



THE COVENANT VISION.

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Contents.

ISSUE No. **83.**

Editorial.	1.
The Heritage of Israel.	Pt. 9.	3.	
C.V. News.	14.
A Walk Through the Gospels.	...	Pt. 12.	15.		
The Sign of Noah and Lot	...	...	...	31.	
Literature.	...	...	...	41.	
Our Protective God.	...	...	Pt. 5.	42.	

**“Heaven and earth shall pass away:
But My words shall not pass away.”**

THE COVENANT VISION.

EDITOR: Pastor Frank W. Dowsett. J.P.

In presenting this magazine, it is not our intention just to indiscriminately add to the number of Christian journals already available. Our only purpose is to present the Word of God in its fulness as we feel God has revealed it to us, in order that the God of our fathers Abraham, Isaac and Jacob may be glorified.

It is our firm conviction that we are living in the very last days prior to the appearing and return of our Great God and Saviour, the Lord Jesus Christ.

We are also convinced that never before in the history of our nation and people has there been such a need for the "Watchmen in Israel" to sound the alarm in order to awaken God's people to the urgent need to repent, and to return to God with all their hearts, and with all their minds, and with all their strength.

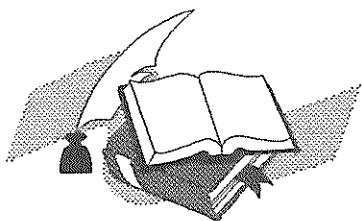
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned ONLY with what we believe the Word of God says and teaches.

We proclaim the absolute necessity for all people to accept the Lord Jesus Christ as their own personal Saviour, as the only means to Eternal Life.

We proclaim the absolute necessity for the Anglo-Saxon-Celtic people to recognise their identity, their inheritance, and their responsibility, as the literal descendants of God's people Israel.

We proclaim the absolute necessity for all who would faithfully serve God to 'receive the power from on high', which can only

(continued on inside back cover)



Editorial.

With the situation that is so rapidly developing in Europe, we may well ask, "Where is all this leading to?" As a matter of fact, as I write this article, (April 29), I can't help wondering just how out of date it will be by the time it is published and read. There seems to be a growing consensus of opinion that we are now witnessing the beginning of World War III. The least we can say is that we are certainly embarked upon another no-win war. I sincerely trust that between now and the time you read this that we will not have been caught up in ground warfare, because if we are, then we can expect to see thousands of our youth dying and suffering, all because of a paranoid desire by certain leaders to show who's boss. And as if the situation in Europe isn't bad enough, we have our own Prime Minister promising to involve Australian personnel in the Indonesian problem. Considering the fact that our government has, in the recent past, provided Indonesia with large quantities of arms and military equipment, and invited their military leaders to Australia so that we could teach them all we know about jungle warfare, it is difficult to rationalise what is really happening behind the scenes.

But trying to understand the present position by looking simply at present events is worse than useless. It is only by understanding what has happened in the past that we can have any basis for understanding the present, let alone even the near future. Every event has a cause, and every cause will ultimately bring about its inevitable result. God's Word puts it pretty simply where it says that "those who sow the wind, will reap the whirlwind". We certainly do reap what we sow. But how far back do we need to go in order to find the root of our problems. To start at the beginning is usually a good rule, but that would take more space and time than is available to us here. So we might look at a few basic principles, and perhaps we could start by looking at one of our main areas of concern, our leaders. In II Samuel chapter twenty three and verse three we read these words penned by King David, referred to as "The Sweet Psalmist of Israel". "The God of Israel said, the Rock of Israel spake to

me, 'He that ruleth over men must be just, ruling in the fear of God'".

