significant fact, since until November of last year I could not get the average industrialist to see the serious nature of the economic situation as I saw it. Now they see it, but cannot believe that the situation began to develop as early as the end of May, 1928. Let me therefore quote from *The Westminster Bank Review*. This states as follows:—

"The depression which overtook the world some months ago has not yet abated its virulence, and only the most optimistic still cherish the hope of any feasible short cut to prosperity. While British industrialists and traders are preparing to face what by general agreement must be a difficult autumn and winter, *economists continue their researches into the origins of the present movement and their bearing on the future.*"

"A question which is receiving a very large share of scrutiny

[2] "The Great Pyramid's Prophecy and Its Fulfilment."

* This diagram will appear shortly, together with an explanatory article.

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is that of *price* movements. Although it is not generally argued that the widespread decline of commodity prices during recent months has been the *cause* of this year's trade depression, much comment has been provoked by the fact that *the decline did in fact herald the latter movement . . . .*"

". . . . it can readily be shown that the fall in commodity prices ante-dated the decline in industrial activity by many months. The wholesale price index of the Board of Trade, which is based largely on quotations for raw materials and foodstuffs in London, the most international of all markets, was, on the whole, inclined to rise during the first half of 1928, *reaching its maximum in May of that year. . . .* The index then fell rapidly until September, but a further period of relative stability intervened until March, 1929, when the decline became more pronounced . . . . during the twenty months that preceded the zenith of industrial activity (that is, from May, 1928, to the end of 1929) commodity prices were falling by about 7½ per cent. During the present year a further decline has accompanied the falling off in industrial activity, but its velocity has markedly increased. In July, the Board of Trade's price index registered a figure 10 per cent. below the level of the previous December, and 17 per cent. below that of May, 1928."

"The results of this sequence," continues *The Westminster Bank Review*, "are both interesting and significant. In the first place, it is fair to say that the producers of 'primary' commodities obtained longer notice of impending difficulties than did those engaged in manufacturing industries."

I have quoted enough from this Review to show what the situation is and to show when it began. The situation is precisely that which the Pyramid's prophecy revealed before the situation developed, and the date at which it began is the date that was indicated from the Pyramid's prophecy as the date of commencement of the last Tribulation on the British race.

MR. BALDWIN'S VISION.

And now let me speak as a humble citizen of this Great Empire, as one who is vitally concerned in our current issues and not, for the moment, as the translator or interpreter of the Great Pyramid's prophecy. In dealing with the Pyramid's prophecy, I have said some things that may be interpreted as derogatory to our present system of Party politics. Such was not my intention, since I believe our present system of Party politics to be performing a useful function in the work of demolishing, with the minimum of shock to the world, the arbitrary system of world economy, that, under existing conditions, is futile, and must be demolished for a better system of economy to take its place. From the viewpoint of the man-in-the-street, I believe that of all nations we shall as usual "get there first" in our supposedly haphazard but nevertheless subconsciously guided fashion. What we are experiencing now in our race is the most stupendous and yet the most silent world revolution this earth has ever known. The surest sign of success that I perceive in our current troubles is the resilience of our race in tribulation. Resilience is the property of seeming to be limp under the impact of overwhelming force and of speedy recovery when the energy of the overwhelming force has been expended. This was what our Lord meant when He said "Resist not evil." For evil is overwhelming if you resist it, but is capable of being diverted or thrown off if one spiritually recoils before it and allows it to expend its energy in futile pursuit.

Now apart from any consideration of politics, I believe that if Mr. Baldwin has a supreme gift it is the gift of a historical sense in appreciating the general significance of current movements. Six years ago, I quoted him as seeing *in our race* "the shock-absorbers of the world." It is in fulfilling this function that we are destined to go through our economic crucifixion, or our Exodus from economic bondage. We must show the world the way into the uncharted wilderness, to receive therein from God Himself spiritual deliverance, and the Law by which the world is to be regulated in the New Age. Consider then the following extract from *The Times* report of Mr. Baldwin's address to the Imperial Press Conference. "The adjustment of mankind to the machine," he said, "was the biggest problem humanity was up against, and he could not prophesy what the end was going to be. Highly industrialized *Britain would take the shock of this new world. We were getting it now, and the path we were treading was uncharted. The road we were going through . . . was the one that other nations had to follow*, for in all industrial problems and difficulties *we were the pioneers* . . . he thought it probable that their problems (those of other nations) when they arose would be far bigger than those we were facing to-day."

Mr. Baldwin's sequence, be it noted, is precisely the sequence of Biblical and Pyramid prophecy. Our Tribulation is ended when the judgment of the nations, their tribulation, begins. When therefore we find ourselves figuratively "with our backs to the wall," as Israel found herself in her Exodus to "the Sea of Reeds," let us take stock of the situation, and look for our deliverance through unity of command under the greatest of all commanders, Jesus Christ. For it was He, you will remember, Who spoke of the things that should come to pass, and that are even now happening. He said: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

WEEK BY WEEK.

By A. R. H.

A READER who claims to have been "trying to teach for CHRIST for sixty years," takes great exception to the idea that the BRITISH COMMONWEALTH could be in any way identified with the KINGDOM of GOD upon earth of the Scriptures.

Our critic fastens in particular upon *Week by Week* dated *September 20th*, 1930, wherein A. R. H. has written: "The great new synthesis is the gathering of all nations into one great family. The BRITISH

FAMILY OF NATIONS

forms the nucleus around which the whole human family is to be organized into one UNIVERSAL KINGDOM."

This is too much for our friendly correspondent, who ejaculates: "*Really! that is proposing the impossible*," and follows up his expression of complete dissent with the enlightening information: "*The only universal kingdom possible is a spiritual one such as the Christian Church—and that is doubtless the Kingdom our Lord established and our Lord preached.*"

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This challenge raises at once the dual question: What is the KINGDOM: What is the CHURCH?

The true or universal CHURCH of CHRIST is a mystical union of all believers. CHRIST and His BODY form the CHURCH. In this MYSTIC WHOLE, sex and nationality are transcended. The BODY of CHRIST is composed of a people called out of every race and creed and tongue under Heaven.* There is a sense then in which the BODY of CHRIST might be termed "an international organization."

On the contrary, the KINGDOM is a national organization based upon a biological foundation; that of the ANGLO-SAXON (or ISAAC) seed of ABRAHAM. This organization forms a spiritual unity called the BRIDE.

We are rapidly approaching the day when the CHRIST (and His BODY, which is the CHURCH) will be united to the BRIDE (the KINGDOM) and they shall become one.

But at present the sharp distinction between the two remains quite evident. For whilst it is true that every member of the BODY of CHRIST is a citizen of the KINGDOM of CHRIST,† every citizen of the KINGDOM is not a member of CHRIST'S BODY.

Thus we reach the next vital fact: the dual nature of the KINGDOM of GOD itself. There is always an inner as well as an outer aspect to all these things. And the KINGDOM has a spiritual as well as a physical significance.

That is what *Mr. Amery*‡ was trying to express when, seeing the dual nature of this phenomenon as applied to the BRITH-ISH EMPIRE, he said:—"The EMPIRE is *not external* to any of the BRITISH NATIONS. It is something like the KINGDOM of HEAVEN *within* ourselves."

Why is the EMPIRE like the KINGDOM of HEAVEN within us? Why are we wrong to regard the EMPIRE as being solely something *external* to the people who inhabit it?

Because the EMPIRE is something a hundred thousand times greater and more significant than a name or geographical environment. We must look beyond the *external* and *material manifestation* and gaze upon the *inward*

SOUL OF THE EMPIRE

if we would know the EMPIRE for what it really is.

The British Empire is the corporate expression of the mind and spirit of a People. Change the mind or spirit of that People and the British Empire—even though it survives in name and geographical environment—would no longer be the Empire.

Someone once said that if we want to get to Heaven we must take Heaven with us. It is the same with EMPIRE. For it is men who make Empires. Empires do not make men. *An environment is the outward reflection of the inward spiritual condition of the people composing it.*

This principle applies equally to both the CHURCH of CHRIST and the KINGDOM. For if we are *in* CHRIST JESUS, it is equally true that CHRIST is *in* us.§ In fact we might truly say that if we are *in* CHRIST JESUS it is because CHRIST is *in* us. For the SPIRIT of CHRIST dwelling *in* us makes us indwelling members of the MYSTICAL BODY of CHRIST which is the CHURCH.

This is a great mystery. But as the illustration of a fact it holds equally good as applied to the KINGDOM. For if we have *entered into* the KINGDOM of HEAVEN it is because the KINGDOM of Heaven is *within* us. In fact if the KINGDOM of Heaven were not *within* us we could not have *entered into* the KINGDOM of Heaven.

For the KINGDOM is *first* a state of consciousness and only secondly, by gradual process of development, a new environment.

This is the meaning of the LORD'S prayer which says in effect: "Thy KINGDOM come on earth *as it is in Heaven.*"

What is Heaven? Heaven is the outward expression of the mind of GOD. GOD'S environment. The place where GOD is.

Thus in the LORD'S prayer we pray that this perfect environment may become manifest on earth. This manifestation is in process of development or restoration, as it is written:—"Thy KINGDOM *must be being* restored."[1] But the climax to this process is to come with dramatic suddenness.

It is obvious that the KINGDOM of HEAVEN has a dual manifestation. From the LORD'S prayer we know that the KINGDOM of HEAVEN *in Heaven* is organized in perfect harmony with the will of GOD. Whilst on earth, the KINGDOM of HEAVEN or KINGDOM of GOD is in an imperfect stage of manifestation and development.

For the KINGDOM of GOD upon earth is the KINGDOM that GOD set up of Dan. ii, 44. And the KINGDOM of HEAVEN upon earth is the self-same KINGDOM, viz., the KINGDOM set up by the GOD of HEAVEN of Dan. ii, 44. And this KINGDOM, like its Gentile predecessors, is an EMPIRE.

But if we accept the fact that the KINGDOM of GOD upon earth is represented by the BRITH-ISH NATION and COMPANY of NATIONS, how can we reconcile this with teaching such as this:—"Except a man be born again he cannot see[2] . . . . he cannot enter into[3] the KINGDOM of GOD," is a type of question asked to-day.

Let us examine the question first in strict relation to its context. Here was a man, Nicodemus, who knew perfectly well that he had been born, by natural birth, a citizen of GOD'S earthly KINGDOM-NATION.

"I am of the seed of ABRAHAM," thought he, "and that is all that matters." But, to his intense surprise, JESUS told h m that this was *not* all that mattered. To be able to say that ABRAHAM was his father—that he was born "Brith-ish," a covenant man—was *not* enough. *He must be born again.*

If we are born of the seed of ABRAHAM through ISAAC we are by natural birth citizens of GOD'S KINGDOM in the earth. But by natural birth we can never be more than sons of men. And the KINGDOM can only be properly carried on as it is served by men who through faith in CHRIST have become the sons of GOD.

Men make kingdoms. Kingdoms do not make men. And everything depends upon the spirit of the men behind the Kingdom.

We cannot have a true KINGDOM of GOD if the men who make up that kingdom are inspired by the spirit of man only. The natural seed of ABRAHAM is *not* enough. *We must have a spiritual seed.* The spirit of man behind the KINGDOM is *not* enough. *We must have the spirit of God behind the Kingdom.*

* Cf. Gal. iii, 28. † Cf. Gal. iii, 29.
‡ Mr. Amery, late Colonial Secretary to the British Government.
§ Cf. Col. i, 27.

[1] Cf. Matt. vi, 10. Ferrar Fenton version.
[2] and [3] Cf. John iii, 3 and 5.

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JESUS carried this teaching to its extreme and logical conclusion when He said :—" Among them that are

BORN OF WOMEN[4]

there hath not arisen a greater than JOHN the BAPTIST, notwithstanding he that is least in the KINGDOM of Heaven is greater than he."

Here JESUS was not casting aspersions on John's spiritual character. He was using John as a type of greatness. JESUS said in effect : " Personal greatness does not count at all in My KINGDOM ; only spiritual greatness counts. John was a great man, but if you were as great as John, but not ' born again,' you would not be good enough for the purposes of the KINGDOM."

This teaching was badly needed in the days of Nicodemus. Nicodemus knew all about the national side of the KINGDOM. But although a master in ISRAEL, he was blind to the spiritual aspect.

To-day the exact reverse is the case. We are familiar with the teaching of regeneration, but blind to the national aspect of the KINGDOM of GOD.

But if Heaven is the outward expression of the mind of GOD, then we who are in CHRIST, and as ST. PAUL puts it have the

MIND OF CHRIST[5]

(who is God), are *potential co-creators of a heavenly environment*. Heaven is the realm of pure thought. And in the degree to which our every thought[6] is brought into obedience to CHRIST are we *in* Heaven, and is that Heaven reflected in our outward life. *For the outward life of individuals, as of nations, is the reflection of their inner life.*

If every member of the earthly KINGDOM were *in* CHRIST, and thus *in* Heaven,[7] the KINGDOM of HEAVEN would immediately appear. Within and throughout the KINGDOM-NATION and EMPIRE the MIND of CHRIST would reign supreme.

It is the function of the EMPIRE GOSPEL[8] of the KINGDOM to hasten the consummation of this desirable transformation. So shall the KINGDOM of GOD upon earth become the KINGDOM of HEAVEN in deed as well as name or ideal only.

GOD can use us in our natural state as seed of ABRAHAM up to a certain point. For the BRITH-ISH PEOPLE are a people in covenant relationship with GOD. And since CHRIST died as REDEEMER of HIS PEOPLE, they are a redeemed people.[9]

But it is necessary, if the KINGDOM is to be truly usable, for every member of the elect RACE to become a member of the election of Grace. It is for this transformation that we pray, when (in our recitation of the *Te Deum*) we say :—" We therefore pray Thee, help Thy Servants whom Thou *hast* redeemed with Thy precious blood. Make them to be numbered with Thy SAINTS. . . ." *We pray for the salvation of a redeemed Race.* We ask that every member of the RACE that *has been* nationally redeemed (or brought back into covenant relationship) may become a member of the MYSTICAL BODY of CHRIST, which is the CHURCH. This is a prayer that the union of CHURCH and STATE may be effected and the several boundaries of CHURCH and KINGDOM become conterminous and equipollent.

The CHURCH of CHRIST or BRIDEGROOM is ready. But the BRIDE or KINGDOM hath not yet made herself ready[10] for the mystic union. But the time is approaching when the KINGDOM will be ready. The whole NATION will be born of GOD in one day.[11]

The BISHOP of DURHAM seems to have caught a glimpse of the radiant vision when, some little while ago, he said :—" The sense of citizenship in the GREATEST EMPIRE under HEAVEN is the lesson which needs most to be taught the coming generation of English men and women. They should learn how the EMPIRE was

BORN OF THE SPIRIT

engendered in the BRITISH PEOPLE by the REFORMATION : they should lay to heart the principles on which it has been founded—justice, freedom and progress ; they should understand its magnitude ; the variety of its resources ; the greatness of its responsibilities and opportunities ; and they should vow to make themselves good citizens of that EMPIRE."

What finer summing up could we have than that? A powerful plea for Kingdom-teaching ; a type of teaching that naturally leads to personal consecration. And if the EMPIRE —the greatest EMPIRE under HEAVEN—was born of the spirit engendered by the REFORMATION, then it was a " born again of the SPIRIT of GOD " Empire. It was the handiwork (under GOD) of born again BRITISH men and women. *Truly an Empire set up by God.* For GOD uses HIS PEOPLE as His agents in the effecting of His purposes in the earth.

And if the EMPIRE is to flourish and continue, it must be carried on to-day by a born again RACE and PEOPLE. The BRITISH EMPIRE is destined to find this justification as a result of the proclamation of the national message of the BIBLE—the GOSPEL of the KINGDOM. A national and racial re-birth is called for.

Individually as GOD'S BRITH-ISH PEOPLE " put on CHRIST,"[12] and enter into the KINGDOM of HEAVEN, they will, finding at last the KINGDOM of HEAVEN *within* themselves, be amazed to see the KINGDOM also begin to manifest among and around them. For the KINGDOM of Heaven is *first* a state of consciousness, and, secondly, by process of development, an external environment.

Just as a civilization is the reflection of the heart of the people who go to make up that civilization, so it is with the Kingdom. The life of a Kingdom—the quality of a civilization—is the reflection of the inner spiritual quality of its people.

A PEOPLE who, being *in* CHRIST, have the Mind of Christ, and having come under the beneficent clauses of the new and better COVENANT[13], can be described as the PEOPLE in whose heart is GOD'S LAW[14]—such a PEOPLE will project into outward physical environment the CHRISTO-centric WORLD-CIVILIZATION for which all nations long. When every soul in the KINGDOM is *in* CHRIST—Who is *in* HEAVEN—then the KINGDOM of HEAVENLY CONSCIOUSNESS will be manifest on earth in very deed.

The KINGDOM of ISRAEL and KINGDOM of BRITAIN phase

[4] *i.e.*, Born after the flesh. See Matt. xi, 11.
[5] 1 Cor. ii, 16. [6] 2 Cor. x, 5.
[7] Cf. John iii, 13, and Eph. ii, 6.
[8] Matt. xxiv, 14. Ferrar Fenton translation.
[9] See pamphlet entitled " Favouritism," obtainable of the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1. Price 4½d., post free.
[10] Ps. cx, 3. [11] Isa. lxvi, 8, etc. [12] Gal. iii, 27.
[13] Jer. xxxi, 33, etc. [14] Cf. Isa. li, 7.

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of kingdom-development is to pass through the KINGDOM o the FATHER[15] phase and thence into the final phase, when the KINGDOM shall be delivered up *by* the SON *to* the FATHER that GOD may be all and *in* all.[16]

Meanwhile the BRITH-ISH FAMILY of NATIONS or KINGDOM —constituting the BRIDE of CHRIST—form a nucleus around which the other nations of the earth may unite to form a UNIVERSAL FAMILY of NATIONS. The UNIVERSAL BROTHERHOOD of NATIONS will not be a melting-pot, but a harmonious orchestration. Each NATION within the COMMONWEALTH will be constitutionally free and endowed with a potential equal status. But BRITAIN will be CONDUCTOR in the CONCERT of the NATIONS, for as custodian of the LAW, BRITAIN, the SERVANT-KINGDOM, is the SCHOOLMASTER[17] to lead the other nations to accept the CHRIST as KING.

LONDON is the heart of BRITAIN. And in the heart of LONDON stands the ROYAL EXCHANGE—symbol of the material wealth and substance of the KINGDOM. Engraven into the stonework facing of this BUILDING are the pregnant words :—

"The earth is the LORD'S,
And the fulness thereof :
The WORLD, and they that dwell therein."

It is more than coincidence that the INTERNATIONAL BIBLE should print as chapter heading to this PSALM (of which the above forms the first verse) the emphatic affirmation :—GOD'S SPIRITUAL KINGDOM.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

S.C.S.—We are compelled to make an earnest request on behalf of our Benevolent Fund. We have many cases of urgent need, and pathetic appeals for help from members and supporters who are in dire distress. Will those who are happily placed please come to our aid that we may stand by the needy, thus obeying our Lord's injunction ?

* * *

Meetings will be held at Headquarters on Wednesday next, at 3, and Thursday, at 7.30. The speaker for Wednesday afternoon is Mr. John J. Morey ; the speaker for Thursday evening will be duly announced.

* * *

We are very glad to be able to say that our Annual Sale last week was an unqualified success. The financial result was in excess of that of any previous year. We tender our warmest thanks to all donors and to all the workers. The President of the Women's Auxiliary, Mrs. Knowles, and all the members thereof, are to be heartily congratulated. They laboured long and devotedly, sparing neither time nor effort. We are very thankful for the success for their sakes as well as for that of the Federation. We tender our best thanks also to the artistes who contributed to the musical programme. Happiness and enthusiasm prevailed throughout the whole proceedings. The Sale was opened by our President, Major J. Knowles, O.B.E. The many and varied articles were artistically displayed and made a really fine show.

* * *

The Harrogate Branch reports a splendid exposition of British-Israel Truth by the Rev. R. G. F. Waddington at their meeting on 1st December, when a good audience listened with evident interest and pleasure to a fine lecture.

* * *

Mr. R.O. Lucas writes :—"On November 18th our Toronto West Branch held its regular meeting, which took the form of a Bible Study in the Prophecies under the leadership of the President, Mr. Geo. Garrett. The meeting was well attended and very instructive. Our Toronto West Branch is going ahead.

"Toronto East Branch members and their guests were privileged to listen to a lecture from their fellow-member Mr. Thos. Ransom, at the meeting of their Branch on Wednesday night. Mr. Ransom spoke on the present condition in Palestine. As usual, he treated his subject with remarkable clearness, and made it most interesting to all."

* * *

We regret to report the death of Mr. Henry Lister on November 17th, at the age of 100 years. The following is an interesting extract from the *Leamington Spa Courier*, which gave a report of his funeral :—

"Mr. Lister had left instructions that a certain small box among his possessions was not to be opened until after his death. When the contents were disclosed it was found that they consisted of a quantity of soil from the Holy Land, and a bunch of withered flowers from Jerusalem. Mr. Lister visited Palestine seventy years ago, and brought the soil and flowers back with him. His instructions were that the soil should be sprinkled over and under his body as it lay in the coffin, the flowers being laid on his breast. The epitaph was : 'Here lies a British-Israelite buried in his native soil.'

"The funeral was carried out with marked simplicity. The service at St. Mary's Church was conducted by the Vicar (Rev. F. Percy Bates), assisted by Canon F. B. Feist."

We extend our sincere sympathy to the members of his family.

* * *

Mr. J. A. Ford writes :—"A goodly company, meeting at Houldsworth Hall, Manchester, enjoyed an excellent time with Miss Hamilton Hunter as she gave her lecture on 'The Redemption of the Nation Israel.' It was her first visit to us, and we soon realized that we were listening to one whose exposition was as helpful to the student of the Bible as her elocution was pleasant to the ear. Miss Hunter is evidently an independent painstaking student. She dealt boldly with the points that gather round the great words Redemption and Salvation. Some of her expositions, *e.g.*, that on Isaiah xix, 24, where Israel is spoken of as 'third after Egypt,' were more courageous than convincing—but always interesting and intelligent. Miss Hunter is not only a lucid lecturer, but also a serious and capable teacher."

* * *

Dr. Eric Waddington writes :—"On November 25th and 26th three special meetings were held in the Town Hall

[15] Matt. xiii, 43. [16] 1 Cor. xv, 28.

[17] Cf. Gal. iii, 24.

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at Cheltenham to stir up a little more enthusiasm and interest in the message of the 'Gospel of the Kingdom.' The meetings were well attended, increasing numbers being present at each session; most of those present were new enquirers, and much interest was evoked in the Movement. The title, 'The Challenge of Christian Imperialism,' seemed to awaken a great interest. The subject on Tuesday afternoon was 'The Challenge' that the British Empire is built according to Divine specifications and plans and is imperishable. On Tuesday evening 'The Menace' of world revolution against the Christian faith and Anglo-Saxon civilization, or Moscow *v.* Britain, and her Commonwealth of Nations. On Wednesday evening the subject was 'The Throne.'

"All the addresses were delivered by the Rev. T. H. Whitehouse, Commissioner, B.-I.-W.F., Midland Area, and were given in his usual compelling and interesting style.

"Even after his speaking for an hour and a half at the evening meetings the people were still anxious to hear more, and many stayed behind to ask questions and enquire about the monthly meetings. We expect that this special appeal will bear much fruit. May God hasten the day when He will 'speak with the voice that wakes the dead and make His people hear.'"

* * *

Mr. Herbert Garrison gave his Lantern Lecture on "Volcanoes and the Fire Belt," for our St. Leonards and Hastings Branch, in the Masonic Hall, St. Leonards, on December 5th, to an excellent audience. The Rev. Cyril C. Dobson, M.A., presided. They have asked for another lecture on "Earthquakes" in April next.

Mr. Garrison's engagements next week are as follows:—Monday, 7.30, Southport, Y.M.C.A. Hall, Eastbank Street, on "The British Empire"; Tuesday, at 7.30, Blackburn, Public Hall, Northgate, on "The Greatest Biblical Demonstration, and the Greatest Racial Discovery of the Age"; Wednesday, at 7.30, Wigan, Queen's Hall, on "The British Empire"; Thursday, at 7.30, Liverpool, Great George Street Congregational Church, on "The British Empire"; Friday, at 7.30, Preston, Railway Mission Hall, Corporation Street, on "The Greatest Biblical Demonstration, and the Greatest Racial Discovery of the Age."

* * *

The Rev. the Viscount Mountmorres, speaking lately at the Royal United Service Institution, said:—"If they were trying to be true to the leadings of Providence throughout the pages of their history they must believe God had a purpose in taking a little Island in the Western Seas to be the centre of a great Empire. What was that purpose? I can see no answer except that God had called them to be His agents in the regeneration of all mankind."

* * *

Mr. W. E. Thiem writes from Adelaide, Australia:—"The gramophone record of Dr. Goard's address has arrived safely, and given great pleasure to those who have heard it; this, with his inspiring writings, have greatly endeared him to us. We have the joy to report very rapid growth of the British-Israel Movement in our midst."

SOME ENGAGEMENTS FOR NEXT WEEK.

ABINGDON, Roysse Room, Tuesday, 16th, at 3 and 7.30. Rev. T. Sparshott Johnson, M.A.
BATH, 5, Argyle Street, Sunday, 14th, at 3. Rev. Joseph Gay, A.T.S.
BATH, The Pump Room, Monday, 15th, at 7.30; Tuesday, 16th, at 7.30. Mr. Harold Norris. Assembly Rooms, Wednesday, 17th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
BATTERSEA, 193, Lavender Hill, Tuesday, 16th, at 8. Rev. Kenneth Dodds.
BELFAST, Y.W.C.A., Donegall Square East, Thursday, 18th, at 8.
BLACKBURN, Public Hall, Northgate, Tuesday, 16th, at 7.30. Mr. Herbert Garrison.
BRADFORD, Friends' Meeting House, Monday, 15th, at 7.45. Rev. E. A. Couldrey.
BRISTOL, Rotary House, Colston Street, Tuesday, 16th, at 7.30; Friday, 19th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
CARDIFF, Central Y.M.C.A., Tuesday, 16th, at 7.30. Rev. W. T. Medhurst.
CHATHAM, Navy House, Thursday, 18th, at 8. Mr. J. J. Morey.
DEAL, Masonic Hall, Sondes Road, Friday, 19th, at 3 and 8. Mr. J. J. Morey.
EXETER, Y.M.C.A. Lounge, High Street, Wednesday, 17th, at 3 and 7.30. Rev. Maxwell Carnson.
FINCHLEY, St. Mary's Schoolroom, Church End, Wednesday, 17th, at 8. Mr. C. S. McKelvey.
FITTLEWORTH, The Barn House, Thursday, 18th. Miss Hamilton Hunter.
FORDINGBRIDGE, Victoria Rooms, Tuesday, 16th, at 3 and 6.30. Miss Hamilton Hunter.
GLOUCESTER, Suffolk House, Grey Friars, Tuesday, 16th, at 7.30. Dr. Eric F. Waddington.
HARROGATE, Bradley's Cafe, Station Parade, Monday, 15th, at 7.30. Rev. Maxwell Carnson.
HEADQUARTERS, 6, Buckingham Gate, Wednesday, 17th, at 3; Study at 6, Rev. W. A. Sinden; Thursday, 18th, at 7.30.
HIGH WYCOMBE, Town Hall, Monday, 15th. Rev. T. Sparshott Johnson, M.A.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, 15th, at 8. Ladies' night.
HULL, Church Institute, Tuesday, 16th, at 7.30. Mr. W. Clark.
ISLINGTON, 340, Essex Road, Thursday, 18th, at 8. Rev. W. A. Sinden.
LEICESTER, S.S. Memorial Hall, New Walk, Tuesday, 16th, at 7.45. Mr. Stanley S. Fuller.
NAILSEA, Thursday, 18th, at 3 and 7.30. Rev. Joseph Gay, A.T.S.
NORWICH, 42, St. Giles, Thursday, 18th, at 8. Rev. T. Sparshott Johnson, M.A.
PAIGNTON, Public Hall, Tuesday, 16th, at 7.30. Rev. Maxwell Carnson.
PRESTON, Railway Mission Hall, Corporation Street, Thursday, 18th, at 7.30. Mr. C. H. Corrin.
PRESTON, Railway Mission Hall, Friday, 19th, at 7.30. Mr. Herbert Garrison.
PUTNEY, 12, Ravenna Road, Monday, 15th, at 7.30. Rev. Kenneth Dodds.
RHYMNEY, British-Israel Hall, Tuesday, 16th, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 17th, at 7.30.
SOUTHAMPTON, Atherley Hall, Howard Road, Wednesday, 17th, at 3 and 7.30. Miss Hamilton Hunter.
SOUTHPORT, Y.M.C.A. Hall, Eastbank Street, Monday, 15th, at 7.30. Mr. Herbert Garrison.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, 15th, at 8. Mr. J. A. Jubb.
TUNBRIDGE WELLS, Town Hall, Tuesday, 16th, at 3 and 7.30. Mr. J. J. Morey.
WIGAN, Queen's Hall, Wednesday, 17th, at 7.30. Mr. Herbert Garrison.

CHURCH SERVICES, SUNDAY, DECEMBER 14TH.

BRADFORD, Christ Church, Manningham Lane, at 10.30 and 6.30. Rev. R. G. F. Waddington, M.A.
LEICESTER SQUARE, London, W.C.2, Orange Street Congregational Church, at 11.30 and 7. Rev. Maxwell Carnson.

Will those friends who are interested in the formation of a Streatham and Norbury Branch please endeavour to be present at a meeting being held (D.V.) on Tuesday next, December 16th, at 11, St. Oswald's Road, Norbury (five minutes' bus ride from Streatham Common)?

We should also be very glad if those who are not able to attend this meeting, but wish to see a Branch formed in this district, would very kindly communicate with the Secretary-General.

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CONTENTS.

	PAGE
CHRISTMAS MESSAGE. By the Rev. W. Pascoe Goard, LL.D....	801
WEEK BY WEEK. By A. R. H.	804
CONGRESS ADDRESSES—	
Thursday Afternoon :—	
The Rev. Maxwell Carnson	806
Friday Afternoon :—	
Mr. Arthur Exley, J.P. (Chairman)	809
The Rev. E. A. Couldrey	810
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY ?—XVII. By Professor Edward Odlum, M.A., B.Sc.	811
THE GREAT IMAGE. By Henry Proctor, F.R.S.L.	812
PORTRAIT OF CHANCELLOR DU BOIS AND MR. HERBERT GARRISON	813
THE SECRETARY-GENERAL'S NEWS AND NOTES	814

EDITORIAL.

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

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

CHRISTMAS MESSAGE.

BY THE REV. W. PASCOE GOARD, LL.D.

A ROYAL PROCLAMATION.

The address .. Fear not :
The tidings .. for, behold, I bring you good tidings of great joy,
To whom .. which shall be to all people.
When .. For unto you is born this day
Where .. in the City of David
What .. a Saviour,
Who .. which is Christ the Lord.
The sign .. And this shall be a sign unto you ;
„ .. Ye shall find the babe wrapped in swaddling clothes,
„ .. lying in a manger."

Was there ever such a proclamation as this ?

Time and place are first made clear. It was in the country of Bethlehem, the beautiful rolling hill country over which David the shepherd boy, the inspired Psalmist, the King of Israel, followed in youth his father's flocks and served at the " sheep cotes."

It was night, starlight, calm.

The subdued, drowsy noises of the night emphasized the general silence. There was the baying of shepherd dogs, or their noisy, wrathful barking as they sensed the approach of hyena or other beast of prey ; there was the occasional bleating of restless sheep, the subdued voices of the watchful shepherds, and other characteristic voices of the night.

The brilliant stars in the eastern sky, which seem to come so low and so near, furnished the softest lightening of the darkness.

Rest—Peace.

THE ANGEL OF THE LORD.

Suddenly there appeared " upon them " an August Presence. It was the ANGEL OF THE LORD, Who writes Himself in all ages JEHOVAH, the King of Israel.

From His Personality burst forth upon them the Shekinah glory. " The Glory of the Lord shone round about them, and they were sore afraid."

Then fell on the night the strong, sweet tones of the Voice of the ANGEL OF THE LORD, making the royal proclamation.

No messenger was employed. The message of the birth of the Son of God must be told by no created lips, nor by any human voice. Not since Sinai had the Voice of God been heard by the people, but now the long silence was broken, and *the Father gave testimony to the birth of the Son of God*, Who, by birth, became also *the Son of man.*

" For unto you is born this day in the City of David a Saviour, which is Christ the Lord."

This is the great culminating fact of all the ages. It is a great fact announced by the Voice of the Eternal Father.

BORN OF A VIRGIN.

Thus was fulfilled the sign given to the House of David

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seven and a half centuries before as an indication that the throne of David should neither be subverted nor overthrown.

This links directly with the seventh chapter of Isaiah, and the sign given to the then King of David's line, King Ahaz. A storm of war had suddenly, without warning, broken out against the House of David. The united armies of Syria and Ephraim-Israel had suddenly been thrown across the frontier of Judah, and were even then marching on Jerusalem with the avowed object of dethroning the House of David, and of placing upon the throne the Son of Tabeal. Isaiah came to King Ahaz with the assurance that it should be a fruitless attempt on the part of Syria and Ephraim. But how should Jerusalem, not prepared for war, and caught so suddenly as to be unable to rally an army for her defence, be able to make good against the united and powerful armies of Syria and Ephraim-Israel?

To encourage the King, Isaiah said, "Ask the LORD for a sign. Ask it in the heaven above, ask it in the earth beneath. The Lord will give you a sign. But the King refused to so tempt the Lord. Then said the prophet, with anger in his voice, God Himself shall give you a sign. Behold, a virgin shall conceive and bear a son . . . ."

If the King had requested a sign it would have been one which should have immediately been made manifest, for a belated sign would have been of no manner of use to the King in his great extremity. His vision was restricted to the then present moment of peril.

But seeing that God Himself gave the sign, He gave one which, although it was then centuries from manifestation to mankind, was ever present to the Eternal Father; namely, the birth of Christ the Lord.

Doubtless the House of David, from David down, knew that God had already guaranteed the perpetuation of the throne of David for ever. King Ahaz also knew as David did, and as the ritual of the Temple service constantly made manifest, that in due time the Son of David, the Messiah, should come and occupy that throne. The assurance was backed by the knowledge of the Divine Covenant, and by the other writings of the sacred Scriptures. It was an appeal to the faith of the King, and an assurance to the faith of the King. Therefore the warning, "If ye will not believe, surely ye shall not be established," or, If ye do not believe, it is because ye are not stable. (Isaiah vii, 9.)

Now *the same God Who gave the sign, announced the redemption of the pledge, and the fulfilment of the Covenant to the House of David so far in the birth of Christ the Lord.*

Now the *anticipation* of the birth of the Son which Isaiah had voiced in the same series of Davidic prophecies, chapters seven to twelve inclusive, became *an accomplished fact.* "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder. And His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice henceforth even for ever. The zeal of the Lord of hosts will perform this.*"

The Voice of "the Angel of the Lord," who in the Old Testament writes His Name "I AM JEHOVAH," makes the proclamation:—

"*For unto you is born* this day in the City of David a Saviour, which is Christ the Lord."

And thus the *anticipation* of Isaiah ix becomes the *reality* which constitutes glad tidings of great joy which shall be unto all people of St. Luke ii, 11.

* * *

In the dispensation preceding the birth of Christ the eager minds of the faithful *ran forward* to the time of the birth of the Lord.

During all the Christian dispensation, the birth of the Lord has been a well-known and historic fact. *Anticipation* has become a *realization.* THE KING IS BORN. THE KING HAS COME OF AGE. BUT THE KING HAS NOT YET ASSUMED THE THRONE OF HIS FATHER DAVID. What shall we say then in the light of the birth of "Christ the Lord," as announced to us by "the Angel of the Lord," and as recorded in history?

We shall say to-day in this our dispensation *that the occupation of the throne of David,* and *the assumption of the Kingdom of David, is yet an anticipation.* We shall further say that *the anticipation has been given double assurance by the historic fact that the King is born, is now alive,* and *is waiting for the moment when He will assume that throne and Kingdom.* "Henceforth expecting until His enemies be made His footstool."

As the generations of the Mosaic dispensation *waited for the birth* of our Lord, so is the present dispensation *waiting for the return* of our Lord *to take the throne of His father David,* and to assume His Kingdom.

In the olden time the waiting seemed long. Seven and a half centuries passed between the giving of the sign and the fulfilment of the prophecy which constituted that sign, namely, the Virgin Birth of Christ. So in the present case nineteen centuries have passed since the renewal of the promise by the mouth of the angel Gabriel, "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."

We have all the *promises* which God gave to the former dispensation in the Old Testament. Further, the fact of the birth of Him Who shall be the King is a concrete additional sign to us of His coming reign. As the promise was a sign to the former generation of the coming birth of our Lord, so the promise of His reigning over the House of David for ever is a sign to us of His return. The fact that the former dispensation was granted the privilege of witnessing His birth is assurance to us that our dispensation will witness His return. *By the birth of Jesus* we know that we shall be privileged to welcome His return as King. If with the former generations we should meantime pass into His Presence we shall *return with Him,* in the not far distant future.

A SAVIOUR.

"For unto you is born this day a Saviour."

How sweet the words, Saviour and King: Saviour and anointed Lord!

In the glory of the return we shall all have a glad share. It will be ours to witness the enthronement of the final and

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supreme Head of the nation, Who shall command the peace of the world.

The birth of the Saviour is unto us—we have each a right to close fellowship with Him. He does not save His people *en masse*. He saves His people one by one. In becoming the Saviour of the individual, He becomes the personal and the closest Friend of the individual. At the Coronation we may be lost in the crowd. But in regard to His Saviourship, we are called to meet Him in *His Cabinet*, which is *our closet*, all others being excluded. There after surrender and confession to Him, *and to Him alone*, He manifests Himself *to us* and *in us* as our personal Saviour.

"Unto YOU is born this day in the City of David a Saviour . . ."

While the Kingship of our Lord is a deferred experience for us and for the world, the Saviourship of Jesus is *a present and personal matter*.

Now as to the grounds upon which our knowledge of His Saviourship rests. There is the consciousness of personal contact with Him which is so real and delightful an experience to multitudes. Those who have this heart-warming experience have no need of further evidence. But it is not given to all to enter at once into such an experience. Perhaps we should not say that it is not given to all: for He withholds not His Presence from any. But some are not able to so adjust their inner perceptions as to admit super-psychical experiences, that is to say, spiritual experiences. No doubt the trouble is in our own inner attitude. Thus some struggle for months, and even years, to obtain consciousness of such a contact, and for long fail to make it. Such as these have to look for further and external evidences on which to ground their faith in the Saviour.

There are many such evidences. But we can to-day only point to the one.

In the historic birth of Him Whom the Father announced we have such a fact as furnishes a sufficient foundation-stone of our faith.

But, cry a chorus of voices, "How shall the birth of the son of a village carpenter be an evidence to me of his Saviourship?"

We return the question: How should it be that the ANGEL OF JEHOVAH, that is to say, as we trace the use of the phrase in the Bible—how should it be that JEHOVAH, Whose names and titles include Elohim, the Creator of the heavens and the earth; Elyon El, the Most High God; and El Shaddai, God Almighty, and so on; make revelation of Himself, accompanied by Angel Hosts, in order *to proclaim the birth of the son of a village carpenter?*

By the annunciation of His birth from the lips of the Father we know the Son. By the declaration that He is the Saviour of the shepherds who heard the proclamation, and of all people, we know His Saviourship. By the historic fact of His birth, and of the undying but multiplying influence of His life, we know Him as the anointed Lord. By the testimony of millions of all races and of all the Christian ages, we know Him to be the Saviour. By the historic activities of His life, by His historic death and resurrection, by His ascension to the right hand of the Majesty on High, which is a duly attested fact, we know Him to be the Saviour of the world. We have not, indeed, followed cunningly-devised fables. We have followed and are following the best attested historic facts in the past history and the present experience of the world.

On the evidence of the attested facts we know Him and trust Him as our Saviour, born to us in Bethlehem nineteen hundred years ago, and now living the deathless life of the resurrected from the dead, carrying forward His Saviourship, "Henceforth expecting," as the Epistle to the Hebrews declares He is, "until His enemies be made His footstool."

GLAD TIDINGS.

Note the Voice of Him Who declares this to be glad tidings of great joy.

Many things not to be compared with the high and holy things of this proclamation are esteemed by men to be "glad tidings of great joy."

Many things not in the same class or order as this would be so esteemed by those who have passed over, saved through the blood of the everlasting covenant.

Many things not to be compared with this great historic fact would be esteemed by the "Angel Hosts" to be "glad tidings of great joy."

But this proclamation is esteemed to be glad tidings of great joy even by the Almighty God Who made the pronouncement. Therefore, judged by the Voice which so characterized this great historic fact, *we esteem this to be the greatest joy known to us. This is the greatest of glad tidings of great joy which has ever stirred the hearts of mankind.* It is so esteemed, and so proclaimed, by the Angel of the Lord Himself.

These glad tidings shall be *to all people*. This is the declaration of Him Who is called in the Old Testament and the New "the Angel of the Lord," and Who signs Himself "I AM JEHOVAH."

What, then, is the good news?

The historic birth of the Saviour of the "*all people*" mentioned in the proclamation.

Is it necessary to call attention to the statement of the Bible that no man, not father for son, nor even the greatest of historic characters, can work out *salvation for the soul of another*? How, then, should Jesus Christ the Lord be able to do so? Because He is a man of another order—He is God Incarnate, the Son of man, Who is God the Son.

Can there be any other statement of fact? Man cannot work out the salvation of man. Therefore came Jesus, Who declared of Himself "I PROCEEDED FORTH AND CAME FROM GOD—to seek and to save that which was lost."

By the testimonies which witness to His Personality, by the character which shines forth from His Personality, by the power which manifested itself in His Personality, by the influence which has ever flowed from His Personality, by the historic fact of His birth and the historic fact of His resurrection from the dead, we know Him for what He is, even God the Son, the Saviour of "all people."

* * *

We must proclaim to "all people" the Saviourship of Jesus. There is no avoiding this issue. We may not substitute the exemplarship of Jesus, nor the foundership of the world's greatest system of ethics and morals. These things will

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follow in due order. But *the birth of the Saviour* is the beginning of the glad tidings.

* * *

CHRIST THE LORD.

Finally, we must proclaim Him as *the anointed Lord*, the King of Israel.

Saviourship and *Kingship* meeting in Jesus is the message.

Friends of the Church and of the nation, have we so proclaimed Him? Are we so proclaiming Him to-day?

Proclaim Him as Christ the Lord Who is *vested with the government of the earth*. Let us remember "the government shall be upon His shoulder," and to this end He is "Christ (anointed) the Lord."