Now we already see that we have a problem. The word "just" means "lawful, righteous, both from a sense of justice and morals". As I said, we already have a problem. Leadership today seems to have very little to do with either of these two requirements. But the second requirement must also be taken into consideration, as we cannot achieve the first requirement of being "just" without firstly implementing the second requirement. Everything that our leaders do and say; every action which they implement; every law or regulation which they enact; must be done as a result of a complete commitment and obedience to God. Otherwise, how can one rule in the fear, or awe, of God? Our rulers today, with very few exceptions, rule us in accordance with the dictates of godless powers behind the scenes which are totally dedicated to just one thing - the overthrow and destruction of every vestige of the Christian Faith, the Christian nations, and of course, the Christian God. Anyone who doubts this should carefully study Psalm 83:1-8. Because of our shocking ignorance of the identity of who these named enemies are in the world today, we are floundering about in a sea of confusion and blindness. Our leaders, and our people who in their ignorance of the truth blindly follow them, are in fact supporting every enemy that we have ever had, and combined with our paranoid support for the cultures, or religious practices and ways of life of these enemies, we have at last succeeded in destroying ourselves from within. We were once a great and prosperous country, the envy of the world for the natural riches which we possessed. We lacked nothing which was needed for a happy and healthy lifestyle. But we forgot the rules. We had better re-learn and re-apply them, and very quickly at that. The warning is clearly set forth in Deuteronomy chapter 8, verses 10-20, which because of available space, paraphrases as follows. "When you are full then bless the Lord for what He has given us. Beware that we don't forget Him, putting aside His commandments, judgments, and statutes. Don't let us be filled with pride so that we say that all we have achieved has been by our own efforts. We are exhorted to remember that it is our God Who gave us the power to achieve all this. The passage concludes with this warning; "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". There is nothing more satisfying and rewarding than obeying God. We see the results and now we know the cause. The question is, "What are we prepared to do about it?" □

The Heritage of Israel.

By Frank W. Dowsett.

Part Nine.

The Covenant & The Promises. Part 4.

The Abrahamic Covenant. Part I.

We have found from our previous studies that God, in all His previous Covenants, set up a process of selection. And if we don't remember any other verse, in the context of these studies, we must always keep in the back of your mind, the statement recorded in Romans 11:29;

"For the gifts and calling of God are without repentance."

I don't care what the enemy does, and I don't care what man says. It doesn't make any difference to the fact that when God has said He is going to do something, then that is the living end of it. There is no argument that will ever change God's mind. I don't know how people can be so utterly stupid, let alone arrogant, as to think that they can introduce their own THE COVENANT VISION.

personal ideas, and all their other denominational theology, that appear to be designed to explain away what God said He was going to do, rather than to support it. The whole purpose of this series of articles is not to burden anyone just with my words or opinion. I have no particular interest in my words, other than that they should accurately reflect the Words of God. I hope you haven't either from that point of view. I get a little bit tired of hearing about people following other people. All too many folk these days concentrate on quoting the opinions of this leader or that leader, without seemingly checking to ascertain whether or not those opinions actually agree with the basic principles of what God has said. Even Paul had that problem, you know. He said, "Some follow Paul and some follow Apollos". He warned them of the dangers that could arise out of such practices, in the form of envyings and division. In other words, he simply and directly told them that in following particular people, they were losing the plot. Read the account in I Cor. 3:1-4.

The basic principle that we must follow when studying God's Word is set forth in Malachi 3:6;

*"For I am the LORD, I change not;
therefore ye sons of Jacob are not consumed."*

We find at this stage that the Abrahamic covenant, the Davidic covenant, and the New covenant, form the most important of all the covenants. I'm not saying that the others are not important, nor am I in any way detracting from the importance of the other covenants. It's just that without the three covenants mentioned, the others would become redundant.

It should also be recognised that we are not speaking here of individual, general, or spiritual covenants. These are NATIONAL COVENANTS. They begin with a man named Abram, who later became Abraham. The covenant that God made with this man guaranteed the formation and everlasting existence of an earthly nation which was to become the Kingdom of God on earth. The Davidic covenant, as we will see in a future study, set up and guaranteed the everlasting Throne that was to reign over this kingdom. Whilst the New covenant was God's assurance of the everlasting condition of this kingdom and throne. The new covenant was the culmination

of all these things. So what was this covenant which God made with Abram? We read it in Genesis 12:1-3;

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2. 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:

3. 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."

Now we need, at this stage, to ask ourselves a very serious question. Do we believe that God actually meant exactly what He had just said? If so, then we are at least starting on the right foot.

Or alternatively, are we willing to accept the current teaching from many theological sources that this nation, which was later named as Israel, became so bad that God couldn't do anything with them, and so changed His mind, destroyed the very nation that He had specifically formed and nurtured to be the witness to His very existence, and then awarded these promises to a multi-national organisation called 'the church'. And before you wonder whether or not I'm serious, I assure you that I have read this actual statement, and had it quoted to me on a number of occasions. It is standard teaching in many theological colleges today.

Perhaps, before commencing an examination of the specific terms of this covenant, we should assure ourselves of their continued validity. We read in Jeremiah 31: 35 to 37;

35 "Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 *Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.*"

I find it very difficult to rationalise the above statement with modern theology.

Are we seriously asked to believe that the ordinances of the sun and the moon have ceased? God said that the seed of Israel would cease from being a nation only if this happened. Who do we believe? God or man?

Since when have the heavens been measured? We are still regularly hearing of discoveries of the vastness of the heavens that are far and beyond anything previously suspected. As a matter of fact, the more one hears of what they discover, the more one becomes amazed that these people haven't turned from their 'evolution' theories to acknowledging the only True God as the Creator. They have their enormous telescopes, and their radio telescopes and all their highly sophisticated equipment which boggles the mind, and tell us that the heavens just go on, and on, and on and on. They have no idea where it finishes. It's a far cry isn't it, from the old days when you used to get burnt at the stake if you believed that the earth was a ball and not just a flat plate, and that you would fall over the edge if you went too far. That's only a few hundred years ago. With all the most accurate and sensitive instruments that man has been able to devise they have got to the stage where they cannot even begin to fathom the immensity of the heavens. And God says, 'You will cease being a nation if ever you get to the stage where you can measure the heavens.' They are never going to get to that stage. And this is why the Lord uses these illustrations.

And when did we complete searching out the foundations of the earth? Only when we can answer these questions in the affirmative can we then say that God has changed His mind. The apostle Paul gives the perfect answer in Romans 11:2;

"God hath not cast away his people which he foreknew."

I am amazed at the gross impudence of those who teach to the contrary. It is an effrontery to the majesty of God Almighty. Different teachers and scholars may arrive at different conclusions as to the present identity of the Israel people, but to do away with the very existence of Israel as a literal nation on the earth is beyond understanding or excuse.

So with this in mind, let us turn to the specifics of this covenant which we previously quoted from Genesis 12:1-3, keeping in mind that there are six distinct and specific promises contained in this covenant.

I. A Great Nation.

The first specific promise within this covenant was that God was going to make of the seed, or descendants of Abram, a great nation. Let us take note of the fact that He did not promise Abram that he would become a great 'conglomerate of people', or a great 'organisation'. He specifically used the word "Nation". So what is a 'nation'? In Hebrew it is the word "goy", whilst in the Greek it is "ethnos". It applies to "a multitude of people living under common institutions, having common descent, progeny, or offspring." It is used in respect of both Israel and non-Israel nations, according to the context. Nowhere does it apply to 'the church' in its modern usage.

In order for us to understand the ramifications of this promise we need to look at a few other references. In Gen. 15:1-6 we read the following;

"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.

2 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?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 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.

5 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.

6 And he believed in the LORD; and he counted it to him for righteousness."

Look carefully at the portions which I have emphasised. Abram, at the time of this promise, had no children.