Have we taken this into consideration in developing our national government and carrying on national administration? Have we erected and administered the government of the Kingdom of Heaven in our own land and nation?

THE LAW OF THE KINGDOM.

Have we preached the government under the Common Law, or the Law of the Lord, to the nations? Have the *councils of the nations* considered that the restoration of His administration in the earth is the prime factor which should govern their deliberations and direct their actions? Do they realize that they are called to act under the Kingdom of God, and that the duty and need of the hour is to restore His administration?

Do the Powers of Western Europe know this? Do the members of the League of Nations know this?

Is this fact directing our own diplomacy?

It is a fact that the Kingdom of God is a going concern in the earth. It is a fact that it has been committed to His ten servants—Israel—and that such ten servants are represented by the Celto-Saxon race.

It is a fact that the Kingdom of God must soon embrace all nations.

It is a fact that this is part of the glad tidings of great joy which shall be to all people.

It is a fact that this consummation shall soon be reached, and that Jesus Christ shall be the King, seated upon the throne of His father David, and that under His reign wars and strife shall be made to cease in the earth.

So the historic birth of Christ the Lord is a guarantee of things to come which shall unite the world in the Kingdom of God, under the rule of the House of David, and under the enduring reign of Christ the Lord, Who was born to come to the throne of the Kingdom and to reign during the last of the seven millennia of Bible Story (not including in that period the first chapter of Genesis and perhaps not the first four chapters).

The seventh millennia of Bible story will begin A.D. 2000 by the Calendar (*circa*).

In the meantime the reasonable expectation is that the Coming of the Lord will precede the beginning of that millennium in order that all things may be ordered, and the final stage of the Kingdom fully established before the Sabbatic millennium begins. Further, it is reasonable to expect that the Lord will reveal Himself as King on earth soon after the final completion of the Divinely-pronounced sentence of 2,520 years of punishment on unrepentant Judah and Jerusalem, the punishment of Israel having already been accomplished.

Now it is an ascertained fact that the last of the penal terms pronounced of old will have been accomplished not later than A.D. 1936.

What the Lord will do in regard to the matter we know through the sure Word of promise and prophecy. He, Himself, says, "Surely I come quickly. Amen . . . ."

Just when He will come to the "day and the hour" we do not know. But we know "it is near, even at the door."

WEEK BY WEEK.

BY A. R. H.

"Noel! Noel! Born is the King of Israel."

WHEN wise men from the EAST came into Judea seeking the place where the CHRIST should be born, they did not ask the question: Where is he that is born the son of a carpenter; but—Where is He that is born KING . . . !*

We are not asking for the recognition of this emphasis for sentimental reasons. The emphasis is vitally important for historical reasons. For when HEROD the king heard of the birth of JESUS he was troubled. And the equanimity of a powerful ruler is not disturbed on any light account.

Matthew's record is strikingly vivid: "HEROD the king . . . was troubled, and *all* JERUSALEM with him." Would the birth of a carpenter's son have roused a whole city into a ferment of enquiry? Would a wholesale massacre of little children have been ordered if CHRIST had been nothing more than the son of a carpenter? No! The birth of JESUS was the birth of a KING. The birth of JESUS was the birth of the GOVERNOR† destined to rule the ISRAEL PEOPLE.

Personal greatness—a THRONE—an everlasting KINGDOM; all these were the birthright of the CHILD born in BETHLEHEM, as it is written: "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."‡

HEROD knew that the birth of JESUS spelt the birth of a KING destined to rule the world. The birth of JESUS was a challenge to Roman hegemony. At all costs the possibility of fulfilment of Messianic prophecy must be stamped out. So when HEROD the king discovered that the wise men had deceived him he

* It is significant that Herod acclaimed Jesus by the inferior title: King of the Jews. But the people with true instinct, at His triumphant entry into Jerusalem, acclaimed Him by His rightful title, King of Israel. Our present King is king of the Welsh, but his true title is King of Great Britain. The greater includes the less. Jesus was something more than King of the Jews. He was King of Israel. Cf. Matt. ii, 2, with John xii, 13.

† Matt. ii, 6.

‡ Luke i, 32-33.

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took the extreme measure of ordering wholesale massacre. "Be diligent; let not one escape," was the spirit of his command. Drastic action! But he knew that on its successful conclusion depended the destiny of the world.

But in due time HEROD died. And the YOUNG CHILD to whom belonged the EMPIRE of the FUTURE came into His own. He came into His own not in the way most people had expected. He came into His own through the path of SACRIFICE and SUFFERING. He was obedient even unto death. And it will be from the spiritual glory of the supreme sacrifice that the future material splendour and power of His KINGDOM will derive its life and energies.

But if the birth of JESUS was the birth of a KING, it also spelt the rebirth of the KINGDOM destined to establish the sovereignty of CHRIST throughout the earth. For the HOLY CHILD was "set for the fall and rising again of many in ISRAEL."§ A CHILD was the centre of the hope of all who looked for the redemption of ISRAEL.[1]

As it is written: "For unto us a CHILD is born, unto us a SON is given: and the GOVERNMENT shall be upon His shoulder; and His Name shall be called WONDERFUL, COUNSELLOR, The MIGHTY GOD, The EVERLASTING FATHER, The PRINCE of PEACE. Of the increase of His

GOVERNMENT AND PEACE

there shall be no end, upon the THRONE of DAVID, and upon His KINGDOM, to order it, and to establish it with judgment and justice from henceforth even for ever. The zeal of the LORD of Hosts will perform this."[2]

Such was the prophecy of UNIVERSAL EMPIRE surrounding the person of the CHILD born at BETHLEHEM. The possibility of immediate fulfilment of such a prophecy of ever-expanding dominion constituted a definite challenge to the might and majesty of pagan IMPERIAL ROME. The faithful few who looked for the redemption of ISRAEL knew this. But they were full of faith and would have been prepared to follow a conquering MESSIAH through the jaws of death and Hell and back again. They would have been prepared to face a world at arms.

But the paradox of the ages was about to be enacted. And disappointed zealots—who at one time were even on the point of taking the CHRIST by force[3] to make Him KING—found in their MESSIAH, not as they had expected, a "LION" but a "LAMB."[4]

The PEOPLE expected the KINGDOM to "immediately appear."[5] But CHRIST said "No. CHRIST must *first* suffer[6]; go away into a far country,[7] and *after a long time*[8] return to reign. Meanwhile it is for ISRAEL to occupy[9] the gradually developing KINGDOM[10] till the CHRIST reappears as KING."

Gradually it became plain that the EMPIRE of the WORLD was not to be won by force and established by the power of the sword. The seed of ABRAHAM were destined to inherit the WORLD by the striking force of moral and spiritual ideals. The KINGDOM of GOD was to follow a truly scientific principle of development. It was first to win an

EMPIRE OVER THOUGHT

and then to manifest material splendour. A basis of spiritual and moral ideas was indicated as the only foundation upon which a lasting greatness could be built.

"I, if I be lifted up from the earth, will draw all men unto Me,"[11] said JESUS. And from the day of the fulfilment of this purpose, the magnetism of the idea of sacrifice has never ceased to attract the loyalty of the heart of GOD'S ISRAEL PEOPLE. In the supreme sacrifice on CALVARY the spiritual foundations of the coming UNIVERSAL KINGDOM were well and truly laid. From this time it was evident that the conquest of the KINGDOM was to be the conquest of a new heart, a new mind, and a new spirit.[12]

This was a revolutionary revelation. It was most unpalatable to national zealots who looked for the immediate restoration of the material KINGDOM in all its glory.

What exactly was the position of the KINGDOM in the time of CHRIST? The Jews forming the SEVENTY WEEKS' NATION, were the only *official* faithful remnant left of GOD'S PEOPLE. The great bulk of the ISRAEL PEOPLE were, at this time, "scattered abroad," and, in their temporarily "divorced" condition, were accounted "Lo Ammi"—Not My People.

Significantly, it was to these "lost sheep of the HOUSE of ISRAEL" that JESUS was really "sent."[13] He knew that His message, rejected by the Jews, would eventually fall upon the good ground of ISRAEL, and His seed bring forth much fruit.

JESUS knew that through the power of national redemption these "outcasts," who were *not* of the Jewish fold,[14] would eventually be "gathered" into the ISLES of the SEA,[15] and from this SANCTUARY "break forth" again and build up the structure of the KINGDOM of GOD in every corner of the habitable globe.

JESUS knew that the KINGDOM "re-planted" in the ISLES of the SEA by the wandering ISRAEL PEOPLE was destined to succeed ROME as a WORLD-EMPIRE and stand for ever.[16] These were the mysteries[17] of the KINGDOM.

Now for the crisis of the Jewish Nation. JESUS came to His Own Official Nation. His Own received Him not, but rejected Him saying, "We have no king but Cæsar."

To the Jews He said: "The KINGDOM of GOD is taken from you and given to a NATION bringing forth the fruits thereof." On the Jewish Nation He passed the terrible judgment: "Let no fruit grow on thee henceforth for ever."

In A.D. 70, TITUS besieged JERUSALEM and the SEVENTY WEEKS' NATION of the Jews was destroyed, never to be resuscitated again.

Meanwhile the NATION of ISRAEL and THRONE of DAVID—jointly-destined to last as long as sun, moon and stars endure—were being re-assembled and restored in the APPOINTED PLACE,[18] from whence they should prepare a KINGDOM fit for CHRIST t rule at His Second Coming, at the end of the CHRISTIAN AGE and DISPENSATION.

Just as, at the dawn of the CHRISTIAN DISPENSATION, the Prince of this world, wrestling with the KING of the KINGDOM of HEAVEN, for spiritual ascendancy, prevailed not; so in these last days, must the kingdoms of this world make spiritual

§ Luke ii, 34. [1] Luke ii, 38. See margin, A.V. [2] Isa. ix, 6 and 7.
[3] John vi, 15. [4] Cf. Rev. v, 5 and 6. [5] Luke xix, 11.
[6] Matt. xvi, 21, etc. [7] Matt. xxv, 14. [8] Matt. xxv, 19.
[9] Luke xix, 13. [10] Cf. Matt. vi, 10. Ferrar Fenton.
[11] John xii, 32. [12] Jer. xxxi, 31-33, and Ezekiel xxxvi, 25-27, etc.
[13] Matt. xv, 24. [14] John x, 16. [15] Isa. xxiv, 15, and xi, 11.
[16] Dan. ii, 44. [17] Luke viii, 10. [18] 2 Sam. vii, 10.

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submission to the idea of the world sovereignty of GOD'S KINGDOM-NATION.

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."[19] But it resulted in the triumphant Resurrection of the SON of GOD.

The WORLD CRISIS of 1914–18 (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, the climax to the second phase of which we are now approaching. This world crisis will result in the glorious manifestation of that RACE of SUPER-MEN, the sons of GOD.[20]

In the present time of TRIBULATION the nativity remains the sheet-anchor of our hope. For the birth of the KING which initiated the great Atonement on CALVARY guarantees the rebirth of the KINGDOM. For this MAN, "after He had offered one sacrifice for sins for ever, sat down on the right hand of GOD; from henceforth *expecting* till His enemies be made His footstool."[21]

H. G. Wells is right when he talks about the WORLD to-day entering upon

A PHASE OF EXPECTATION.

The whole world begins to feel the thrill of *expectation* as the hour of triumph draws daily nearer. For every indication points to the Coming of the ALL-RULER[22] much more quickly than the most expectant of us might suspect.

In Revelation it is written: "The WOMAN *hastened* to bring forth a MAN CHILD that should rule all nations with a rod of iron." This of the coming universal Dictator—One Who is altogether righteous—a WORLD-DICTATOR after GOD'S own heart.

And Isaiah puts it: "*Before* she travailed she brought forth; *before* her pain came she was delivered of a MAN CHILD." This of the coming of the KING of ISRAEL. And of the coming manifestation 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."[23]

Herein lies the true significance of NATIVITY. Without NATIVITY there could have been no CALVARY—no national redemption. But through nativity and redemption the rebirth and regeneration of the whole ISRAEL NATION has become a possibility, the triumphant realization of which is a guaranteed certainty.

In our celebration of the birth of CHRIST let us pray for the rebirth of His KINGDOM-NATION. Prayer—which is the sword of the Spirit—will help to overcome the enemy and hasten the day when victory over TRIBULATION and CHAOS shall be proclaimed, as it is written: "The KINGDOM of the WORLD has become that of our LORD and His MESSIAH; and He shall reign in the eternities of the eternities."[24]

[19] John xii, 31. Ferrar Fenton.
[20] Rom. viii, 19.
[21] Heb. x, 12.
[22] Rev. i, 8. Ferrar Fenton.
[23] Ferrar Fenton renders the word "children" as "sons." See Isa. lxvi, 8. F.F.
[24] Rev. xi, 15. Ferrar Fenton.

CONGRESS ADDRESSES.

THURSDAY AFTERNOON.

THE REV. MAXWELL CARNSON said: There are things that one feels have to be said at certain times in certain places. One dare not resign the position to which one has been called. Dr. Goard has told us that there has been a great deal too much spiritualizing of the contents of the Bible. Mr. Waddington gave us again an essential, practical, matter-of-fact presentation of the truth. I am feeling very proud of myself because I just met a Doctor of Divinity. Of course, I do occasionally meet them, but the reason I am proud now is because this one happens to be a member of my own communion. And he said to me, "Are you still in the place where I last met you?" "No," I said, "I am with the British-Israel-World Federation." "It is so delightful to meet somebody who really believes something," he said. "There are not many in our Communion." If we really believe, if we are perfectly certain of the ground on which we stand, we are not going any longer to let the Devil steal from us those things on which our faith is built up. I say that with a set purpose, because I am convinced, though you may not agree with me, that this spiritualizing process is of the Devil. I do not mean that the teachers of our day are inspired by the Devil consciously, but I am perfectly convinced that the subtlety of his action is such as to deceive the very elect, if I may so call our theological leaders in the colleges and churches to-day; that all unknown to themselves, by their very scholarship, they are undermining faith by this spirit of the evil one who is saying, "Hath God said?"

Closely allied with that I want to bring you on to something else. The same thing has happened with regard to the Person of Jesus Christ. What has happened with regard to all the doctrines of the Old and New Testaments? The Devil himself has seen to it that so much has been taken away in the process of time from the Personality of Christ as to leave very little for the man-in-the-street, for the ordinary believer, and for the world, to lay hold upon. And it is that side of the Truth with which I am compelled to deal with this afternoon. One thing more than anything else that the British-Israel Truth has done for me, and I pass it on to anybody who may be enquiring into the subject, is that it has given to me a new Christ.

Now hero-worship is not only a matter for the boys and girls. It is not only a matter for the interested young ladies who are carried away by the red-blooded he-man, or the 'silent strong man' of the popular novel. If you will allow me to tell you a secret about ourselves, we men like a man. We know, of course, that the ladies like a man, because Ethel M. Dell says so. The man-in-the-street is looking for, and longing for, and will run anywhere for a man if he can only find a man to lead him. Julius Cæsar, Napoleon, and others have lived in history and in the hearts, not only of women, but of men, by their essential manliness, by that autocracy which was theirs in the time of their power. I am perfectly certain that the world is wanting a leader, someone upon whom it can rely, to whom it can turn in its problems. But where are you going to find your leader? Look around at your political circles to find the authority who shall guide this world through into the fulness of peace and prosperity. Who will you have?

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Take your choice. Lloyd George, Philip Snowden, Stanley Baldwin, anybody you like. You know perfectly well there is no one you would put into that position. You want something a great deal more spiritual than that. These are political leaders. Would you like to deliver this mighty rulership into the hands of our beloved leader here, Dr. Goard? No, you wouldn't; because Dr. Goard is human, and he has human failings and human frailties, and no one knows it better than he does himself. There is no man, however exalted in spiritual life, however cultivated, however trained in thinking out the deepest and the highest things, to whom it would be safe to commit the overruling of the governance of the world. The world is wanting a leader.

You will recognize the portraits that Satan gives us. You know those pictures of Jesus Christ, the gentle, long-suffering, meek, mild, pacific Prince. I put it forward deliberately, in order to startle you into the fact that there is a school of thought that has put into the centre of our religion a Personality that will not appeal to any of us on the side of strength of character and purpose. Why even the old conception, the pre-war conception, shall I say, of the brotherhood of the cloth, is parallel in many cases to that conception of Jesus Christ, where we were supposed on all occasions to wear a long black robe, a clerical frock coat carefully cut at the collar. There is a certain type of religious life which is not Scriptural, and which does not arise out of a true interpretation of the Person of Jesus Christ. Those of you who saw many years ago that film entitled "I.N.R.I.", the story of the Christ which was presented at the Philharmonic Hall; I well remember that the Person of Christ, as presented by that company of players, was that of a pale, emaciated, thin, weakly man, inhuman in the sense of having no human passion. And whenever the figure of the Saviour came into that picture, it was of one weak and languid. The little children were not drawn into His arms, but they stood there round-eyed and hesitant. When I saw that picture I was horrified that that should be put before the Christian world as a representation of our Lord Jesus Christ. I am not surprised in the face of all those things that Swinburne should say, "Thou hast conquered, O pale Galilean! The world has grown grey with Thy breath." Young people to-day feel that if they come into the Church they have got to give up everything that makes life worth living. That is the interpretation of Jesus Christ and of Christianity which I am convinced is of no other origin than that of Satan.

The next conception with which I want briefly to deal is this, the conception of the Carpenter of Nazareth, the horny-handed son of toil. We must rejoice in the fact that He took upon Him the form of a servant, that He lived on a level with us. But so much has that been emphasized, and so overwhelming has been the literature that has dealt with the humanity of Jesus Christ, that the working-man of to-day thinks he can pat Jesus Christ on the shoulder, and say, "Good fellow"; that he can please himself as to what he does with the Personality of Jesus Christ, and he can whittle down the teaching of Jesus Christ until it becomes a mere abstraction. "Do unto others as ye would that they should do unto you." When you come into the men's movements, and challenge them on this one point, you discover one movement after another passes away as soon as you speak, not merely of the Fatherhood of God and the brotherhood of man, but of the fellowship and Kingship of Jesus Christ. I have seen more than one movement of ex-Service men go down and down because it has once been faced with the Personality of Jesus Christ as Lord, and has refused to rise to those heights. That is the second conception which I want to leave with you.

The third conception is associated with the Second Commandment, it is the conception of the dying or the dead Jesus. In the pictures of mediæval art and portraiture in certain places you see the physical form of the crucified Christ being taken down from the Cross, you see the weeping at the Tomb. We know so well some conceptions of Jesus Christ in the world of to-day are not compatible with that expression of His, "I am He that liveth and was dead, and, behold, I am alive for evermore." And that is where we have to come as to the Person of Jesus Christ. Now let us be Scriptural. I want to take you to the Manger at Bethlehem. I want you to stand before the Babe of Bethlehem, "our God contracted to a span, incomprehensibly made Man." We have stories of Bethlehem. We have stories of the poverty of the home, of the simplicity of the life of the Mother and of the Child. Who, after all, is the Babe of Bethlehem? Listen, "Unto us a Child is born. Unto us a Son is given." You are standing round the Manger at Bethlehem. "And the government shall be upon His shoulder," the government of His nation Israel, and, through His nation Israel, the government of the kingdoms of the world. Do not get away from that. "And His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Who is this Babe of Bethlehem? "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin named Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women . . . . . Thou shalt bring forth a Son and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David, and He shall reign over the House of Jacob for ever: and of His Kingdom there shall be no end." That is the Israel people, and eventually, through the Israel people, the whole world. The Babe of Bethlehem!

Take Him again in His manhood when He comes into His own, and is baptized in the river Jordan. He is immediately led up of the Spirit into the wilderness. What for? Because he had to meet there the usurper of His Kingdom, Satan himself. Here is the Heir to the throne, the Inheritor of the promise of the Father. "Here is the Heir. Come, let us kill Him." And Christ meets the usurper, the Devil. "And he took Him up into an exceeding high mountain, and showed Him all the kingdoms of the world in a moment of time." Satan never wastes time. He takes Him up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them. You

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know what he shows you. I will not tell you what he shows me. Satan shows these things to the Heir to the throne, this 'meek and mild Galilean, this pale Nazarene, this Carpenter of Nazareth,' Who held in the hollow of His hand all the powers of the ancient world: and Jesus knew it: and Satan knew it; and all the heavenly hosts knew it. And you and I have to know it. If Jesus had lifted His little finger and sent out a call to the scattered Israel people around the Roman Empire, He could have smashed that Empire to pieces, and He could have put Himself upon Cæsar's throne then, as eventually He will sit on the throne of Jehovah in the midst of His people Israel. Satan knew it.

Then, again, is there anything in the life and ministry of Jesus Christ that bears out this interpretation? There was Annas, who held office for himself, and then he secured it for his eldest son, and managed to keep it in the little family. And then, having no more sons, he secured it for his son-in-law, Caiaphas, the high priests. Where did they make their money? Down in the Temple courts, which Annas let out as a market in the very House of God. And he fixed the rate of exchange for his own benefit, and he made his profit out of the sale of the oxen and the sheep, and the place where they reared doves. And out of the profits he built himself a house, and it was called by the common people, "The Booths of Annas," and that was his summer residence. Now there comes on to the scene the 'Carpenter' of Nazareth, and He walks straight into the Temple court, into the centre of that vested interest, into the stronghold of this power. "And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves: and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." Could you have done that? Could I? The most dangerous thing that any man can do is to go straight against any authority and demand their right to do the things they are doing. The most difficult question that any minister dare ask any member of his congregation is, How did you make your money? They see to it that we do not know how much they have made. And here I say to you is the greatest moral challenge to vested interest and to ecclesiastical organization, the greatest example of moral courage that the history of the world has ever known. If Christ had only had the man-in-the-street with Him He could have revolutionized the religious life of His day. And, mind you, when a leader gets up in this our day and says to the man-in-the-street, "Come on, we are going to smash this organization that is holding us down," the man-in-the-street will follow. I want the man-in-the-street to follow Jesus Christ, the only One Who is able to deal rightly with such problems as those presented by Annas and Caiaphas.