Well that's not an unsurmountable problem, at least in the normal course of events. In fact, in chapter 15 we find the account of where Sarai gave Abraham her handmaid Hagar to wife, who subsequently bore a son, Ishmael, to Abraham. But Ishmael was not the son whom God had chosen through whom He was to fulfil His covenant with Abraham. The covenant was to be fulfilled through a son born to him of his wife Sarai, as stated in chapter 17, verse 21. So father Abraham had a real problem. Abraham was 86 years old when Ishmael was born, and now God appears to him again some 13 years later when he was 99 years of age, having had no children since Ishmael, and having, as we shall see, passed the age where he was able to sire children. Let us take up the account as recorded in Genesis 17:1-8;

17:1. *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.*

2 *And I will make my covenant between me and thee, and will multiply thee exceedingly.*

3 *And Abram fell on his face: and God talked with him, saying,*

4 *As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.*

5 *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.*

6 *And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.*

7 *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.*

8 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."

We note several special features in the above statement.

- (v1), Abram was a very old man being 99 years of age.
- (v2), God confirmed His covenant of multiplicity for Abram's descendants.
- (v3), Abram, no doubt realising the enormity of what God was saying, fell in humility upon his face. More people should try this.
- (v4), God confirmed that Abram himself, and not someone else, would be the father of this multitude.
- (v5), not only was his fatherhood of this multitude confirmed, but God changed his name as an assurance of this. The name "Abram" means 'high or honoured father', whilst his new name, "Abraham" means 'father of many nations'.
- (v6), he was going to be exceedingly fruitful, and was to be the father of both nations and kings.
- (v7), God's covenant was to apply not only to the man Abraham, but also to his descendants. Furthermore, this covenant was to be both continuous to all generations, and was to be everlasting. The word "everlasting" means 'to the vanishing point; time out of mind; always; continuance; eternal; lasting, long time; perpetual; world without end.' (Strong's #5769). I well remember an incident when I was about 20 years of age. A fully qualified minister of one of our largest denominations tried to convince me that I was wrong in believing that these covenants were for ever, stating that the word actually meant "for the life of the person to whom the promise was made". So much for five years of seminary study.
- (v8), the land involved was to remain in the permanent possession of Abraham's descendants, and the Lord God was to be their God.

Well, that seems to be all pretty straightforward. So let us move on to verses 15 to 22;

15 *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.*

16 *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.*

17 *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?*

18 *And Abraham said unto God, O that Ishmael might live before thee!*

19 *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.*

20 *And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

21 *But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

22 *And he left off talking with him, and God went up from Abraham.*"

Just as God changed Abram's name to suit the new circumstances, so He changed his wife Sarai's name to "Sarah". "Sarai" means 'dominating or contentious', whilst "Sarah" means 'princess or chieftainess'. Her name is the feminine of "Sar", meaning 'a captain' or 'commander'. God's promise regarding her was that she too was to share in her husband's ancestry of nations. Thus He associating her with His covenant to Abraham;

"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."

We commented earlier that Abraham had a problem in the fact that he had no children at the time God made this covenant with him. As we said, this was not a particularly insurmountable problem, that is, until we look at verse 17 where

we read that Abraham was then 99 years old, and Sarah was 90 years old. This may also not have been too much of a problem until we read the additional statement in chapter 18 verses 11 and 12;

"Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?"

Now we understand the nature of Abraham's problem. His wife Sarah was beyond child-bearing age. She had ceased to have the capacity to bear a child as she had gone past her time of menopause. Her body was no longer able to produce children. No wonder they both laughed at the idea. Who would blame them. We then read in verse 14 one of the great statements and claims in the Bible;

"Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

There is no doubt at all in my mind that Abraham knew of his wife's condition. Yet not once is it recorded that he ever raised this issue with God, who incidentally, knew more about this than Abraham did. It could be reasonably assumed that he may have originally expected that these great promises would be accomplished through another wife, as with Hagar. But this was not what God had in mind. What a shock Abraham must have had when he realised the significance of what the Lord had said. The apostle Paul continues the drama for us in Romans 4:16-21, where in writing of the faith of Abraham, he says;

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform."

Thus came the unbelievable, as recorded in verse 3;

*"Abraham believed God,
and it was counted unto him for
righteousness."*

But what was it in fact that Abraham had to believe? Remember, both he and Sarah were old and unable to have children. I can't for an instant believe that Abraham did not appreciate the full import of what God was saying. By this time, as Paul later recorded, both their bodies were "dead" as far as child-bearing was concerned. For them to now have children, God must totally rejuvenate both their bodies. In particular, Sarah's normal child-bearing bodily functions must now be restored. God had to reverse the normal effects of time in both their bodies.

God had quite deliberately ordered things so that the fulfilment of the Covenant He had made with his servant Abraham required a miracle of outstanding proportions. But we might ask as to why He should have gone to all this trouble when He could have, for instance, initiated this covenant years earlier when Abraham and his wife Sarah could have had a child under normal circumstances. So why wait until the situation became humanly impossible? Why did God decide to employ the use of a miracle for this event?

There is only one satisfactory answer to this question. It is that the "Nation" that was promised to Abraham was to be a

“miracle nation”. It therefore required a “miracle formation”. This was to be no ordinary nation. Here we have the formation of what was to become “the Kingdom of God” on this earth. Here was the foundation of the nation that was destined to “Rule with God”. The nation that was to be God’s witness to the fact that He is the only true God. Here was the root beginnings and formation of what was to become known as the nation and people of Israel.

As we shall see in a future study, this “miracle factor” was repeated on two more occasions. Are we seriously expected to accept that God would go to such extremes to form this special people as His Servant People, and then have so little regard for His own decision that He would replace them with something else. What happened to His promise as stated in Malachi 3:6, which we quoted earlier;

**“For I am the Lord, I change not.
Therefore ye sons of Jacob are not consumed.”**

What are we supposed to think of when we recite the Lord’s Prayer? How on earth can we pray for His Kingdom to come, and for His will to be done, here on earth, if the Kingdom which He deliberately formed in order to achieve this purpose no longer exists, or exists in a form which is not in accord with what He promised it would be, or has been transferred to heaven?

If God has really changed His mind, as so many claim, and has taken His promises from the literal nation of Israel, and transferred them to “the church”, then how can we possibly relate this change of heart to the very promises which form the basis of our on-going study? Let us read them again, remembering that they were made to the very people of whom both our Lord Jesus Christ and the Apostle Paul said would NOT pass away or be destroyed;

“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.”

We will study this further in our next issue.

C.V.NEWS.

We continue to praise and bless the Lord for all His goodness and mercies which He has given us. Since our last issue, Betty and I were able to get away for a two-week holiday on our mid-north coast. It was a most enjoyable break from the pressures of the office. We also had the opportunity of visiting some of our folk to whom we have the pleasure of ministering, but rarely see. So we came back quite refreshed, even though there was a two-week accumulation of mail waiting for us to process. But we have gradually caught up with most of it, together with that which has arrived since.

One of the greatest things that has happened is the offer of a friend, who is quite expert with computers, to assist us as necessary in keeping our mailing list up to date, as well as wherever else she is able. This commenced a few weeks ago, and has been a great blessing to us. We are most grateful for her help. It has lifted quite a load from our shoulders.

For those who regularly access our web page, we advise that since changing to another server, we have had quite a lot of trouble updating our page, as everything kept defaulting back to the name of our previous server. I hasten to add that this is not the fault of our present server. But with the pressure of our work, we just haven't been able to devote the time to correct it all. We are planning to concentrate on this problem as soon as we get this issue out to you, so hopefully it will be available by the time you read this.

Last Saturday, May 22, I had the opportunity to participate as one of the speakers on our Israel Identity to a well attended meeting at one of the townships in our Blue Mountains. As a result, it is planned to hold these meetings every three months, so as to retain contact with the folk in this area.

We would appreciate your continued prayers, especially for Betty, as her eyesight is gradually failing. We are taking her to the Royal Institute for the Blind in two weeks, and they will assess what help they can give her, as she can now only read headlines, and some smaller print in certain circumstances. It is only her short vision that is impaired, distances being not too much of a problem at this time.