Christ attacked them in their pockets, and He attacked them because they were Modernists and materialists. Annas and Caiaphas did not believe in the prophets except when it suited their convenience. They were frankly materialistic: they did not believe in the Resurrection because they were Sadducees. "When a man is dead, he is dead." You have Annas and Caiaphas in such a religion, with a false philosophy, with an entrenched position of theological acumen and leadership, so that they can say, "We prefer our traditions." Jesus said, "Ye have made the Word of God of none effect through your traditions." "When a man is dead, he is dead," said they. "Daughter, I say unto thee, arise," said Jesus to the daughter of Jairus, and He restored her to her parents. There are those who say death is only a sleep. I have heard ministers say that from the pulpit. What about the widow's son, who had been prepared for burial? And yet Jesus raised him from the dead, and gave him back to his mother. And the Theological cum Medical Association of the day gathered around, and said, "That is catalepsy." They always have a name for everything. And if that is not enough, come down to the story of Lazarus. I was once lecturing on John's Gospel, and a young man, fresh from the College, said to me, "I am surprised that you believe the story of the raising of Lazarus. I thought you knew that the story is a later addition, and has nothing whatever to do with the rest of the Gospel tradition." Well, I said what Mr. Garrison wanted to say to Julian Huxley, "You've still got a great deal to learn." Well, Jesus was in the country district, and He heard that Lazarus was sick: "so He stayed where He was." Have you ever wondered why? "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And when Jesus knew that Lazarus was dead, He set off so slowly and took so lengthy a journey, that Lazarus was not only dead, but decomposed before Jesus arrived there. "Lazarus, come forth." That was not only a challenge to the power of death, it was a challenge also to the lying philosophy of the moralists and materialists of His day.

Later, it is the Feast, and the multitudes are coming into the city: but when they ought to be coming in, they are going out, trickling through the gates, going towards Bethany. What for? The Bible says "that they might see, not Jesus only, but Lazarus whom He had raised from the dead." That explains why they were going out. And the question is, "Will He come to the Feast?" They are watching that bend on the Olivet Road. They knew the Scriptures: they did not need to be told what Jesus was doing. "Behold, thy King cometh, sitting on an ass's colt." 'Alas,' said the House of Annas, 'He is riding right into the position that we have kept for ourselves all these years; and the whole structure of life is being dashed to the floor.' Who by? The meek and mild Galilean? No. The Heir to the throne, the King Himself. What are you going to do with a King like this? What do the people say? "Crucify Him." And they crucified Him. But, listen, even in that hour of death He says, "I am a King. I am in control. I lay down My life. No man takes it away from Me. I lay it down of Myself. I have power to lay it down and I have power to take it again. . . . . Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Pilate says to Him, "Don't you know I have power to release Thee." What was Christ's answer. "Thou hast no power at all over Me unless it were given thee from above." A King in the presence of Cæsar's representative. And they put Him in the grave, and they sealed the stone, and said, "That is all over." But it was not. Because the third day He rose again from the

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dead. "For had they known it, they would not have crucified the Lord of glory." I believe they did know, so far as Annas and Caiaphas were concerned. But that is another question.

You see what we have got. We have got the character of Jesus Christ in history so massive, so dramatic, so essentially virile, we can go to the man-in-the-street, and to all the organizations of the world, and say, "This is the King. Let us fall in and follow Him." Jesus the King. Will you find me the men? I want men who will follow, not me, not the Federation, I want men who will follow the King, Jesus. And, mark you, you have not finished with it. Go to the 19th of Revelation: what have you got there? King of kings, and Lord of lords, riding into His own at the head of the Israel hosts, accompanied by the Israel people. Are you afraid you are going to die before Jesus comes? Don't worry. Some of our older brethren may be saying, "I do wish I was twenty or thirty years younger. I should like to be here when Jesus comes." Don't you worry. If you are not here, you will come with the Israel hosts. And we shall go to meet Him, and we shall come back with Him, the King, riding at the head of His Israel hosts, accompanied by the Israel people. "His feet shall stand in that day upon the Mount of Olives," promulgating the Israel law, and then "nations shall come running unto thee" (Israel) "because of the Lord thy God, and for the Holy One of Israel." That is Jesus of Nazareth, King upon the throne.

I call you, and I call myself, and I call all on the platform to a loyal devotion, to the surrender and dedication and sacrifice to the King of Israel, and to dedicate ourselves to that mighty work which He has committed to our hands as His ambassadors. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." There stands in the middle of history a Cross, and the Cross that stands in the middle of history is to you and to me not a dark forbidding figure that casts a gloom over Good Friday, and a shadow over the joys of life. It is a triumphant challenge and victory over the powers of darkness which, otherwise, would sweep us to destruction. The Cross of Christ means for me that the age-long tyranny of Satan is ended. "God *hath* said," and that word He says is true, and will be fulfilled. It means that the Cross is in the centre of history, it means that the covenant that God made with Abraham will be fulfilled, and will be carried out to the very last letter and detail. The Cross in the middle of history means that He makes a claim on me that I cannot escape, and you cannot escape. For Christ is not only in the centre of history by reason of His Cross, but He is at the foundation of history, and before the foundation of the world there is a Lamb slain.

We are told that when President Grant died they placed upon the spot where his blood was bespattered a silver star in everlasting memory of the sacrifice of that great President of the United States. But so great were the throngs that passed to and fro that the silver star became no longer visible. The universe is studded with stars. There is not a single element of our life, individual, national, international, but is not purged with the precious blood of Jesus Christ. "And I, if I be lifted up, will draw all men unto Me." "Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."

FRIDAY AFTERNOON.

MR. ARTHUR EXLEY, J.P. (Chairman).—Reverend brethren, citizens of the Commonwealth of Israel,—A sure promise is made unto David, "Ask of Me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Friends, I come from one of the uttermost parts of the earth, the land far South. And as a representative of that great Southern Commonwealth I esteem it a great honour to my Branch of the Federation that your Council has chosen me to be Chairman of one of these magnificent Congress meetings. I am delighted to be here. At the various meetings of the Congress I have received great spiritual food and uplift. Coming from a distant land, as I do, I would like just for a few minutes to give you some idea of the land from which I come. "They little know of England who only England know." One of the greatest jewels in the crown of Britain is that great Southern Land. Never before has a Continent been given into the possession of one race for that one race to develop under God's guidance. When you consider that our Commonwealth of Australia is practically five-sixths the size of Europe, you can begin to get some slight conception of its vastness. Since I have been at this Congress I have had enquiries from members of the Federation who have asked me concerning friends in Melbourne, Adelaide, Perth, all of them hundreds, and some of them thousands, of miles from the city of Brisbane, where I live.

I am a representative of the Federation in the State of Queensland. And I would like to give you a few figures showing you something of the wealth of that State. It has an area of 6,750 miles, only a small proportion of which is under cultivation. Yet that cultivation last year yielded crops to the value of £1,300,000, and the gross value of the products of this wonderful State of Queensland for the year was £601,613,000, which would sound far more, Chancellor Du Bois, if it was put into dollars. I am also pleased to be able to announce that our death-rate in Queensland is one of the lowest in the world, so that it does not sound as though Queensland was a State that was not suitable for the habitation of Europeans. Our population is only at present 930,000. We have already constructed 6,500 miles of railway. This is in one State alone. And in Australia now you can go from the extreme west of Queensland right down to the east coast, and across the great Australian desert, as it is called, to Perth,

ONE OF THE LONGEST RAILWAY JOURNEYS

that can be made in the world. That gives you some little idea of the wealth of one of the uttermost parts of the earth which has come into the possession of the British race.

Now during the course of this Congress I have been very interested in what has been said, and there are one or two matters which I would like to refer to, speaking as a visitor for the first time to a Congress of this kind. We have been hearing a good deal of a certain young man, the publicity given to whose utterance is due, in a large measure, not to his own reputation, but to his father's scientific reputation. It is alleged that he, blinded by a brain storm of his own wisdom, has dared to promulgate as his opinion that the

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coming religion of the world will be Godless. Now in this matter I would like to issue a challenge to him. And to do that I, first of all, want to call attention to the fact that in this great universe of ours, all matter, whether animal, or mineral, or gaseous, can be divided up into two great classes, the animate matter and the inanimate matter. When I studied science in my youth I was told that the smallest particle of either animate or inanimate matter was an atom, and that all the atoms were held together by the force of cohesion. Now they say that all matter consists of electrons which are kept in their place by a magnetic force. Anyhow, whether we call it an electron, or an atom, the smallest particle of matter is thus held together. Now I will challenge any scientist in this world to create the smallest particle of matter, whether it be an atom or an electron. I challenge any scientist in the world to change, without the force of nature, inanimate matter into animate matter. The forces of nature are nothing but the will and the purpose of God. Only once in the world's history has a human being been able to add one atom to the universe. There was a time in the history of our Lord's life here on earth, when, in order to minister to the hunger of the people who had been listening to Him, He multiplied certain loaves and fishes into a sufficient quantity to feed the multitude, and by so doing proved Himself to be the Incarnate Son of God. No wonder that St. Peter, who had seen that wonderful miracle, said, "Thou art the Christ, the Son of the Living God." For none but the Godhead can create. Let the scientists create one unit, and then, and not until then, will any credence be given to those who deny the truth of the first sentence in God's Holy Word, "In the beginning God created the heaven and the earth." Now as regards their theory of Evolution, again I would challenge them to change one species into another. They have tried, but there can be no change of species. There is an infinite variety within any one known species in the animal world. Think of the dog, from the tiny one up to the great hound. But all dogs are of the same species.

THERE IS INFINITE VARIETY,

but no change of species. Think of the wonderful roses in your garden; hundreds of beautiful blooms, all belonging to the same species in the vegetable world. But I defy anyone to get a rose out of a cabbage. No human power can effect a change of species. It is true that closely allied species have been crossed, and hybrids have been produced. But they do not perpetuate their kind. The student of nature, whether he studies the greatest of all sciences, the science of astronomy, which reveals the great wonder of God's universe, or the student of biology who tries to trace the first sources of life. If they study aright they cannot but come to one conclusion, that, in the study of the infinitely small or the infinitely great, there is the Omnipotent wisdom of the Creator, the Grand Architect of the Universe.

There is just one other matter I would like to refer to. It was mentioned, I think, by Dr. Goard in his conversation with the Jewish Rabbi who asked him about the Lost Tribes, and who said that they were never lost. That is a thing that our opponents frequently bring forward; that they were never lost. And by so doing they contradict the testimony of the prophets of God and of our Blessed Lord Himself. We know that the Ten Tribes were taken into captivity, and lost for a time as regards their history. In the Apocrypha we read of them going on a great trek, an exceedingly great multitude; and it is very well to know that at the time the Israelites went on that great trek, Herodotus speaks of the movements of the Scythians at that very time. That is profane history, not Biblical evidence. But the two agree. What do the prophets say about Israel being lost? One of them, the prophet Isaiah, says: "Listen, O isles, unto me: and, hearken, ye people from afar . . . . . In the shadow of His hand hath He hid me, and made me a polished shaft." If God hides, can humanity find?

NOT TILL GOD'S GOOD TIME.

Again Isaiah speaks, "I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people." And Jeremiah in the Lamentations says, "Under His shadow we shall live among the heathen." And Hosea says, "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." The sweet Psalmist of Israel also gives his testimony, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." It was God's purpose that Israel should be lost to human ken for a time, but, as is inscribed upon the tombstones in France of those soldiers who are buried there whose names are not known, they are "known unto God." Lost to mankind, but known unto God.

Now in these latter days Israel is coming rapidly into a knowledge of their destiny, and, at the same time, of their duty, because the duty of Israel is to be God's witnesses.

Those are the points which have struck me as I have listened to the various addresses. But now I am coming back again to what we are doing in our own portion of Australia, in Brisbane. We have there a very live Branch of the Federation, and the cause of that is because we have a very live Secretary. He is a young man; and it is the young men we want to get in to carry on the torch. He is doing excellent work. He has persuaded two newspapers to give us two columns every week upon British-Israel subjects. He has formed a flourishing Branch of the Crusaders, and is thus training up the young in the knowledge of their destiny. I think that the Publishing Department at the Office will acknowledge that he has been an exceedingly good customer, for the literature of British-Israel has been broadcasted right throughout, not only Queensland, but it has been sent down to the other States, especially THE NATIONAL MESSAGE. One thing the Secretary did. When there was a new Cabinet formed for the Government of Queensland, that they might be guided aright, he sent to each member of that Cabinet a copy of "The Destiny of Britain and America." And when a new Lord Mayor was elected for the city of Brisbane he sent him a copy also. That gives you some little idea of what we are trying to do in that Southern Land, which is one of the uttermost parts of the earth which Jehovah has given into the possession of Israel.

THE REV. E. A. COULDREY said: Mr. Chairman, Dear Friends,—Just before the meeting commenced my very dear friend, and our Secretary-General, asked me if I would say a few words. Well, I can only pass on a few rambling remarks, but I am sure I can count upon your generosity in listening to me.

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I was thinking of the early history of the race, and I remembered the call of Moses to take the people out of the land of oppression to the Land of Promise. And you will remember in those passages in the Book of Exodus that Moses made three excuses. He said, first of all, that he was incompetent. "Who am I that I should go?" I do not, however, wish to dwell upon that. And then he pleaded the ignorance of the people. He said, "When I go to this people and say that the Lord God of Abraham and Isaac and Jacob hath sent me unto you, they will immediately say, but what is His name?" And I do not wish to dwell upon that side. What I do wish to dwell upon is a very personal matter. The third excuse that Moses offered was the excuse of unbelief, that when he did go to the people they would refuse to hear him. You will remember what the Lord said to him. "What is that in thine hand? And he said, a rod. And Jehovah said, Cast it down. And it became a serpent and he fled from before it." But it is that phrase, "What is that in thine hand?" that I wish to emphasize for just a moment or two. A rod, a simple acacia stick, but touched by the power of the Divine, and transformed into something living. Our life is like that rod, but filled with the Divine power it can accomplish what generations may bless us for. Think for a moment of Martin Luther. What is that in thine hand, Martin Luther?

ONLY A PIECE OF PARCHMENT,

yet the writing on that parchment caused the whole of the Romanizing system to totter, and brought about the greatest event of modern history, the glorious Reformation. What is that in thine hand, John Wesley? This Book, the Word of God. The message of John Wesley aroused the spiritual life of England to fever heat, and brought about one of the greatest revivals of modern days. What is that in thine hand, John Milton? Only poverty and blindness, yet in affliction's hour John Milton wrote his two immortal books, "Paradise Lost" and "Paradise Regained." What is that in thine hand, John Bunyan? Only a pen. Yet from the darkness of his prison cell that Dream was written which has awakened the world. What is that in thine hand, Brother, Sister? Only you yourself and God knows. But is it being left in your hand, or it it being used for His service? That is the question, and is can only be answered by you and by God. When Christ uttered those great passages which we have in the latter end of St. Matthew's Gospel, the thing that He condemned more than anything else was the evading of personal responsibility. He spake that parable concerning the fig-tree. He saw the fig-tree growing by the roadside, and not bearing fruit, and He cursed it. That is the only thing we ever find in the whole of Holy Writ that Christ ever cursed.

WHY DID HE CURSE IT?

Because it was not doing what it was there for; it was not bearing fruit, and, consequently it had no purpose in life. And the Master went on to say it is not only those who commit those more heinous deeds of murder, of theft, of idolatry, and such like things, but it was those who evaded personal responsibility who would not be received into the Kingdom. And what is personal responsibility? It is a simple thing when you come down to the basic matter of it. It is the giving of that cup of cold water in the name of a disciple; those little deeds of kindness done in the Name of Jesus Christ. Those things cannot and will not lose their reward. What I wish to emphasize is that you and I have been attending all this week these remarkable meetings, but it is not going to do us any good simply going home and saying to ourselves, I am so glad I was at the Central Hall; the meetings were such an inspiration. This, I feel, is frequently the danger, that after we have received much inspiration, and have climbed up into the mountain heights, we too frequently come down into the valley, and we find the Devil there, and all the evil around us, and we lose the inspiration we had gained. May God give to you and me in the days to come that true knowledge of the work that we are engaged in, that we may find there is no such word in the vocabulary of Heaven as the word 'impossible.'

May I end with this illustration? During the Great War the call was for an advance, but, unfortunately, our artillery were dropping shells only just over our own line of trenches. And so the word went back from the front line, from man to man, asking them to lengthen the range as we were advancing. And it went back, back, back, till nine miles behind the line in less than a few moments the artillery lengthened their range. And the troops went over and won their offensive. Brothers and sisters, the cry goes out from our hearts, 'Tell the artillery to lengthen the range; we are advancing.'

"Oh that each in the day of His Coming may say
I have fought my way through,
I have finished the work Thou gav'st me to do.
Oh that each from his Lord might receive the glad word
Well done, faithfully done.
Enter into My rest, and sit down on My throne."

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XVII.

BY PROFESSOR EDWARD ODLUM, M.A., B.SC.

ESAU MOVES EASTWARD.

Genesis xxxvi, 6:—"And Esau took his wives, and his sons and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and went into the country from the face of his brother Jacob. . . . Thus dwelt Esau in Mount Seir. Esau is Edom."

Thus Esau voluntarily gives up all the land to Jacob, crosses the Jordan eastward, and settles in the land east of the Dead Sea and the mountains thereof.

Thus Esau finally and fully yielded the birthright lands to his brother Jacob, though later he denies his contract, and lost his head in the ensuing struggle at Hebron.

JOSEPH—BIRTHRIGHT—COAT.

Joseph was Jacob's first son by his true wife Rachel. Very important! Hence, from the human side, Joseph was made the birthright son, instead of Reuben.

The father followed Oriental custom and *dressed his son in the clothing which indicated his family future official position.* This

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fact and his wonderful dreams made his brothers jealous, envious and angry towards Joseph.

Hence they sold him to the Midianites, descended from Abraham and Keturah, who took him to Egypt. There, under Divine guidance, he came before Pharaoh, interpreted his wonderful dreams, and received appointment as *de facto* ruler of Egypt.

THE DREAMS OF THE KINE.

Genesis xli, 2:—" And behold there *came up out of the river* seven well-favoured kine and fatfleshed, and they fed in a meadow :

" And behold, seven other kine *came up* after them out of the river, ill favoured and leanfleshed."

Here we are told that these two sets of cattle or kine "*came up out of the river.*"

How simple, natural and accurate to the common occurrences of the times !

Why did the king dream the cattle *came up out of the river ?* Easy of explanation, when we know the custom of the Egyptian cattle.

While in that land, and studying the habits of the cattle, I noticed that they, when fed, would go down into the Nile waters until completely covered, all but their nostrils. *This they did and do* so as to escape the myriads of flies and the very intense heat. They stand and sleep in the water, and when ready to feed, they *come up out of the river*. As they did in the days of Pharaoh and Joseph, so they do to-day. How accurate and true to fact is the story of the Old Book ! It errs not nor does it fail. If it says *up*, it does not mean *down*. If it says *out of*, it does not mean *in* or *into*. It uses the exact words needed to give the meaning intended.

THE GREAT IMAGE.

BY HENRY PROCTOR, F.R.S.L.

FROM the prophetic standpoint there is no book in the Bible which has met with more opposition than the Book of Daniel ; but it is said to be like a cubic block of stone, which no matter how often it may be overturned, is always right side up. And of all the book I think the

VISION OF THE GREAT IMAGE

occupies a unique place, not only in Biblical but in all literature, for it contains in its interpretation an epitome of the history of the world, from the time of Daniel until now, and to the consummation of the age.

That this is so is proved by Babylonian cuneiform inscriptions, of which we have many written by Nebuchadnezzar, by Nabonidus, by Cyrus, King of Persia, and it is further confirmed by Grecian and Roman history. Among others there is a complete record of the sequence of the four divisions of the Image—gold, silver, brass, and iron—in the Canon or the Almagest of Ptolemy, an astronomer and chronologist, who lived at the time of Hadrian's destruction of Jerusalem. He gives the names and dates of fifty-five successive sovereigns, who reigned from Nabonassar, the first king of Babylon (B.C. 747) to Antonius Pius the Emperor of Rome, in whose days Ptolemy wrote. He traces thus the succession of the greatest monarchs of the world, from before Daniel's time to his own. The Canon of Ptolemy is an unquestioned, and unquestionable authority, both as to history and chronology. He divides it into

FOUR SUCCESSIVE PARTS

enumerating twenty Babylonian kings, ten Persian, terminating with Alexander the Great (eleven in all) twelve Grecian, and ends with twelve Roman Emperors, thus bringing the last down to his own time, which was that of the early Roman Empire.

In each case, the principle of continuous arrangement is identical with that of the image. Where Ptolemy makes the Persian Cyrus the immediate successor of the Babylonian Nabonidus without taking into account the preceding Kings of Persia or Media, there in the image the silver joins itself to the gold ; where Ptolemy makes the Grecian Alexander the immediate successor of the Persian Darius without taking into account the preceding kings of Macedon, there in the image the brass joins itself to the silver ; and where Ptolemy makes the Roman Augustus the immediate successor of the Grecian Cleopatra, there in the image the iron joins itself to the brass. In short the Canon of Ptolemy may well be deemed a running comment on the altitudinal line of the great image. As the parts of the image melt into each other, forming jointly one grand succession of imperial rule, though administered by four successive dynasties from Nabonassar to Augustus and his successors.