Again we extend our sincere thanks for all of you who so faithfully continue to support and encourage us, and pray for God's continued blessing and protection upon you all. □

A WALK THROUGH THE GOSPELS.

PART 12.

By Bruce Horner.

RETURNING PRIVATELY THROUGH GALILEE, JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION.

Matt 17:22-23

22 *And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.*"

One would think that the language is pretty clear, yet if we read the account in Mark and Luke, it is equally clear that the disciples did not seem to be able to accept or even to understand what Jesus was saying on many occasions. Perhaps with hindsight we, today, are able to understand more clearly than the disciples did. They were in the position of not having our hindsight, and could not appreciate that the Son of God must die. But here He is called the Son of man, and although they did by now believe that He was, indeed, the Son of God, they certainly did not appreciate the fact that He must be betrayed and killed and be resurrected. This is made clear by reading the account given by Mark and Luke.

Mark 9:30-32

30 *And they departed thence, and passed through Galilee; and he would not that any man should know it.*
31 *For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.*
32 *But they understood not that saying, and were afraid to ask him.*

Three things stand out here. Firstly the language is even more THE COVENANT VISION.

explicit than Matthew. Secondly, Jesus did not want any people to know that He was passing through, because it was to the disciples that He wished to speak. Thirdly, whereas Matthew says that they were exceeding sorry at His words, Mark makes the point that "they understood not that saying, and were afraid to ask him." Luke enlarges slightly on this.

Luke 9:43-45

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

We all use the saying at times when we have been giving instructions:- "make this sink into your head". Well, we are only repeating the words of Christ. He obviously felt that they were important words for his disciples to understand, and there is, I fancy, a suggestion that the disciples could be "a bit thick" at times.

The season of His retirement from Galilee is now ended, and in what is probably only a few days He will return to Jerusalem through Samaria.

JESUS, THE MESSIAH, PAYS THE HALF-SHEKEL FOR THE TEMPLE.

Matt 17:24 *"And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?*

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free."

27 *Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.*"

When Our Lord arrives at Capernaum, St. Peter is asked by the tax gatherer whether his Master paid the tax. From Our Lord's subsequent remarks it is clear that it was the stranger's tax which was in question. Now Capernaum was Our Lord's domicile, to which we know that the Virgin Mary had moved earlier in our Lord's life.

The question asked of St. Peter implies an uncertainty as to whether it was due. It is not demanded of Our Lord. The question would seem to imply that the tax-gatherers knew that Our Lord was a native of the city, but absence for some time could be regarded as making Him liable.

Our Lord's words to St. Peter may be paraphrased : "It is only strangers who must needs pay this tax. Residents of the town are exempt. However, as I have been absent for some years, there are some grounds for regarding me as a stranger, therefore to avoid giving offence I will pay".

I am quoting the Rev. C.C.Dobson M.A.: he says this:-

"It is strange how some commentators assume that the tax in question was the Temple Tax levied by the Rabbis of half a shekel. Peter was asked "Doth your master pay the didrachma?" This was certainly worth half a shekel, but the word is used probably because it was the commonest coin in use. If the Temple Tax was meant why did he not say "shekel" in which this tax had to be paid? Our Lord asks: "Of whom do the kings of the earth take custom or tribute? Of their own children or strangers?" Custom here is the "octroi", a tax levied on import or export goods passing through the town. The "tribute" is the Roman poll-tax. Why should Our Lord begin talking about the government taxes? He is obviously talking about the tax in question, which could not, therefore, be the Temple Tax. Merchants and traders at Capernaum were all taxed as strangers. Had it been the Temple Tax how could

the children be free? Again, Our Lord in the eyes of the law WAS liable to the Temple Tax. No agent of the Rabbis would have asked Him. To do so would be an insult implying a doubt as to His nationality. Finally, the coin found in the fish's mouth was the Stater, a Greek coin. The Temple Tax had to be paid with a Jewish shekel. Would Our Lord have provided a Greek coin for the purpose?"