It is marvellous how the parts of the image lend themselves to depict in vivid symbol the characteristics of the four Empires. For example, the duality of the Medo-Persian is represented by the two breasts and two arms. This Empire is afterwards seen by Daniel symbolized as a ram with two horns, and explained to mean : " The kings of Media and Persia " (Dan. viii, 20). Also the division of the Roman Empire into Eastern and Western is clearly symbolized by the two legs, and finally the ten toes represent the ten kingdoms into which it is afterwards divided. This fact is afterwards made clear and certain by a subsequent vision seen by Daniel himself of the fourth beast with ten horns.

The most encouraging part of the vision to us, as a nation, is the vivid way in which it symbolizes the final victory of the Stone Kingdom, the fifth Empire.

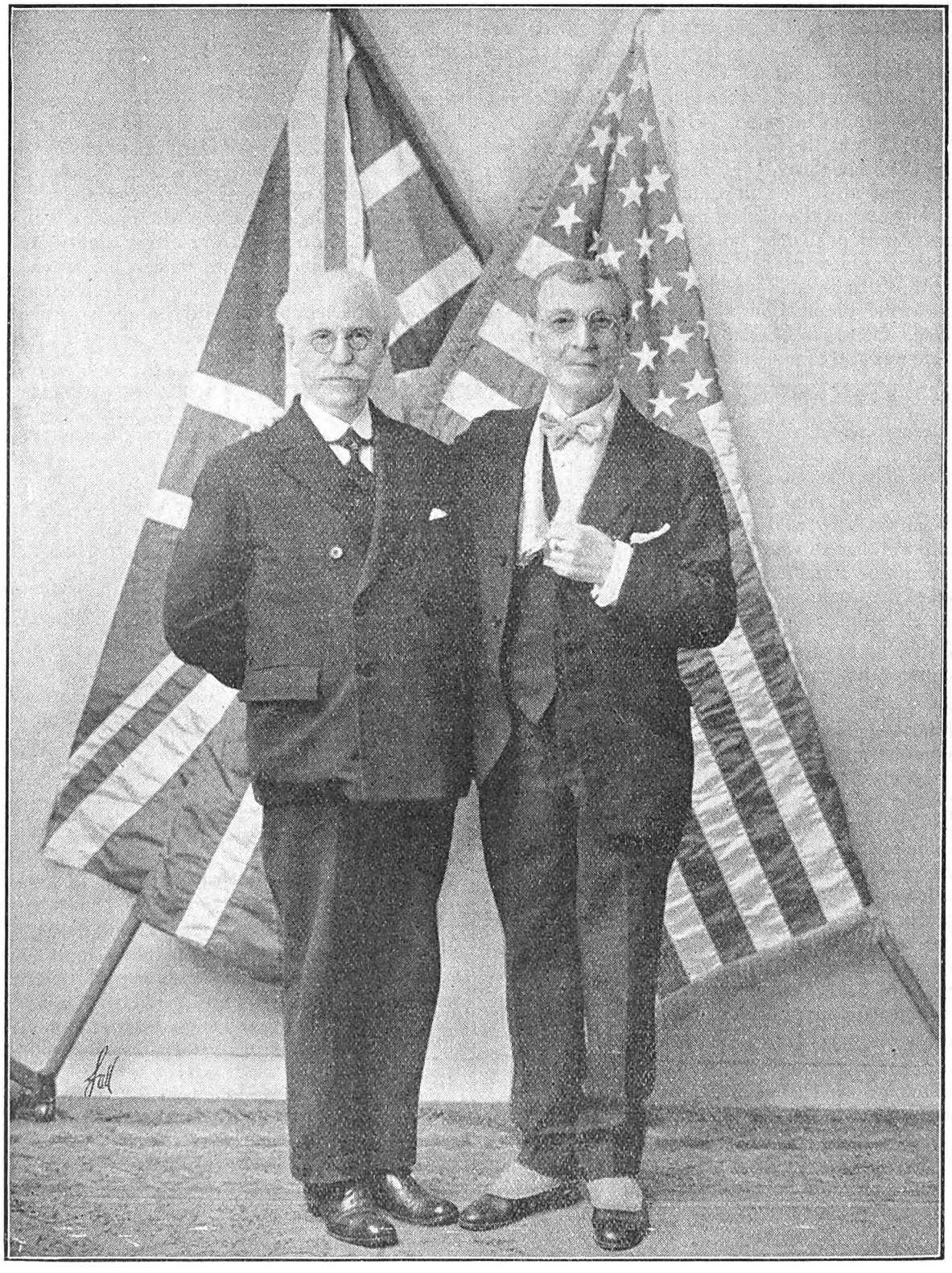
The stone, cut out without hands, falls upon the feet of the image, represented at the present time by the two Empires of Austria and Germany, for these were ruled over by two Cæsars, or Kaisers, whose title is derived from the Greek " Kaisaros " (Latin Cæsar) and they were both represented by the Roman eagles—the double-headed of Austria, representing the dual Roman Empire, and the black eagle of Germany, the undivided Empire. They had fallen upon the stone, and therefore had to be broken, and finally the stone will fall upon them, and grind all to powder—yea, " The gold, silver, brass, iron and clay will be broken in pieces together, and become as the chaff of the summer threshing floor."

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Chancellor Du Bois and Mr. Herbert Garrison.

(*See page* 814).

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The Editors have pleasure in presenting on another page photographs of two distinguished men, both of whom are devoted British-Israelites. On the left is Mr. Herbert Garrison, F.R.G.S., F.R.E.S., the Secretary-General of the British-Israel-World Federation. On the right is Dr. J. J. Du Bois, Chancellor of the Law School of Chicago, Colonel, and possessor of a number of scholarly degrees in the University world. He was the founder of the Law School, and has been its head for thirty-five years. This is the senior higher educational institution in Chicago, which, while retaining for many reasons the original name of the Law School, does University work in all departments. Chancellor Du Bois was sent by the President of the United States to Britain and the Continent of Europe as messenger to the American Ambassadors at the various Courts prior to the outbreak of the Great War. He was in Germany on his mission when war broke out. He was also commissioned by the Supreme Lodge of the Masonic Order of the U.S.A., with messages to the Grand Lodges in Britain and Europe in the interests of Peace.

He collaborated with Lord Northcliffe in co-ordinating the influence of the British and American Press in favour of the Allies. He has a story to tell which some day may be told in these pages, the facts of which are an honour to any man.

Mr. Herbert Garrison needs no introduction in this journal as far as his British-Israel work is concerned. He had done a good lifetime's work for God and the Empire before he took up the work of constructing and carrying on the B.-I.-World Federation. Under God the Movement owes its existence in its present form to his organizing ability and his untiring energy. The picture was taken by special request. It represents the two men as they stood receiving the ovation of the vast audience on October 8th, at the close of Mr. Garrison's lecture on "The United States," when the Chancellor presided.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

IT is with deepest regret and concern that we learn of the serious illness of our beloved Rev. Commander Roberts. We ask all to pray that God will be pleased to graciously sustain him. As he is quite unable to attend to correspondence, Miss Winifred Gaby, who has been acting as his Secretary, requests us to ask that all who may be sending subscriptions for Israel's Scripture and Prayer Union will please fill in her name instead of the Commander's on Postal Orders, etc. She will attend to all business connected therewith.

LATER: As we go to press we learn with great sorrow that our beloved friend has passed away.

* * *

The Secretary-General sends his warmest greetings and very best wishes for a Happy Christmas to all readers of this journal everywhere. May the Divine blessing be upon all of them.

* * *

Major N. N. E. Bray, Mr. Henry Proctor, F.R.S.L., and the Rev. John Complin were the speakers at Headquarters last week. There are no public meetings at Headquarters next week. Mr. John Leech, K.C., the Rev. R. G. F. Waddington, M.A., Alderman Dearden, and Mr. Wm. Whitton addressed good meetings in the North last week, the two first named at two meetings at Bradford, and each named at Sheffield, where six meetings were held.

Our Commissioners and Lecturers have been speaking in many centres, and carrying on a vigorous campaign.

* * *

We would remind our friends of the series of ten meetings to be held in the Central Hall, Westminster, from January 19th to 23rd, inclusive, at 2.45 and 7.30, when addresses will be delivered by the Rev. Dr. Pascoe Goard, and several other speakers. Particulars will be given later.

We invite the help of our friends in distributing circulars.

* * *

The Rev. Joseph Gay, A.T.S., on Thursday evening, 11th December, again visited the district of Romford and formed a new Branch to be known henceforth as the Romford British-Israel Association. Mr. G. Jeffery was elected President, and Mr. Saddler, Secretary. There is a fine scope for splendid work in Romford, and we wish every blessing to rest upon this newly-formed Branch.

* * *

Erratum: In our issue of December 6th, page 777, the word "after" in the second line of the first column should read "before." In December 13th issue, on page 793, tenth line down, second column, "1916" should read "1926."

* * *

We shall be grateful if Members and Associates whose subscriptions may be due will most kindly forward them to us, as the financial years ends on December 31st. Those of our readers who have not yet joined the Federation are invited to do so. Forms will gladly be sent on application. Members one guinea, Associates 5s. All communications should be sent to the Secretary-General, 6, Buckingham Gate, S.W.1.

* * *

The Rev. E. A. Couldrey has given great pleasure by an address to our Harrogate Branch. His teaching was most helpful, and his enthusiasm won the hearts of all, the Secretary writes, and a return visit is hoped for in the New Year.

* * *

A B.-I. Mission was recently held with the Stratford Branch. Sir Wilfred Sugden presided at the opening meeting, and he expressed entire sympathy with the Movement. Addresses were given by the Secretary-General, and by the Rev. Maxwell Carnson, Mr. John Leech and Mr. J. J. Morey.

We were pleased to be able to render some help to our friends in the East End, and we hope that good was done. We wish them God's blessing in their efforts.

* * *

Our Southern Commissioner, Mr. J. J. Morey, has been very busy since the Congress, and has addressed sixty meetings in various parts of his Area.

A four-days' Mission at Portsmouth, addressed by Rev. Maxwell Carnson and himself, was well attended and produced good results.

With the valuable help of Mr. Wakeford, a new Centre has been opened at Wallington, and two excellent meetings have been held.

Mr. Morey has also made a good start at Ramsgate, over

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one hundred people being present at his second meeting there in November.

He has given a series of three lectures on "The Kingdom of Heaven" at Watford, has twice lectured at Headquarters, and has held large meetings at Southampton, Eastbourne, Canterbury, Brighton and Folkestone.

The work in this Area continues to flourish. Mr. Morey is ably assisted in his work by Miss Hamilton Hunter, whose very able lectures are highly appreciated, and temporarily by Rev. Kenneth Dodds, the Vicar of Christ Church, Richmond, who has rendered yeoman service.

* * *

On December 8th a most successful lecture on "The Appearances of Christ in the Old Testament" was given in Chudleigh, Devon, by Mrs. M. Bloxam, with Mrs. Carleton-Stiff in the chair.

The audience were deeply interested, and some came from Plymouth, Teignmouth and neighbourhood.

At the close of the meeting Mrs. Bloxam was asked, on her next visit, to give a lecture on The Great Pyramid with lantern slides.

* * *

A Baptist Minister writes from U.S.A.: "I can find no words to express my thanks to you for sending to me a copy of THE NATIONAL MESSAGE. I have been more than amazed at its contents, and cannot tell how much blessing it has brought to my life. I have a Bible Class of men and recently I took the class time to read to them the article on 'The British Church,' as given in the NATIONAL MESSAGE. They were greatly pleased with it and want more from the same source. I have read some of the articles several times over and I heartily believe the matter and the construction of the Scriptures in the Prophecies which are dealt with in these articles. To my mind they seemed but dumb words until I could see them as revealing these wonderful truths!"

* * *

The Watford Branch report that Mr. J. J. Morey has just given the third and last of his Kingdom addresses: a series which has greatly helped to bring the teaching of British-Israel into ordered form. First dealing with the sequence of the Ages, then giving a most illuminating address on "The Parables of the Kingdom," he finished with a graphic picture of "What will happen when the King comes?" A supplied report of the last is appearing in the local Press (the *West Herts Post*) which serves admirably as the counter to an opposition which recently has proceeded from a vicar. This opposition, definite as it becomes when voiced from the pulpit, is welcomed by the local friends as evidence that British-Israel Truth is working.

* * *

Two meetings were held by the Southport Branch on December 8th, that in the afternoon being addressed by Mr. F. E. Jacques, with Miss N. Newport in the chair. The subject was "Leading Strings," full of thoughtful and helpful matter. In the evening Mr. W. H. Hesketh, J.P., of Manchester, gave the address, Mr. Banks taking the chair. Mr. Hesketh's subject was "The Sure Word of Prophecy and the Second Coming of Jesus Christ," soul-stirring but comforting in its assurance that "Our Redemption Draweth Nigh."

* * *

Miss Adelaide L. J. Gosset, sister of our Colonel Edward F. Gosset, is the author of a charming book entitled, "Roses, Marjoram and Nettles," a book of Days. It appeals to old and young in all ranks of life. It is full of entertainment, of wit, and of wisdom. and is an ideal book for the table of study or boudoir, for the wayfarer's pocket, and as prize or gift book.

Under each day of the year there are extracts and quotations of an interesting and uncommon character concerning notable people, and notable events in history, which the literary men and women will be very glad to add to their store of knowledge. As an example we give part of what appears under the date March 24th:—

Elizabeth, Queen of England.

"Elizabeth was a great character and a great queen."

"Roger Ascham, in his *Schoolmaster* (1570) has thus celebrated the literary attainments of Queen Elizabeth:

"'It is to your shame, you young gentlemen of England, that one mayd should go beyond you all in excellenceie of learnyng, and knowledge of divers tonges. Pointe forth six of the best given gentlemen of this court, and all they together spend not so much tyme, bestow not so many houres dayly, orderly, and constantly, for the increase of learnyng and knowledge, as doth the queene's majestie herselfe. Yea, I believe, that beside her perfect readiness in Latin, Italian, French, and Spanish, she readeth here and now at Windsore more Greeke every day than some prebendarie of this church doth read Latin in a whole weeke. And that which is most praise-worthy of all, within the wals of her privie-chamber she hath obtayned that excellencie of learnyng, to understand, speak, and write both wittily with head, and faire with hand, as scarce one or two rare wittes in both universities have in many yeares reached unto.'"

Following this, is the remarkable speech delivered by Queen Elizabeth to her troops at Tilbury about to oppose the Spanish Armada, which begins with the words: "I know that I have but the body of a weak and feeble woman; but I have the heart of a king, and a king of England too."

The price of the book is 5s. net. It can be obtained from the Covenant Publishing Company, Ltd., 6, Buckingham Gate, London, S.W.1.

SOME ENGAGEMENTS FOR NEXT WEEK.

BATH, 5, Argyle Street, Sunday, 28th, at 3. Rev. Dr. Gale.
CARDIFF, Central Y.M.C.A., Tuesday, 23rd, at 7.30. Rev. W. T. Medhurst.
RHYMNEY, British-Israel Hall, Tuesday, 23rd, at 7.
SHEFFIELD, Victoria Hall, Wednesday, 24th, at 7.30.
WATFORD, Lecture Hall, New Public Library, Hempstead Road, Monday, 22nd, at 7.45. Open Meeting.

CHURCH SERVICES, SUNDAY, DECEMBER 28TH.

BRADFORD, Christ Church, Manningham Lane, at 10.30 and 6.30. Rev. R. G. F. Waddington, M.A.
LEICESTER SQUARE, London, W.C.2, Orange Street Congregational Church, at 11.30 and 7. Rev. Maxwell Carnson.
WEALDSTONE, Baptist Church, at 11 and 6.30. Rev. Joseph Gay. A.T.S.

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CONTENTS.

	PAGE
GOD.	
THE PEOPLE. △ THE BIBLE.—IX. By the Rev. W. Pascoe Goard, LL.D.	817
CONGRESS ADDRESSES—	
Thursday Evening :— The Rev. Dr. W. Pascoe Goard	820
Friday Afternoon :— The Rev. W. Brown Pollock, M.A.	823
THE BIRTH OF THE IRISH NATION.—III. By William F. Dillon	825
WEEK BY WEEK. By A. R. H.	827
OBITUARY. The late Rev. L. G. A. Roberts, Commander R.N. (with Portrait)	828
DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XVIII. By Professor Edward Odlum, M.A., B.Sc.	829
THE SECRETARY-GENERAL'S NEWS AND NOTES	830

EDITORIAL.

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

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

GOD.

THE PEOPLE. △ THE BIBLE.—IX.

By the Rev. W. Pascoe Goard, LL.D.

We saw in a former issue the erection of the seventy weeks' nation of the Jews, and the purpose for which it was erected. It will be noticed that there is no hint of world rule in the category of duties to be performed by that nation.

The seventy weeks' nation of the Jews *perpetuated the worship of God*, and, as St. Paul states, "*To them were committed the oracles of God.*" They also were the "Vineyard" to which the Son of the householder came, seeking the fruit thereof. They carried out the part of the husbandmen, who said, "*This is the heir, come and let us kill him, and the inheritance shall be ours.*" See Matt. xxi, 33-46, for the parable of the husbandmen, and consider the statement following in verse 45:—

"And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."

Historically speaking it was to His prepared nation that the Lord came, and in it He carried out His redemptive work. It is useless for us in this late day to lay any charges against the seventy weeks' nation of the Jews as the people responsible for the death of our Lord. Historically such is the case. But also historically at that time our Lord prayed, "FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO." Now we are assured by our Lord that THE FATHER *always hears the prayer of the Son. Therefore the great unconscious crime of killing the Prince of Life was forgiven even as it was carried to a conclusion. It is not for us to remember what God has forgiven, and caused us to know that He has forgiven.*

Historically and judicially this prepared nation experienced the First Coming of our Lord, and was the means of offering Him up on Calvary.

Having fulfilled the function intended, whether in the WAY INTENDED OR NOT, the nation's life ended in A.D. 70. It had no mandate for world rule, although it earnestly desired it, and it had no continuance beyond the 70 weeks of its charter. God had no further use for that national organization, but He had a more glorious purpose for the people who constituted it.

God had established another series of kingdoms, or, as we term them, "Empires," and had charged them with the secular task of world rule, which rule should be all embracing outside of the "Kingdom which the God of Heaven" should set up contemporaneously with them. The Empires were Babylon, Medo-Persia, Greece, Rome. This is outlined in the prophecies of Daniel and has been discussed fully by the present writer in his book entitled "The Documents of Daniel."

The period for which these kingdoms or Empires were set up to carry forward the secular rule over the Gentile nations was for 2,520 years, from 602 B.C. to A.D. 1918.

Their course has been fully run, and they have passed into the pages as fulfilled history. In the Book of Revelation the whole series is known as "Babylon," "Babylon the Great," "The seat of the Beast," "The Kingdom of the Beast," and so on.

Contemporaneously with all these there was set up by the God of Heaven a Kingdom which should never be destroyed, which should not be left to other people, which should break in pieces and consume all these kingdoms, and which should stand for ever. These four statements regarding the Kingdom

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which the God of Heaven should set up balance the fourfold transformation of the Babylon succession.

When the fourfold Babylon succession should come to an end, then the Kingdom which the God of Heaven set up, which was represented by a Stone, should become a great mountain, and should fill the whole earth.

Now in the Babylon succession of Empires we have *the Continental Empires.* In the history of those Empires is included *Babylonian history from* 602 B.C., Medo-Persian, Persian history, Grecian history, Roman and Moslem history, to A.D. 1918. This takes in most of the field of ancient and modern history as it has been known and taught in the schools.

Running contemporaneously with these has been British ancient history. British history-making activity began eleven hundred years before Christ, and even further back. The Celtic records, and Celtic archæological aggregations, contain the early part of this history. It is a pity that the scholarly world has kept all this outside the course of general knowledge. This is a course of action which cannot be long continued, and yet it is remarkable that God has similarly kept the British nation separate from the Continental Empires, and the former has dwelt in "splendid isolation," as the statesmen of the Victorian period called it, unto this day.

The prophet Daniel presents this Kingdom to our view prophetically under the symbol of the Stone Kingdom.

The prophet Ezekiel again and again refers to this Kingdom as "the mountain of the height of Israel," "a high mountain and eminent, even the mountain of the height of Israel," and so on. As to its location, he makes it clear in Ezekiel, chapter xvii, under the parable of the great eagle, that the mountain of the height of Israel is not in Palestine from which the throne of David was being removed, nor in Babylon, nor in Egypt, but in the appointed place elsewhere.

Isaiah adds the geographical information that the same Kingdom which he calls "the Isles" is north and west from Jerusalem; and as that Kingdom is not within the boundaries of the Babylonian-Roman Empire, the Continent of Europe is excluded, and the British Isles demonstrated to be the Israel of the prophecies by elimination and identification marks.

So we have before us *two lines of history,* that of the Asiatic and European Empires from Babylon to Rome; and, on the other hand, British history back as far at least as 1100 B.C.

So also we have before us *two systems of faith.* We see the European Empires *penetrated by* the history and doctrine of the Christian faith. But while the European Empires were penetrated by the Christian faith, they were not purged of the remnants of the ancient form of heathen worship, as, for instance, of the worship of the Madonna and Child, which worship was old in the Mediterranean countries long before Christianity was born.