We may thus infer from this incident, and from Our Lord's conversation with John the Baptist, when John appeared to be unsure of who Jesus was, although they were first cousins who would meet regularly at Jerusalem at feast times, that prior to His ministry Our Lord was absent from Palestine for some years.

It is, however, one thing to say that Our Lord was absent from Palestine, but quite another to say that He was at Glastonbury. To support this latter suggestion we must not only seek for some definite evidence for the fact, but some reason must also be looked for to account for the selection of a place of retreat so far removed from Palestine as Glastonbury.

The story of such a visit may be stated as follows:

As a boy He was brought merely for a visit by Joseph of Arimathea on one of his voyages. Later as a young man He returned and settled at Glastonbury for the purpose of quiet study, prayer, and meditation. Here He erected for Himself a small house of mud and wattles.

If Our Lord was brought as a boy by Joseph of Arimathea on one of his voyages to Cornwall it is perhaps natural to seek some explanation or pretext for his doing so.

Most authorities agree that the Virgin Mary became widowed while Our Lord was still a youth, and that the Holy family moved from Nazareth to Capernaum. By Roman Law, and we believe also by Jewish Law, guardianship of a fatherless son devolved upon an uncle. If Joseph of Arimathea was an uncle of the Virgin Mary, then he would be the one upon whom the guardianship would be most likely to rest. This fact would provide a simple explanation for his taking Our Lord with him to Britain on one of his voyages.

Subsequent to Christ's death, Joseph of Arimathea sought the same place of retreat, already hallowed by the residence of Our Lord. The small house Jesus had erected was consecrated by Joseph to serve as a private chapel, for himself and his eleven companions. He then erected the mud and wattles church for preaching to the people.

A stay in Glastonbury of this description by Our Lord would attract little attention. The residents would only look upon Him as a quiet reserved man living somewhat as a hermit. No account of His visit would be written. He would depart as quietly as He came. In after days when Joseph of Arimathea settled in the same place, and told the wonderful story he had brought with him, Our Lord's stay in their midst would be recalled, and memories of that stay would cluster round the spot. The little building would become sacred in the eyes of the inhabitants. No doubt local written records would have recorded the facts. But no written records have survived. The famous library covering a thousand years of the story of Glastonbury was lost in the great fire that destroyed the huge abbey in the 12th century. All we could hope to find would be scattered references in the works of ordinary historians, and such scattered references are not wanting.

First there is a very remarkable statement in a letter written by St. Augustine to Pope Gregory: "In the Western confines of Britain there is a certain royal island of large extent, surrounded by water, abounding in all the beauties of nature and necessities of life. In it the first Neophytes of Catholic Law, God before acquainting them, found a Church constructed by no human art, **BUT DIVINELY CONSTRUCTED (OR BY THE HANDS OF CHRIST HIMSELF), FOR THE SALVATION OF His people.** The Almighty has made it manifest by many miracles and mysterious visitations that He continues to watch over it as sacred to Himself, and to Mary, the Mother of God."

The translation "hands of Christ Himself" has been questioned. It is the translation given by Morgan in his "St. Paul in Britain", and he gives reference "Epistolae ad Gregoniam Papam", showing that he is quoting from an early MS bearing this title. In the ancient MS used by William of Malmesbury the Latin expression is "a Deo paratam", "actually used by God Himself". In
THE COVENANT VISION.

one of the two ancient MS used by Bishop Stubbs, that by the anonymous Saxon priest "B", the expression is "Coelitus paratam", "divinely constructed". Whichever version is preferred, "the divine hand" is obviously Christ Himself, because a material building is being referred to, and because in contrast "The Almighty" is mentioned as subsequently watching over it.

We must remember that St. Augustine arrived in A.D. 597 believing the whole island to be pagan. He found, however, that only the Eastern parts, which the Saxons had invaded, and where they had settled, were pagan, and that in Western parts into which the Britons had been driven there existed a powerful British Church with its own Bishops.