In Britain we find our ancient British forefathers worshipping God as the Holy Trinity in Druid worship, and we find them immediately accepting the Christian faith within a decade of the Resurrection of Christ.

The Papacy united Christian and heathen doctrine and practice, resulting in the composite system of the Papacy; British Christianity never coming into touch with the Continental system of heathen worship, kept the pure faith as it was "first delivered to the saints."

In the meantime the Asiatic wing of the Empires was conquered by the Mohammedan form of the ancient monotheism of Israel, unillumined by the clear light of Holy Writ. Thus there were three great ethnical units—(*a*) The Roman Empire, with an Empire form of Christian faith; (*b*) the Mohammedan world, with an Empire monotheism; and (*c*) Israel-Britain, with the pure Christian faith.

So we view the history of the Christian dispensation from the rise of the Papacy and of Islam in the territory of the Continental nations. So we view British history from the planting of the House of David in Ireland and Britain six centuries before Christ, and from the coming of the Christian mission to Britain within a decade of the Resurrection of our Lord. Not the mission of Augustine, but the much earlier mission of Joseph of Arimathea and his associates, who came straight from Jerusalem.

But now the Empires are ended!

The punitive *sentence against Israel* has also gone by, and since then a hundred and thirty years have passed wherein God has been restoring Israel, as represented by the Celto-Saxon race, to rulership with God.

Since the Reformation the Lord has once again been reviving in the Christianity of the Celto-Saxon race the outpouring of the power of the Holy Ghost.

The Scriptures which give to us the preview of this stage of the development of the great plan are, for instance—for we have not room to tabulate them all—the great message to Israel in the Isles contained in Isaiah from chapter xl to the end.

Whatever writer applies this great message of Isaiah to Asia, or to any civilization to be found in Asia, whether Israel or Gentile civilization, will, by so doing, make it impossible for himself or readers to make head or tail of the message. It will be seen to contain wonderful beauty and great doctrinal value: but as to historical fulfilment, there will not appear to have been any national fulfilment, nor is there now any appearance of fulfilment in any Asiatic people or nation. One would, in that case, be compelled to reach the same conclusion as Dr. Driver (who seems to apply the Isaiah message to the Jews) when he declares "It must be manifest that many of these promises have never been fulfilled, and now circumstances have so changed that they never can be fulfilled." A sad statement of a sad conclusion! But thank God Dr. Driver's conclusion was not drawn from fact but from fallacy, and so it is not only worthless, it is highly mischievous. The fact is that the great message of Isaiah, and similar messages of Jeremiah, Ezekiel, Daniel and the other prophets, apply to the Israel domiciled in the British Isles, and thence overflowing to the daughter nations, and they foreshadow the development of the great plan carried forward by the agency appointed of old, namely, by Israel, the servant-nation of God, the modern Celto-Saxon civilization.

When thus applied the prophecies are clear and luminous. Thus read they are found to foretell the very stages of Celto-Saxon development as it is recorded in modern secular history, and as we are living it out to-day.

Let us therefore take the great Israel-in-the-Isles message of Isaiah and, recognizing that God's Zion and Jerusalem, "twin" cities, or twin wards of one city, as they have always been and

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always shall be, *have been officially removed, and transplanted in the "High mountain and eminent, even the mountain of the height of Israel"*; that is to say, *in the British Isles*. For *Zion is the centre of the governmental administration of Israel*, and *Jerusalem is the centre of Divinely-established worship in Israel*.

The Isaiah message opens with a wonderful foreword to God's people, introducing the final stage of the great plan. (See Isaiah, chapter xl.) It then addresses the original British colony, the daughter nation, or colony of ancient Israel settled in the Isles. (See chapters xli to xliv.)

The message then reaches out to the tribes in captivity (see chapters xlv-xlviii) and gives them their marching orders to flee from the land of the Chaldeans ; these are the terms of the marching orders :—

"Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth ; say ye, The LORD hath redeemed his servant Jacob.

And they thirsted not *when* he led them through the deserts : he caused the waters to flow out of the rock for them : he clave the rock also, and the waters gushed out.

There is no peace, saith the LORD, unto the wicked."—Isa. xlviii, 20-22.

The next paragraph of the Isaiah literature couples the original colony, the "Isles," with the new-comers who had thus marched from Babylon and joined the original colony in the Isles, to which new-comers the words are addressed : "and hearken ye people FROM FAR."

To this united people, so gathered in the Isles, known as Briton, Saxon, Dane and Norman, etc., is now proclaimed, up to the end of chapter liii, the Redeemer and the Redemption.

In chapter liv is given the miracle expansion of the Kingdom, which began immediately upon the ending of Israel's period of punishment, approximately A.D. 1800. See British and American history from that date.

The Kingdom is called upon to :—

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ;

For thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

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."—Isa. liv, 2-5.

and ends with the assurance :—

"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." —Isa. liv, 17.

Now in chapter lv there is sent forth the trumpet-call to the nations and people of the earth to come into the Kingdom of God, to partake of the freedom and protection of the Divine administration under the House of David, under the assurance of the "sure mercies of David."

From thence, on to the end, Isaiah visualizes Israel going forth anew, the appointed witness of the Lord Jesus Christ, following His leadership, obedient to His command, carrying righteousness and peace and the glad tidings of salvation to the ends of the earth.

Jeremiah tells the same wonderful story in his own way, and from the viewpoint of his age, bringing out *the new Covenant to be made with the House of Israel*, and *the ratification of the Divine Covenant made with the House of David*; both to be effective to the end of time. (See chapters xxxi and xxxiii of Jeremiah.)

Ezekiel tells the same wonderful story, giving an agenda of the last days with great clearness, especially in chapters xxxvi to xxxviii. These chapters have no meaning nor possible application for any ancient time nor nation, but are luminously clear when applied to our own day, and bear the richest promise for our own race and civilization.

Then in upon the story as told by Ezekiel there bursts the storm of the war between the Continental nations, under the leadership of Rosch, against "Sheba and Dedan, the merchants of Tarshish, and all the young lions thereof." This is the final outbreak of war for all time, the antagonists being the Russian combination on the one hand, attacking Israel, and Israel under the leadership of Britain on the other.

Many of the other prophets give to us a view of the break-down of Asiatic civilization, involving Israel an Judah in the age in which the prophets wrote, and their glorious restoration by the strong hand of Almighty God in the latter days, that is to say, in the age in which we are now living.

We have lived to see the crash of the Continental Empires, as and when foretold by the prophets ; and they have passed like storm clouds which for ages have obscured the clear shining of the light which emanates from the throne of God.

We are now passing through the period of confusion incident upon the passing of the Empires, which, in spite of corruption and all other disadvantages, stood for some kind of law and order in the earth, under which trade and commerce, and international co-operation, was in some degree carried on.

But in spite of all the disturbance and distress of the time, it is well for us to realize that God Almighty is marching on, carrying out the great plan, and is leading us in a pathway which will soon issue into an age of prosperity, order and law, such as the world has never before enjoyed. Neither is that the end ; for the prophecies, which have received such entire fulfilment up to date, tell us of a still more glorious and final period in the working out of the great plan which is usually known as the millennial age under the personal reign of our Lord Jesus Christ.

So we come to the conclusion of this series of articles, and in it we see, first, that the Bible charted and mapped the great highway of history from the call of Abraham to the expected return of our Lord.

Secondly, we have seen that the footsteps of the Israel nations, and, incidentally, of the other nations, have marched through-

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out their generations in the pathway so outlined, and not otherwise. Finally, and most important of all, we see that our God has marched, and is still marching, steadily forward, by His right hand and outstretched arm so overruling the activities of individuals, nations, Empires, and the world, that they have come to the present point of modern history, and are reaching forward to the final stage under the Providential guidance of our ever-present God. That final stage is guaranteed to be under the reign of Jesus Christ our Lord. It will form the glorious consummation of God's great plan for the ages.

CONGRESS ADDRESSES.

THURSDAY EVENING.

DR. PASCOE GOARD said: Mr. Clive Kenrick, fathers and brethren, fellow citizens of God's Kingdom Nation,—I wish to associate myself, if they will permit me, with everyone of the brethren who are on the platform. It is unfortunate that we cannot all speak together, for we are all anxious to give out the Divine message. But please take my voice as the voice of us all to-night. I do not think I shall say anything with which my brethren will not fully agree.

I am faced at the outset with a barrier, a collective barrier that will meet me from your minds. That barrier is the habit of our thinking concerning God and His relationship to us. We think of Westminster Abbey across the way; we think of this Hall as the place of our Congress, and of this Hall on the Sabbath, when Dr. Young and his congregation meet, and we say that when we come together there, or here, or elsewhere, to sing hymns, to offer prayers, and to listen to sermons, then we are *serving God*. But we are in the habit of thinking that on the six days of the week when we are pursuing our avocations, when we are interesting ourselves with our political affiliations, and so on, that we are then pursuing the secular duty of serving the government of the people, which government is by the people, for the people. May God save us from that heresy. It has stood long enough; it is hateful to Almighty God; it is a doctrine of the Devil. The fact is that WE WORSHIP God in the Sanctuary. But we SERVE GOD in our secular pursuits. What, then, is God's plan for human government? His plan is *the government of the people by Jehovah, the King of Israel, for the glory of God and for the salvation of the world*. I think the time has come for Israel to return to God's plan of government. Will you introduce that plan into your political organization. I think perhaps all such organizations are represented here.

I would suggest that those who are responsible for the statesmanship of this country should appoint a Royal Commission to consider the shortest and the most perfect way of bringing the legislation and the administration of this country, and of the British Commonwealth of Nations, into line with the law of God.

Is that simply an ideal? The man-in-the-street to-day will shrug his shoulders and say it is an ideal. But, nevertheless, thank God, he is discussing it. In the United States there have appeared reviews in the law journals, of that little booklet, "God and the Common Law." Some have said, "That is beyond criticism." Others have said, "It is the greatest fun that ever appeared." But they are discussing the matter. That is the point.

I am going to try to make my way into your minds and hearts in order to bring to you this thought, that *God, the King of Israel, is primarily and intensely interested and concerned with the administration of the government of the nation*. That is the point. Jehovah, the King of Israel, is more intensely eager and anxious concerning the administration of His Kingdom in the Anglo-Saxon community of nations than any or all other persons that go to make up that community. I want to show you to-night that the most sacred things, and the most sacred transactions, that have been carried out by God the Father and God the Son which have been seen in the world, have been in connection with our national life. Turn to the prophecy of Isaiah, and see there God speaking to His nation. We disregard the misdirection found in the Editor's page headings which indicate that God is addressing the Church. This may be indirectly true. But primarily He addresses His nation. There it is.

We as a nation are at the present time in a condition that is tragic, and we are not going to be out of it to-morrow. This nation had, by the voice of God's servants, warnings given to them in the public Press and elsewhere, that at a particular time they would enter into a period in which there would not be room for them to stand upright; but there would be headroom enough for a people kneeling. That was indicated in the daily Press for a year before the event. It is still indicated, that we must still go with lowered heads and with bended knees for a little while.

A few years, the time is indicated, and then, thank God, we emerge into the King's Chamber. Now Mr. Davidson has been dealing from the beginning with the details of the immediate period through which we are passing, and I say "Amen" to all that he has said. But I am going to ask you to come with me and see a longer vision which God has given concerning us, showing what is God's immutable purpose in connection with His Kingdom-nation.

What, then, is it that I have to bring to you to-night?

THE KINGDOM ESTABLISHED.

Let us read the dramatic statement of the establishment of the Kingdom at Sinai. What happened at that time? *A nation appeared among the nations which had not existed until that very day*. The nation appeared among the nations, and soon demonstrated to all the world that it was equipped with a type of civilization that had never been equalled, a civilization which was a new thing in the earth. Can you explain how there should thus suddenly appear an organized nation, equipped with the faith, equipped with a system of law, equipped with a social organization superior to anything that had appeared on the pages of the ancient history of Egypt or ancient Babylon —or elsewhere? There is a miracle for you of the first magnitude. Three million people escaping from bondage: What of that? Three million people of the same race have escaped from the bondage of Russia into Anglo-Saxondom since the Armistice. And the world is not very startled about that. But this was the escape of an enslaved people—suddenly crystallizing into a supreme national organization in the world; having a revelation of God that had never been equalled

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before ; equipped with a system of law and social organization and administration unlike, above, and beyond anything that had appeared before. There is your miracle. How do you account for it? It cannot be accounted for in any other way than the way the Bible accounts for it. The Bible shows that nation shut up alone with God in the wilderness for forty years ; separated from Egypt from which they had escaped ; separated from Assyria ; with no international relationships ; with no trade or commerce ; with no industry. God fed them from day to day. It was a nation at school, absorbing the new constitution, carrying out the new administration that was different even from that in Israel prior to that of Moses.

What did the nation consist of? First of all, God established Himself as King in the nation. It is regarding the nation of which He says, " Can a woman forget her sucking child that she should not have compassion upon the son of her womb? Yes, she may forget. Yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." How? By the driven nail. Where? On Calvary's Cross. When? When Jesus died to redeem His people Israel. Away with the self-righteousness and absolute selfishness of the Church which says, " I am God's," but " thou art altogether born in sin," as the Pharisees said to the man who was born blind. The unchurched masses on the street are citizens of God's nation, graven on His hands. " I have graven thee upon the palms of My hands : thy walls are continually before Me." First in the nation is Jehovah, the King of Israel. Then comes the roll of the citizens of Israel, which citizens form His Kingdom-nation, and then comes His constitution and law. Thus the nation was organized there, *the British nation.*

BRITISH.

Take the modern name " British " and carry it back 3,500 years. It is not a modern name. Where did it begin? When God established His " brith " or covenant with His people on earth. For " *brith* " *means covenant*, and " *ish* " *means man in his covenant relationship.* " British " ! It is thousands of years old. Green's Short History of the English People will not tell you where our nation was organized. At Oxford and Cambridge they will still tell you our forefathers at the beginning of the Christian era were skin-clad savages. The fact is that the first day of our national history occurred *three months after the Exodus from Egypt*, when Jehovah, the King of Israel, descended, and made contact with His nation. *God then organized that nation into God's kingdom of priests in the earth.* That is your heritage and mine. God is " the Ancient of Days." Wonderful Name. What does it mean? He says, " I am the First and with the Last," travelling all along through the generations. He supplies the spirit of Israel ; He is the God of Israel.

" ISRAEL DIVORCED." It is a sad story, that. When you read the Bible you do not expect to get into the Divorce Court, do you? Have you ever been into the Divorce Court? Not in regard to your own personality or family life. But racially you have, and so have I, for we belong to that people of whom God said they should be called Lo Ammi, Thou art not My people, and who were put away. They were divorced ; but with this promise, " 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.*" Let us pick up that story later on. St. John exclaims : " Behold, what manner of love the Father hath bestowed upon us *that we should be called the sons of God.* Beloved, *now are we the sons of God*, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Divorced, with the promise of redemption.

Where did the redemption take place? Remember the 50th chapter of Isaiah. "Thus saith the Lord, *Where is the bill of your mother's divorcement, whom I have put away?*" Who is He *talking to?* Israel-in-the-Isles, north and west of Palestine. *Who is He talking of? The mother* of Israel-in-the-Isles. "Where is the bill of *your mother's* divorcement, whom I have put away? or which of My creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, was there no man? When I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? Or have I no power to deliver." Then He goes on to declare the majesty of His dealings with the elements of nature, but there is no redemption that way. Then there is one of the most marvellous transformations to be found in all literature. Jehovah, the King eternal, has been riding gloriously in that manifestation of Himself in the 50th chapter of Isaiah, and He asks regarding the shortness of His arm and His power to redeem, illustrating His *Power* by the drying up of the sea. Then suddenly He changes His voice and begins to sing a wonderful song. It is the song of redemption. He says, " I have given My back to the smiters, and My cheeks to them that plucked off the hair : I hid not My face from shame and spitting." What is He singing about? Pilate's Hall.

Then in the midst of the great redemption story He calls us to attention, and He says, " *Look unto the rock whence ye are hewn, and to the hole of the pit*" (*the quarry*) " *whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you.*" Then He goes sweeping on to the 53rd chapter, " Who hath believed our report? " What report? The report of the redemption of the nation Israel. That is what he is talking about. " Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground." " He was wounded for our transgressions." " All we like sheep have gone astray : we have turned every one to his own way : and the Lord hath laid on Him the iniquity of us all." There you have a picture of the sheep collectively, of the flock movement, and also of the individual rebellion of the heart. " With His stripes we are healed." This is the song of the redemption of the nation. " Thou hast visited and redeemed Thy people Israel." What that redemption means in this world who can estimate? It is the shadow of the Almighty hovering over and guiding a redeemed nation, while the earth, in the madness of its rebellion, is dashing itself to pieces. Israel redeemed !

What follows after? The miraculous expansion of Israel when the time appointed comes. Listen. In 1800, that is 130 years ago, there were sixteen million Anglo-Saxons in the world. " Enlarge the place of thy tent, and let them stretch

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forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. . . . For thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate places to be inhabited. . . ." (See Isaiah liv.) What a wonderful fulfilment! Sixteen millions in 1800, and 160 millions to-day. The expansion has gone to America, to Australia, to New Zealand, to Africa, and to the Isles of the Sea: it has gone on and on encircling the globe until in 1917, under Allenby, our people marched into Palestine and into the ancient city of God, Jerusalem, the capital of the land of our fathers, from which land they took their departure over 2,500 years ago. What else? Looking at the Cross of Calvary, looking at the great redemption that had been wrought out for Israel, the Lord makes the following covenant. It is more sure than Magna Charta; it is more sure than the Bill of Rights: it is more sure than the Declaration of Independence. What is it? "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." Now there is the time of tragedy and suffering, but as to the nation and the company of nations and the great people of the Celto-Saxon race, God has pledged Himself that the Tribulation shall not go over the nation to destroy it. On the other hand our Lord said of the godless nations, to quote His words: "As it was in the days of Noah, so shall it be in the days of the Son of man. They ate, they drank, they gave in marriage, until the Flood came and took them all away." But those waters of Noah *shall not go over God's redeemed nation Israel to destroy it.*

That is a covenant which Almighty God made with Israel, as He made an earlier covenant with Noah that the material waters should never again overthrow the earth. That is our covenant. No matter what the turmoil: no matter though the waters rage and be lashed into fury in the international storm, the waters shall not destroy the nation that God has redeemed with the precious Blood of Christ His Son.

One more thing. "No weapon that is formed against thee shall prosper." For forty years Germany formed a mighty military weapon and launched it against us in 1914. Oh, the agony of that terrific struggle. But the nation stood.

Every communication that we now receive tells us that Russia, under Prussian leadership, is forging a mightier weapon. Never mind. "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."

Now what have we? The vision glorious. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price." The gold standard is gone. Israel is so rich and, thank God, those who know the Empire know the truth of that potentially, that it can lift up its voice to the other nations, and say, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" They are spending more money for luxuries than for ordinary necessities. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. 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." Is the Lord talking about personal salvation? Is this the great missionary effort to bring the nations to the Cross of Christ that they may be saved? No, it is not. "*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*" A witness concerning what? The Kingdom of God, God in His Kingdom, His Divine administration, the covenant that He made with Abraham, Isaac and Jacob. And in spite of Dr. Driver, in spite of Bradlaugh, in spite of Tom Paine, and all the other deniers of the Word, every jot and tittle of His covenants shall He make good to the end of time. Jehovah has given Him, Jesus Christ, as a witness to the people. Oh, you say, He spoke according to the mechanic outlook, the Carpenter of Nazareth, according to His class, and according to His age. My friend, who told you that Jesus Christ was a Carpenter? Every man who approached Him called Him "Rabbi." The scholars of His day said, "Whence hath this Man this knowledge?" not having learned, as far as they knew. He said, "I proceeded forth and came from God," and the men of His day reverenced Him for His supreme culture and scholarship. And those who claim to be "modern" scholars, who describe Jesus thus, do not do themselves any honour, or the Lord either. The majesty of the Lord! The majesty of His Personality! "I have given Him for a witness to the people," and His witness is true to the last jot and the last tittle. He testifies to the writings of Moses and the Psalmist and the Prophets as to "the Scriptures which cannot be broken." "I have given him for . . . *a leader* and commander to the people." Now what have we here? A leader is obviously in the political world. If Anglo-Saxondom wants anything to-day supremely in the national and in the racial realm, it is that God would raise up for us a leader, to lead the ways of God. "I have given him for a leader and *commander* to the people." What is this? Let us visit Israel's camp at Jericho. The city lies in the Jordan Valley, with its towering walls and closed gates. Joshua, the leader of Israel, goes out alone, to look at the defences of mighty Jericho, mighty in those days. What could sword and spear do against stone walls that towered above him? Look! there is someone in the shadow over there, with the gleam of a sword in his hand. Who is this? Perchance the Commander-in-chief of Jericho, come to reconnoitre Israel. With the courage of his faith, and the courage of his race, Joshua marches up to him. "Art thou for us or for our enemy?" And then came the unexpected reply, "Nay, but as Captain of the Lord's host am I now come." And Joshua bent the knee before the Commander-in-chief of the hosts of Israel. "I have given him for a witness to the people, a leader and commander to the people." Who? Jesus Christ, the supreme Son of David, Who, when

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He went away, said to His servants whom He was leaving behind, "Occupy till I come."

Now then there rings out the call to the nations, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price."

Do you know what we who have been in the Great Dominions have seen? We have seen men and women, literally in rags, with scarcely a penny in their pockets, pouring by the million into the inheritance that God has given us. Multitudes of them, then so poor, are now rich and independent, endowed out of the common heritage that God has given His Israel.

We have seen them coming as individuals, as families, as communities. But we are seeing a greater thing to-day. They could tell you stories over in the Administrative Offices of nations in Europe and nations in Asia who are saying to the British Government to-day, "Why can't we also become free and independent nations in your community of nations, and enjoy your mutual protection and your mutual prosperity?" Professor Dibelius, of Berlin University, wrote this testimony in 1928, in a book which has been printed into many languages. "If human progress is to continue," he wrote, "the Anglo-Saxon mission must go forward, and history will see to it that the nations of the earth, free and equal, shall form one great Commonwealth, the defence of which, if defence is needed, will be left in the hands of Great Britain."

In 1800 there were sixteen millions of us: in 1930 there are 160 millions. We hold in our hands a quarter of the earth's surface. And added to that, nations and peoples enough to make up the grand total, under the two flags of Britain and the United States of America, of 650 millions, or a third of the human race. Some of those that are born now will be living in 2000, and by that time surely the cry will have gone out in Heaven, and probably much before that time, "The kingdoms of this world have become the Kingdom of our Lord and of His Christ." The day is almost immediately upon us when Jesus Christ shall return, and God shall give to Him the throne of His father David, and He shall reign over the House of Jacob for ever. That is James, you know, for James is the English of Jacob in the Hebrew. The official place of the throne is *St. James'*. "And He shall rule over the House of Jacob for ever, and of His Kingdom there shall be no end."

FRIDAY AFTERNOON.

THE REV. W. BROWN POLLOCK, M.A., said: Dear Mr. Chairman, my dear friends, clerical and lay,—I want, as God shall help me, to speak to you about what redemption means in Israel. As I read of it in God's Holy Word, it means three great things. It means a New Personality, a New Power, and a New Purpose. First of all, let me take you to the Word of God, because I find all that I have to say about this matter there, and I find that it satisfies my mind, it furnishes me with every kind of mental equipment, and it gives me the moral courage, which I should not have otherwise, to stand before this great audience, and those on the platform who know far more than I do. I feel that this is a day and generation in which we have no right to ignore the Word of God. Indeed, it is the foundation of the truth, from the beginning, in the continuation, and to the consummation and end of God's great purpose and plan in creation, redemption, and sanctification of His people.

Let me say that God requires newness of Personality. If you turn to the 3rd chapter of St. John you will read there what the Lord Jesus Christ said to Nicodemus, "I say unto you, except a man be bo n again he cannot enter, he cannot see the Kingdom of God." Except a man be born from above: that is the Greek. Not evolved, through all sorts of inferior forms of life and processes, into the wonderful people God has made you and me to-day, a great Empire and a Kingdom which is ours. Except our life begin from the throne of God, from the Being of God, except a man be born from above, he cannot see the Kingdom of God. It needs Divine vision to see the Kingdom of God, to see the great wonders that God is working through His people Israel. Therefore we can be quite assured of this revelation and of the truth of these tremendous words of the Lord Jesus Christ, our most gracious, wonderfully glorious and loving Saviour and King.

WE CAN BE PERFECTLY CERTAIN

that the things He tells us here as to our origin, and as to the certainty and the joy and the glory of our redemption, are true. I believe that God causes the light to be active in this way, and there arises the question, Now, how are we to be born again? I want you to turn to the first chapter of this wonderful Gospel of St. John. He has been telling of the Lord Jesus Christ, and of the things that belong to Him, and to Him alone, and He says, "He came unto His own, and His own received Him not," and then he goes on to say, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Not of blood, not of natural birth; nor of the will of the flesh, not of that which in the New Testament seems to be always opposed to the Holy Spirit, and to the spiritual world; nor of the will of man; no man can cause himself to be born, but by the will of God; that is His will for Israel. And that is what I want all our people to know. That is where we want them to get to. There is, then, the New Personality. A new sonship. In short, Regeneration. Don't you see that all the wisdom in the world will only lead us further away, will only complicate, will only obscure the true things. We have been spending the morning in the British Museum, where we heard a very wonderful lecture indeed on the Bible, and its sources, and there we were told things which made us realize that the critics, if they could only be led in a body into the British Museum, and could be given a lecture, would see they had not a leg to stand on in regard to any of their contentions about this Word of God. Evolution gone. Modern criticism gone. Where are these poor people going to get to? Where are our people, those who are depending upon the learning given them from the Universities and Theological Colleges and pulpits of our Church, being led to? Redemption means a New Personality; and it is only by means of a new birth; and that new birth can only be had on the authority of God and the work of God. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Well, that is a very wonderful

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thing. "Except a man be born again, he cannot see the Kingdom of God." If there is anybody here depending for his salvation upon the realization of the great heritage of Israel merely on the fact of lineal descent from Abraham, let me say you are adrift, until you enter within the meaning of God's "Except." If all Israel is to be saved it will be on the ground of the truth of this Gospel.

We turn over and see that there must not only be a New Personality, but there must be a New Power, otherwise how are these things going to be accomplished? The refining influences and processes of social intercourse and of civilization will not accomplish it. And so we turn to the next Book of the Bible, the Acts of the Apostles. We remember our Lord and Master told His disciples when they asked Him, "Wilt Thou at this time restore again the Kingdom to Israel?" how the Kingdom was going to be restored. And here is also the way by which the New Personality, and the power to live the new life was to be received. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them

CLOVEN TONGUES LIKE AS OF FIRE,

and it sat upon each of them. And they were all filled with the Holy Ghost." Can we put our hand on our heart and say that we have received the Holy Ghost? But that is what Christianity means. That is what the Israel redemption means. If you turn to the 36th chapter of Ezekiel, He tells us that He will take from us the heart of stone, and will give us a heart of flesh. He will give you a new spirit. And so these people in their blindness, because they could not see the Kingdom of God, let alone enter it, all they can think about God's people when they were filled with His eternal Spirit is that "these men are drunken with new wine." You are a crank. You are carried away with much learning. Not at all. I have put all the learning I have into the waste-paper basket; the only learning I have now is what God gives me. We have no right to put our learning before the wonderful things of God and the power of God. If they were to be great personalities, and to bring the Kingdom to perfection that God desires, surely this is the way it is to be done. Listen to what Peter said, and I want you to follow this very closely: "But Peter, standing up with the eleven, lifted up his voice and said unto them, 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: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Thank God for that. I am going to have glorious dreams. "And on My servants and on My handmaidens I will pour out in those days of My Spirit: and they shall prophesy." Young women, look out. Beware of the spirit of the time. Get into the Spirit of God. Things will alter then. Dress and fashion, and lip stick, and powder. All these things will be altered when the Holy Spirit of God enters into His temple. "And I will shew wonders in Heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke." We have got to face persecution if we are going out with the truth of God and with this old Gospel. As you go forth with this New Personality, and in this New Power, you will find persecution awaiting you, and there will be the

FIRE OF THE VENGEANCE

of that dark spirit who has been keeping us out of the great blessings of our heritage for so long. But the Divine Spirit will come into the temple and fill the life and the personality of his great people. If the adversary cannot burn you with the fire of vengeance, he will open hell and let out this smoke from below, the vapour of it is as poison gas. Oh, the terrible literature that is let loose to-day; the terrible ideas of marriage, things that ought never to enter into the life of the Israel of God. And there is the talk of contraceptives to-day. That is the disgrace of our day and generation. That this thing should be paraded in the papers for poor weak souls to read, and that these things should come from the lips of men who ought to be educated to the service of the living God, encouraging men to indulge themselves to the last degree in mere animalism, when we think of the life that God has given spirit, soul and body, and that "in Him we live and move and have our being." "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up." Answering to the blood of persecution is the precious Blood of the Divine Saviour, the Lord Jesus Christ. Answering to the fire of vengeance is the falling of the fire of the baptism of the Holy Spirit. Answering to the vapour and the smoke of hell is the truth and light which God has shed upon His Holy Word, and which He is making to be indeed a lamp unto our feet and a light unto our path, directing us that we shall not go astray, that there may be no wandering. There will be a reaching into this greatness which God has for us if we will only get back to the Word of God, and through that to God Himself. "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you." I want you to notice that God claims to be the Author of the miracles of Christ. You have a difficulty about believing in miracles. Thank God, I have no difficulty, for I have always thought regarding any miracle done on earth it was God Who did it, and God the Son Incarnate did it, and God the Holy Ghost would do it, through His Israel,

HEALING THE SICK,

and giving us many of the gifts which we have lost through our apostasy. At the end of that sermon of Peter's, three thousand people were converted. They came to repentance: they received Jesus Christ, and became New Personalities. Can a nation be born in a day? Yes. If it is the day of grace. A

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nation can be born in a day. And this whole nation could be born in a day to the Lord our God if they would only fall in with these simple directions and put aside these awful fallacies, and these explorations into the abstruse and the occult. The light is here, and the Gospel is still the same, and is still the power of God unto salvation. We think of that New Personality and that New Power that came to Peter and John. They saw the lame man at the Gate Beautiful, and Peter said to him, "Look on us." There is something tremendously powerful in a look. "Gold I have none, but such as I have give I thee. In the name of Jesus Christ rise up and walk." And immediately power came to him; it was the power of God; it was a power that no one could gainsay. If the Jews could have brought a case against Christianity, and could have shown that it was a sort of fable, an Eastern story, they would have done it, and put us out of court. But they could not do it because it was the Power and the Personality of God as revealed in His servants. And then you know he began to preach to them again, and what was the result of that preaching? "They were pricked to the heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?" The truth of God had pierced right into their innermost being. What did the Apostle say? It is worth while going back on those things. It is worth while remembering what was said. "Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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. And with many other words did he testify and exhort, saying, Save yourselves

FROM THIS UNTOWARD GENERATION.

Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls." Peter says again later on, "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 we read: "Howbeit many of them which heard the word believed: and the number of the men was about five thousand."

Well, there is the New Personality, there is the New Power. What about the New Purpose? Well, wherever these men went they carried out the purpose which was to preach the Gospel to all nations, to go out among the heathen. And have you noticed, it was by preaching the Word of God. Just to take one instance. When Philip went to Samaria they preached the Gospel there, and there was great joy in the city, and the people were baptized. And then the Apostles came down, and they received the Holy Ghost. It was the preaching of the Word. And all through you have the action of the Word of God by the Holy Spirit. "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God." And when he is born of water and of the Spirit he enters the Kingdom, and he enters into the wonderful heritage which God has for every one of us. And upon every one of us there rests the obligation and the duty and the privilege and the responsibility of telling out the wonders that God has done for our souls, and of making every endeavour to convert our country and the nations beyond.

THE BIRTH OF THE IRISH NATION.—III.

BY WILLIAM F. DILLON.

(The previous articles appeared in THE NATIONAL MESSAGE of June 28th, page 408, and July 26th, page 470.)

THERE can be little doubt that the Danites, who lived a seafaring life as far back as 1394 B.C., and who traded in competition with the Phœnicians, visiting all the countries bordering on the "Great Sea" of the Philistines, or the "SEA of the Setting Sun," traded also with Greece.

According to one account it appears the tribe of Dan was divided into North and South, and that the Northern Danites founded the city of Dardana, afterwards called Troja, and also Dardanas, on the Dardanelles. This account, however, does not agree with another record which states that the cities of Dardanas, on the Dardanelles, and Byzantium on the Bosphorus were founded by Darda, one of the sons of Zara, the twin brother of Peres, born to Tamar the daughter-in-law of Judah the son of Jacob, or Israel. It is said that this Zara, on losing his Abrahamic birthright, never entered Palestine. He had five sons, one of whom was Darda (1 Chron. ii, 6), and his descendants, trading along the coasts of the Mediterranean Sea, found their way into Northern Spain, where they founded the city of Zara-Goza, which was a trading centre some centuries before the first mud hut was built in Rome. This Darda is identified with Dardanas, who left Egypt about 1800 B.C., and is said to have founded Troy. There is a tradition that about 1100 B.C., the Greeks captured Troy, and King Brutus the Trojan departed from Troy, bringing with him all the inhabitants, with their wives and families, in a great fleet, sailing through the Mediterranean, and landing in Britain or Albion, where they dispossessed a colony of Britons who had settled there. This fact has now been confirmed by the discovery of pre-historic inscriptions of the Trojan type, found on the rocks and monoliths of Britain.*

The Hebrew family of Zara has been traced across Southern Europe to Spain, where the word "Hebrew" was phonetically pronounced "Ibri"; hence in ancient times Spain was called the "Iberian Peninsula," and when some of the descendants of Zara found their way into Ulster, where members of the tribe of Dan had already settled, it was through them that Ireland was called Hibernia. Therefore it would appear it was not the tribe of Dan who founded Dardanas or Troy, but the family of Zara-Judah, long before their emigration to Ireland, and who brought with them the red hand of Ulster, which is in evidence to this day. (Gen. xxxviii, 24–30.)

The Lion, being the ancient standard of the tribe of Judah, everything points to the Israelitish tribes inhabiting the British Isles, as bearers of the ancient symbol, and although the sovereigns of Europe may have adopted several devices, the British Lion has been always in the foreground.

* Troynovant (New Troy). Much interesting evidence as to the founding by Brutus the Trojan, of the city now known to us as London, will be found in "Prehistoric London" (E. O. Gordon, post free 8s.), and in "Phœnician Origin of Britons, Scots and Anglo-Saxons" (Waddell, 15s. 9d. post free). Both obtainable from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1. Also see "British History Traced from Egypt and Palestine," by The late Rev. L. G. A. Roberts, Com. R.N. (page 27, *et seq.*, 'Origin of the Danai," etc.), Covenant Publishing Co., Ltd., 4s. 9d. post free.

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THE LION AND OTHER HEBREW SYMBOLS IN BRITISH HERALDRY.

The Royal Standard.—The King's Standard has in the first quarter three lions; in the second quarter (rampant) the lion of Scotland; in the third quarter the harp for Ireland; and in the fourth quarter three lions.

The Arms.—On His Majesty's Coat of Arms are:—First quarter three lions, passant-guardant for England; second quarter a lion (rampant) for Scotland; third quarter a harp, for Ireland; fourth quarter three lions passant-guardant, for England.

Crest.—Upon the Royal helmet, the Crown; thereon a lion statant-guardant, crowned.

Supporters.—On the dexter, a lion guardant, crowned, and on the sinister, a unicorn, gorged with a coronet of crosses patée, and fleurs-de-lis, a chain affixed thereto, passing between the forelegs and reflexed over the back of the last.

Motto.—DIEU ET MON DROIT.†

The Harp was the national emblem of Ireland for many centuries before Christ, and, with its angel guardian, was the only standard recognized in Ireland till the union of the three realms of England, Ireland and Scotland. The Harp is thus seen with its angel protector associated with nine lions and a unicorn.

Then the Cross of St. George for England, the Cross of St. Patrick for Ireland, and the Cross of St. Andrew for Scotland, became the Union Jack, and even the word "JACK" can be traced to the word "JACOB," of Hebrew origin. The Union Jack therefore represents the union of Jacob's posterity in the Isles of the West. James is the English form of the Latin name Jacobus, and the official title of our centre of Royal Government is the Court of St. James (Jacob).

From day to day new light has been thrown on the long-lost origin of our ancestors, the Britons, Scots and Anglo-Saxons, back to about 3000 B.C., and we find about 1,500 years before the Christian Era that the dwellers in the Western Isles, or "The Isles of the Sea," mentioned in the sacred Scriptures, were a highly civilized and literate race, descended from pure Hebrews and from the ancient Hebro-Phœnicians.

When we speak of the ancient Hebro-Phœnicians, it would appear that they represent a fusion of the Hamitic Philistines, Canaanites, Hittites, Zidonians, etc., with the tribes of Dan, Asher and Zebulun, for we are told (Judges iii, 3–6) of the union of the Israelites with the five lords of the Philistines, Canaanites and Zidonians, for "they took their daughters to be their wives, and gave their daughters to their sons." This hybrid race, notwithstanding, retained the characteristics of the warlike and turbulent Danites. So that when the Danites and the descendants of Zara-Judah met in Ulster, the probability is that they also intermarried, and were called the Tuatha-de-Danaan, which simply means the tribe of Dan, according to the Rev. Joseph Wild, D.D., in his very interesting work on "The Lost Ten Tribes," published in America, 1890 (now out of print). But this meeting of the tribes in Ulster was many years before the marriage of the Princess Tamar Tephi to King Eochaid II at Tara.

† See "The Heraldry and Flag of Great Britain," by M. Bloxam, 1s. 1d. post free. Obtainable from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1.

St. Patrick did not arrive in Tara until A.D. 432, or about ten centuries after Ollamh Fodhla (586 B.C.), whom we identify as the prophet Jeremiah, who brought with him the Princess Tamar Tephi, eldest daughter of King Zedekiah, the last King of Judah, and also his scribe Baruch. Ollamh Fodhla consented to the marriage of the Princess with King Eochaid II, the Danite Ard-righ, or Head King of Ireland, on condition that he renounced the worship of Baal, and the nation was to accept the moral law as contained on the two tables of stone given to the great law-giver, Moses.

It was in the time of the Ollamh Fodhla that there was founded at Tara, "a fair palace for the learned sort of the realm," denominated Mer-almin, or Mur Ollamhan—*i.e.*, House of the Wise Men, or School of the Prophets; himself being Ard Ollamh, or chief prophet. Ollamh then was his title. (2) Hence were sent missionaries to various parts of Europe, and thus Ireland first became known as the "Island of Saints."‡

In the ancient burial ground at the rear of Devenish Abbey in Lough Erne, about two and a half miles from Enniskillen, there is a tomb cut out of the solid rock, which from time immemorial has been regarded as the resting-place of the prophet Jeremiah, who established the Druidic worship of Jehovah. When St. Patrick arrived some centuries later, it was stated the Druids had lapsed into idolatry, or had become worshippers of Baal, although the Druidic worship of Jehovah, introduced by Hu Gadarn, who was contemporary with the Patriarch Abraham, flourished in England until Christianity was introduced by the Apostles, and the first Christian Church was built, about A.D. 38, by Joseph of Arimathea, uncle of the Virgin Mary, at Glastonbury, on the Isle of Avalon, in the Bristol Channel.

To many people the most notable shrine in Ireland at the present time is the "Mergech," believed to be the burial-place of the beautiful Queen Tamar Tephi, on the Hill of Tara, in the county Meath.

The Hill of Tara is about four miles from Navan on the Dublin Road, and there is a considerable ascent for about a mile before arriving at the artificial mounds indicating the traditional burial-place of the famous Queen, and the site of the old palace of the Irish Kings.

The Hill, which is isolated, has been compared to Mount Hebron in Palestine. It is 510 feet high, upon which five roads converge, and round its summit are six raths, or circular earthworks, the largest being called "The King's Rath."

The ancient cemetery of "Brugh na Boinne," where the Kings of Ireland were laid in strong sepulchral keep, is situated about five miles from Drogheda, between the river Boyne and the road to Slane. There is a low hill about two miles long, on the crest of which stands the tumuli of Dowth, Knowth, and Newgrange, the latter being the largest, about fifty feet high, and covering about an acre. At one time there was an immense circle of standing stones round Newgrange, resembling the Druidic remains at Stonehenge. This was said to have been erected by the Tuatha de Danaan, about 1500 B.C.,

‡ For references on the subject of Jeremiah in Ireland, the story of the Ollamh Fodhla, and of the reputed site of Jeremiah's tomb, etc., see "British-Israel Truth" (Appendix B, pages 182, *et seq.*, and footnotes). Published by the Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1. (Thirteenth Edition, post free 2s. 9d.; cloth, 3s. 9d.)

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immediately before the arrival of the Celts. In the present day the very fences round this neighbourhood are composed of materials from the ruined tumuli, and are a mine of carved and inscribed stones.

WEEK BY WEEK.

By A. R. H.

SHADOWS of the old year lengthen as the days of 1930 draw to a close. But the old year merges into a new year. And each year brings us nearer to our journey's end—the KINGDOM.

The national basis of the KINGDOM is already manifest in the BRITISH NATION and COMPANY of NATIONS. But the KINGDOM is not the KINGDOM yet. The manifestation of the KINGDOM is a process of development, as it is written: "Your KINGDOM *must be being* restored." In fact this proclamation constitutes

A STANDING ORDER*

for all CHRISTIAN PEOPLE in general and the PEOPLE of ANGLO-SAXONDOM in particular.

What an inspiring proclamation! It is the privilege of us all—from the humblest citizen to Prince and King—to pull our weight and take our part in the building and establishment of GOD'S KINGDOM in the earth. Let us make this our New Year's resolution: To keep this STANDING ORDER in mind each day throughout the coming year, and, in humble reliance upon the love and strength of ALMIGHTY GOD, strenuously to exert all our powers in the service, and for the advancement, of the KINGDOM of GOD upon earth.

It is moving to reflect that at NEW YEAR'S EVE last year we looked forward into twelve months of an unknown future. And now that unknown period has been "lived through," and the blank spaces of "unformed events" filled in with the crowded details of historical fulfilment.

To-day we stand again on the threshold of another formless period. But in due time the "unknown" will have become the "known," and we shall have proceeded a further stage along the long, long trail which winds away into the

LAND OF OUR DREAMS.

What is the LAND of our DREAMS? Well, if we have the faith of CHRIST the LAND of our dreams will be the coming UNIVERSAL KINGDOM.

It is faith in the manifestation of the KINGDOM of GOD upon earth in all its glory which robs life of fear and the future of the shadows of uncertainty.

Each day and hour and moment we step from the "known" into the "unknown." This is a fearful experience for those who do not dwell in the love and faith of CHRIST. But it constitutes the inspiration and adventure of life to those whose faith is firmly grounded in the doctrine of the KINGDOM.

Faith is a wonderful inspiration when it is rooted and grounded in love. There is something irresistibly romantic about the very idea of believing in the evidence of things *not* seen.† Faith has been defined as "Trust in an unseen future, and duty done in this life through that trust upon an UNSEEN GOD and His promises."

This conception of religion makes life worth living; and the more so as we bring our full intelligence to bear upon the mystical fact of our temporal existence.

For in reality, at every moment, we are living in and through eternity. Time is an artificial product of our intellect. Time is not duration. Time is a measure; *the measure of* duration. And duration is eternity. Duration is continuance; time without end.

At each separate moment of our earthly life, that which we call the *future* passes through that which we call the *present* into that which we call the *past*. Actually we live each moment of our life in the eternal "now." The future, present and past are simply terms we employ to indicate separate portions of that timeless

OCEAN OF TIME

in which our lives are cast. The past, the present and the future really form one great eternal indivisible whole.

In like manner JESUS CHRIST is rightly styled "the same, yesterday, and to-day and for ever."‡ He is "*always with*" us because He is one with the ETERNAL FATHER, in Whom we live and move and have our being.

The reason we labour this point at the present stage is that life can only be properly understood when viewed in the light of eternity. And at the NEW YEAR it is easier for most of us to catch a glimpse of the true significance of "time"; if we will only pause long enough to think of it.

Meditating thus we are helped to recapture the wonder of conscious existence. Half our troubles in life are caused by the fact that, having lost our sense of wonder, life has become ordinary and commonplace. Our minds become submerged in the overwhelming mass of daily happenings. We lose the power of withdrawing from external impressions and dwelling for a while in conscious communion with the quiet silent centre within—which is our real life—the life of CHRIST within us.

Knowledge of the love of CHRIST sets us spiritually free. Knowledge of the truth regarding the nature of our temporal existence frees us from mental limitations. Knowledge of the truth regarding "time" enables us to recapture that vision of eternity which transforms our daily life and makes the humblest detail of existence radiant with spiritual significance.

If we are in CHRIST we have *passed*§ from death unto life. Physically we remain at present in a temporal environment hampered by the physical limitations of time and space. But spiritually we have made firm contact with the real world of the Spirit which lies beyond the range of the physical senses.

It is on this—the other—side of the Veil that the spiritual foundations of the KINGDOM of GOD are well and truly laid. The visible KINGDOM—in process of development in the earth—has its perfect counterpart in the invisible, unseen world, as it is written:—"Thy Kingdom come . . . on earth, *as it is in Heaven.*" And again:—"For Thine is the KINGDOM, the power and the glory, for ever and ever, *world without end.*"

This is the world with which we come into contact whenever we succeed in momentarily freeing ourselves from the illusions

* This is implied in the force of the Imperative 1st Aorist. See Ferrar Fenton's footnote to Matt. vi, 13. Cf. also Matt. vi, 10.

† Cf. Heb. xi, 1.

‡ Heb. xiii, 8.

§ John v, 24.

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of time and space. Entering into the silence of spiritual communion with GOD, we enjoy a demonstration of the fact that it is the things which are *not* seen which are eternal.

At no time in the history of the world has it been so necessary for people to recapture their consciousness of the reality of the unseen world of the Spirit.

It is only by learning to live *in the Spirit* that we can "enter into" the Kingdom of Heaven. And it is only by *entering into* the Kingdom of Heaven spiritually that we can develop the Kingdom of Heaven *within us*. And until we have the Kingdom of Heaven *within ourselves* it is impossible for the progressive development of the KINGDOM, *among* and *around* us, to come to full fruition.

As our New Year's major resolution let us dedicate ourselves to the task of developing our individual consciousness of spiritual power. It is up to us to work out our own salvation.[1] Our personal initiative and effort is all important. And the apparent hopelessness of the task vanishes when we realize that it is GOD[2] that worketh *in* us both to will and to do His good pleasure. Even our desire to advance in the spiritual life is a sign that GOD Himself has taken our development in hand. Moreover, we have the sure confidence that He Who hath *begun* a good work in us will *finish* it.[3]

We can have individual consecration without national consecration. But we cannot have *national* consecration without *individual* consecration. *The individual aspect of national affairs is all important.* And if the KINGDOM on earth is to become manifest *as it is in Heaven* it means that the people composing the KINGDOM on earth must bring their individual wills into harmony with the will of GOD. Only thus can GOD'S will be done on earth *as it is in Heaven.*

The new and better covenant of Jeremiah xxxi represents the SPIRITUAL CONSTITUTION OF THE KINGDOM of GOD upon earth. The peculiar genius of this constitution lies in the fact that it secures the perfection of obediential love by *first* writing the law upon the heart of the people. Thus the people willingly conform to the will of GOD, for they consent to the law in their hearts that it is good.

To-day, this marvellous, silent and unseen process of writing the law upon the heart and mind of the people proceeds apace. The day will shortly come when the whole NATION will rise up and say in unison:—"I delight to do Thy will, O my GOD: Yea, Thy law is within my heart."[4]

Delight, in doing the will of GOD and obeying His law, is the form of spiritual ecstasy enjoyed as a result of receiving the *new heart, new mind and new spirit*[5] of the new and better COVENANT. Let us pray that the whole NATION may proceed toward the enjoyment of this great experience of spiritual revolution during the coming year.

[1] Phil. ii, 12. [2] Phil. ii, 13. [3] Phil. i, 6.
[4] Cf. Ps. xl, 8. [5] Cf. Jer. xxxi, 33 and Ez. xxxvi, 26.

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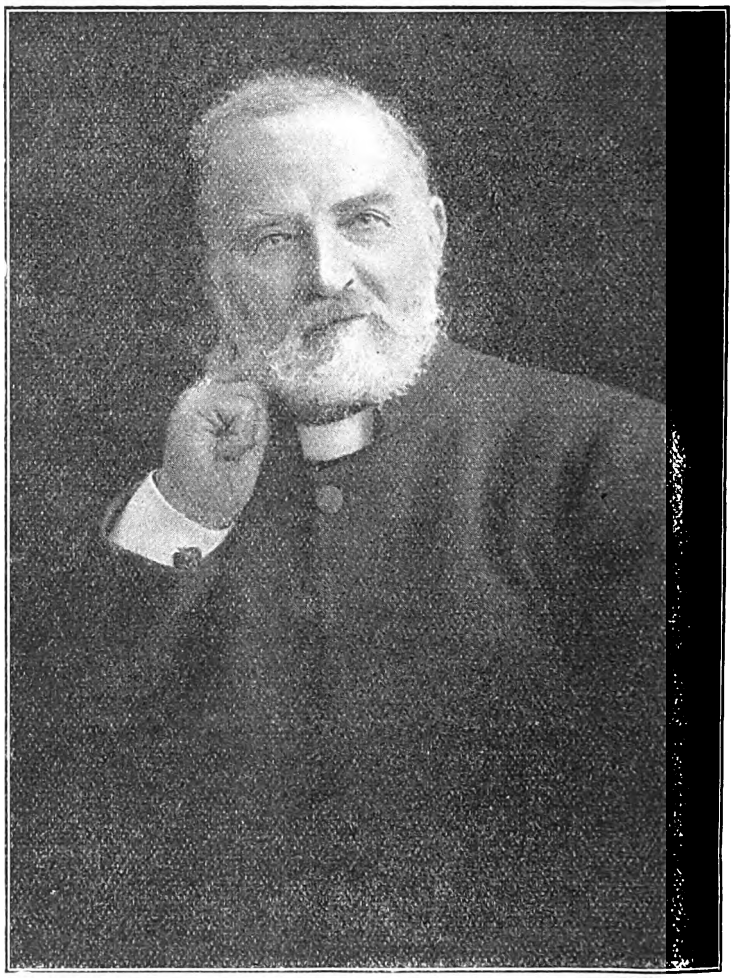
OBITUARY.

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

IT is with heart-felt sorrow that we have to report the passing on of one of the veteran founders of the British-Israel-World Federation, Rev. Commander Roberts, R.N.

From childhood Commander Roberts has known and taught the great facts of British-Israel Truth. The entrance into this light on the Holy Scriptures, and on the British antecedents in Israel, and British destiny as Israel, was one of the first outstanding experiences of the veteran's life.

Commander Roberts was always a man of action, as the record of his life service makes clear.



Commander Roberts had a distinguished career in the British Navy, attaining the rank of Commander therein.

He left the service of the Master in the Navy and took upon him the responsibilities of the ordained Ministry of the Church of England.

He was ordained deacon in 1888, and priest in 1889, at Montreal, Canada. He served the Church in Canada until 1895, when he returned to England.

For several years Commander Roberts held the position of Secretary to the Protestant Reform League, after which he returned to the duties of parish work.

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In the meantime the undertone of his ministry was preaching the full Gospel of the KINGDOM and of GRACE. He never halted in his testimony to the identity of Britain with the Israel of the prophecies, and taught that Britain was carrying out the predestined work of that Divinely-appointed nation. His authorship and books are well known to all British-Israelites. He was one of the founders of the present British-Israel-World Federation, and was early elected to be one of the two Deputy Presidents. Withpen and voice he has ever sent out the truth with no uncertain sound. He has been a faithful friend and wise adviser of all those who have been striving with him to prepare the way of the Lord.

He will be greatly missed in British-Israel circles, especially at Headquarters, and his memory will be kept green while his old associates and new friends remain.

A more full obituary will appear in a later issue.

A memorial service prior to the interment in London was held at St. James' Church, West Teignmouth. He was laid to rest beside his beloved wife in Richmond Cemetery on Wednesday, the 17th inst., Rev. Kenneth Dodds officiating. The funeral was attended by our President, Major James Knowles, O.B.E., and by many others of the Officers of the Federation and Headquarters' Staff. We mourn his loss sincerely and deeply. Also we glory in his Promotion.

WM. PASCOE GOARD, Editor.

DOES THE BIBLE STAND OR FALL WHEN TESTED BY SCIENCE, HISTORY AND PHILOSOPHY?—XVIII.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

THE DREAM OF THE CORN.

Genesis xli, 5:—"And he slept and dreamed the second time; and behold seven ears of corn came up *upon one stalk*, rank and good:

"And behold seven thin ears and *blasted with the east wind* sprung up after them:

"And the seven thin ears devoured the seven rank and full ears."

In this dream of the ears of corn there are three important points worthy of consideration.

First.—*Corn* means wheat in particular. In the English of the time of the King James Version, and down to very lately, the word *corn* meant grain, the cereals, such as *wheat*, oats and barley. Hence the English *Corn Exchange*, which has no relation to corn which we know of as maize or Indian corn.

Hence, let us fasten our minds on *wheat* as we read these verses.

Second.—We read that there were *seven ears on one stalk* in Pharaoh's dream.

Any farmer who raises wheat will tell you that only one ear grows on one stalk. Perhaps once in 100,000 times a farmer might find an ear of corn or wheat which has a twin head or ear, but to find *two clearly separated* ears on one stalk would be a most remarkably rare thing. To find two or three or more ears on one stalk is beyond knowledge of fact amongst farmers generally throughout the world.

And yet Pharaoh dreamed that *he saw seven ears on one stalk*.

Now for definite history! About thirty-five years ago, a man travelling in Egypt got some grain out of an Egyptian grave or sarcophagus, and sent some of it to a friend in the States. He planted it and it grew. He, in turn, gave some of the *new crop* to a farmer friend in British Columbia. He raised a considerable crop and *I saw it in process of harvesting*. On examination I found single stems on which were several ears, two, three, four and five. I searched, but found none with more than five ears to one stem.

Here in British Columbia, Canada, the writer found Egyptian wheat from the Nile Valley which survived for thousands of years the test of time. And lo! it gave *from one to five ears of corn to the single stem or stalk*.

Doubtless this dream of Pharaoh, like the dream about the cattle, was true to nature. In all probability it was rare, even then, to find seven ears of corn or wheat on one stem. The chief point here is this: The Bible story is found true to the processes of nature, and this is true, even when we, the Bible readers, do not know the facts of nature in the days of Joseph and Pharaoh 3,700 years ago.

Where are the farmers, the college men, the school teachers, doctors, lawyers, judges, politicians, statesmen and ministers, who at this moment, or during the last centuries, knew that wheat produced two to five ears of corn or wheat upon one stem?

And yet the writer fortunately knows this remarkable fact from having seen the actual *product* when matured.

How marvellous, how exact, how true in detail this wonderful old *scientific* Book, the Bible!

Third.—We read that it was "*blasted with the east wind.*" Here, again, we have a revelation of a wonderful process of nature, truly scientific.

The "*east wind*" did the blasting. The north wind could not, for that wind brought the cool, moist winds southward from the Mediterranean Sea. *Such a wind could not blast*, burn or dry up vegetation, *including the wheat crops*.

In like manner the south wind could not, in those days, blast the wheat fields, for the good reason that such a wind would blow northward for hundreds of miles down the valley of the mighty river Nile, a valley richly covered with luxuriant vegetation of all kinds, including, at places, forests of tropical and semi-tropical cultivated trees.

Hence the south wind would not, and could not, blast the wheat crops; and hence the Bible story shows that Pharaoh *dreamed a dream true to the processes of wind movements* and conditions at that time.

The west wind, in those days, was modified by highlands and large areas of cultivated districts, and further, these winds were water-laden from the north-west areas of the Mediterranean. Hence the east wind naturally was the destructive wind of the Arabian and south-east desert areas, and *was the one and only natural wind to present itself in Pharaoh's dream.*

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Now for a few words, specially written for any meteorological reader of these pages. In the northern latitudes, an east wind, reaching any given spot, must be considered a south-east wind in its travel preceding the time of its east-delivery at a given spot.

In like manner, a north wind *at the moment of delivery* has just previously past over an arc of a north-eastern circuit.

So with a west wind. It has a west-delivery upon a given spot, say as a field of wheat, but, just previously, its circuit was in the north-west. In the case of Egypt under consideration, the west wind comes from the Mediterranean Sea to the north-west.

The Nile Valley location, topographically, has a strong, modifying influence on the rich lands of the ancient Egyptian Delta.

The long, narrow, deep valley held the lower winds in leash, and forced them northward over a long distance, even though these winds had their origin in immediate precedence in the south-west.

Though *hot and dry* on reaching the Nile Valley, they, before deliverance in the farmland regions, would be cooled somewhat, and also somewhat water-laden.

Hence, from every standpoint, we see that the Bible story is true to the permanent, universal and specific, or locative operations of the Egyptian winds.

These above matters were carefully studied on the spot by the writer, who went to Egypt to study the Bible in relation to history and science.

How gloriously triumphant is our Holy Word! How exact! How Godlike!

THE SECRETARY-GENERAL'S NEWS AND NOTES.

NOTICE is hereby given that a meeting of the General Council of the British-Israel-World Federation will be held (D.V.) on Wednesday, January 21st, 1931, at 11.15 a.m., at Headquarters, 6, Buckingham Gate, London, S.W.1, for the transaction of general business. Several meetings of the Executive Committee of the B.-I.-W.F. have been held lately, to deal with the ever-increasing work connected with our fast growing Movement, and to consider a plan for a national campaign for the New Year.

* * *

The Secretary-General of the B.-I.-W.F.—Mr. Herbert Garrison—had a busy time last week in the North, with good meetings at Southport, Blackburn, Wigan, Liverpool and Preston. The keenest interest was manifested and new converts were made, some of whom had been opponents. The Secretary-General had a very cordial reception everywhere, and he was pleased to meet many old B.-I. friends and workers. He desires to express his gratitude to them all for their warm-hearted support, naming especially the Rev. E. A. Couldrey, Mr. S. E. Steele, Mrs. Attwood, Miss Newport, Mr. Horrocks, Alderman Dearden, Messrs. Wintersgill, Senior and Junior, and their families, Dr. and Mrs. Peddie and Mrs. Wood.

Mr. Garrison was greatly encouraged by the zeal, constancy and devotion of all members and friends to the sacred Cause for which we stand, and he was impressed with the good work of Rev. E. A. Couldrey and Mr. S. E. Steele.

* * *

A very enjoyable lantern lecture on the Pyramid has been given by Mrs. Bloxam to the Nailsea Branch, and the following day the Rev. Guy Waddington gave two of his most excellent lectures, greatly appreciated, especially in the afternoon, by a full room. On December 18th the Rev. Joseph Gay visited the Branch and addressed two good meetings.

* * *

Important concessions, it is learned, have just been granted to two Britons by the Palestine Government.

They have been given licences entitling them to the exclusive rights of prospecting for and exploiting copper and manganese deposits in the region of Akaba, the Red Sea port which is under the administration of Palestine.

It is estimated that these deposits may contain copper and manganese worth £25,000,000.

* * *

The weekly meetings at Headquarters will not be resumed until Wednesday, January 14th, when Mr. Basil Stewart will give a lecture on "The Present Crisis in the Light of Prophecy and the Great Pyramid," at 3 o'clock.

* * *

The Rev. Oliver Vince, B.A., B.D., lectured to the Harrow Branch on Friday, December 12th, on "The Standing Order of the Lord's Prayer," to an appreciative audience, who followed his very effective address with keen interest. Mr. E. H. Poole presided.

* * *

The Barrow-in-Furness Branch reports that five meetings have been held this session, the lectures being thoroughly appreciated by all present. There is every hope that this Branch has now become fully established.

* * *

We have received many letters from readers enquiring what action the Federation is taking in connection with the situation which has arisen over the opening of the Cinemas in many places on Sunday. Readers may be assured that the Federation has the matter in hand, and we hope to refer to it again in an early issue of this journal.

* * *

The Rev. G. W. Plasting lectured to the Stoke-on-Trent Branch on December 10th on "The Throne and the People." In the absence of Mr. Gresham Copeland, through illness, Mr. Ernest Patterson presided.

* * *

The Sheffield Branch will hold their Annual Tea and Social Evening on Wednesday, January 7th. Tickets, one shilling each, may be obtained from Mr. William Whitton, 34, Denham Road, Sheffield.

* * *

We deeply regret to record the death of Mr. Frank Atkins, of Sale, Cheshire, who passed away very suddenly from heart failure on December 6th. Mr. Atkins had been a member of the Federation for several years, and came to London to attend the Congress in October last. Our very sincere

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sympathy is extended to Mrs. Atkins and her family in their great loss.

* * *

The following interesting clipping from *The Detroit Times* of November 29th has been sent us by a reader :—

"GOOD BUSINESS ADVICE.
From the Prophet Isaiah.

The Bible is seldom thought of as a text-book on political economy. However, it contains a thought that seems especially applicable to the present business situation. The thought was uttered by the prophet Isaiah, and will be found in chapter xli, verses 6 and 7, of his book.

It reads :

"*They helped every one his neighbour ; and every one said to his brother, 'Be of good courage.'*

"*So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying It is ready for the soldering ; and he fastened it with nails, that it should not be moved.*"

Despite the quaintness of the language, one finds in that an idea that is as fitting to conditions in the year of our Lord 1930 as when Isaiah uttered it ages ago.

In a few words, Isaiah, who never dreamed of a motor car or an airplane or a radio, sums up what is wrong with our highly complicated industrial life, and suggests a remedy. He knew nothing of mass production, business cycles, agricultural over-production, or sales resistance. But he did know that each man was dependent on his neighbour, and that in times of stress there is no substitute for courage—and work.

All the business experts of to-day, with their reams of statistics and wise prognostications, have said nothing more to the point than that."

It is encouraging that at least one newspaper has been led to call people's attention to the eternal verities underlying the political and social economy of the Bible. Until the Anglo-Saxon Race as a whole recognizes this fact and returns TO GOD AND THE BIBLE, there is no hope of any improvement in present chaotic conditions.

SOME ENGAGEMENTS FOR NEXT WEEK.

BARKING, Municipal Restaurant, Monday, Dec. 29th, at 8. Christmas Gathering.
BATH, 5, Argyle Street, Tuesday, Dec. 30th, at 7.30. Prayer Meeting.
BELFAST, Y.W.C.A., 9, Donegall Square East, Thursday, Jan. 1st, at 8.
BEVERLEY, Y.M.C.A. Hut, Wednesday, Dec. 31st, at 7.30, Mr. W. Whitton.
HEADQUARTERS, 6, Buckingham Gate, Saturday, Jan. 3rd, at 3. Women's Study Class. Miss Alexander.
HORNSEY and CROUCH END, Scouts' Hall, 59, Park Road, Monday, Dec. 29th, at 8. Social.
HULL, Church Institute, Tuesday, Dec. 30th, at 7.30. Carol and Thanksgiving Meeting. Mr. W. Whitton.
NORBURY, 11, St. Oswald's Road, Tuesday, Dec. 30th, at 8. Study.
REIGATE, Blue Moon Tea Rooms, Friday, Jan. 2nd. Miss Hamilton Hunter.
STRATFORD, St. Mark's Church, Windmill Lane, Monday, Dec. 29th, at 8. Rev. Joseph Gay, A.T.S.

CHURCH SERVICE, SUNDAY, JANUARY 4TH.

BRADFORD, Christ Church, Manningham Lane, at 10.30 and 6.30. Rev. R. G. F. Waddington, M.A.

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I give and bequeath to the British-Israel-World Federation, London, the sum of £_____sterling, free of duty, to be paid to the Secretary-General of the Federation for the time being, whose receipt shall be a sufficient discharge for same.

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Chapter— CONTENTS.

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3. The Emasculated Conception of Christ. (a) Love.
4. The Emasculated Conception of Christ. (b) Life.
5. The Emasculated Conception of Christ. (c) Death.
6. The Coming of the King.
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