The island to which he referred is no doubt Glastonbury, and by the first neophites (i.e. converts or Ministers) of Catholic Law he is obviously referring to Joseph and his companions. He calls it a Royal Island, which confirms independent evidence that Joseph and his companions settled there and were granted land under Royal Patronage. His statement that the church was dedicated to the Virgin Mary is confirmed by Maelgwyn of Llandaff, circa A.D. 450, William of Malmesbury, etc.

But what does he mean by the statement "Found a church constructed by no human art, but by the hands of Christ Himself, for the salvation of His people"? Are we precluded from taking this literally? The statement in any case makes it clear that a Church of some sort was already standing on the arrival of Joseph and his companions. Who erected it? The use of the word constructed shows that it is a material not a spiritual Church that is referred to. One cannot spiritualise a material object. The church they found was a building and had been materially erected by divine hands.

William of Malmesbury in his article on the Church at Glastonbury (Acts of the Kings of Britain) records that Paulinus the companion of St. Augustine, covered the old church, built of wattle, with a protective covering of boards, with the purpose of its preservation.

This certainly shows a very marked reverence on the part of St. Augustine and his mission for the old church. What cause had he for showing such high reverence, when he might well have

regarded it as a rival to his mission. Does not his letter to Gregory supply the reason, and the fact confirm the letter?

It is perhaps more natural to spiritualise an even earlier statement by Gildas, the first British historian, A.D. 616-670: "Christ, the True Son, afforded His Light, the knowledge of His precepts, to this island during the height of, or the last year of the reign of Tiberius Caesar".

Tiberius Caesar died in A.D. 37. Our Lord's crucifixion we may take as having occurred in A.D. 30, and His suggested visit to Britain would be concluded before A.D. 27, when He began His ministry. It was in this year that Tiberius retired from Rome to Caprae.

Gildas' statement is commonly regarded as referring to the coming and preaching of Joseph of Arimathea and his companions, subsequent to the Resurrection. But Gildas' statement explicitly refers to an event during the reign of Tiberius, in whatever way the word "summo" is translated, and could, therefore, hardly refer to Joseph of Arimathea.

In view of what St. Augustine says it may well be taken literally, as implying that Our Lord actually Himself taught "the knowledge of His Precepts". This view gains added force when we remember that Gildas spent the closing years of his life at Glastonbury.

But these do not exhaust support from early writings. Taliesin, circa A.D. 550, the Prince-Bard and Druid, says: "Christ, the word from the beginning, was from the beginning our Teacher, and we never lost his teaching".

Again we ask, are we precluded from taking this literally? If Our Lord indeed stayed at Glastonbury then His words can only be literal, and the expression "we never lost His teaching" would refer to the later work of Joseph, who would recall to the inhabitants what Christ had personally taught them while residing in their midst.

Finally, we have a significant statement in no less an authority than the Domesday Book, A.D. 1086: "The Domus Dei, in the great Monastery of Glastinbury, called the Secret of the Lord. This Glastinbury church possesses in its own Villa XII hides of land which have never paid tax".

The 12 hides of land referred to correspond to those originally assigned to Joseph of Arimathea and his eleven companions.

We have suggested from Gildas' statement, and also from Taliesin's remark, "Christ was from the beginning our Teacher, and we never lost His Teaching", that Our Lord, staying in quiet retirement at Glastonbury, did not altogether shut Himself up like a hermit, but carried on some quiet work as a teacher, "of His precepts". The nature of this teaching would probably be two-fold: To the ordinary natives, and those living in the two adjacent marsh wattle-hut villages of Meare and Godney. His message would be the simple principles given later on in Palestine in the Sermon on the Mount. But Glastonbury was a leading Druid centre, and he would meet these Druids, and tell them of the principles of His own Hebrew religion. He would compare the two, and point out the main similarity, namely, that both looked forward to the coming Saviour under the same name, Hesus the Druid form, and Jesus, the Jewish. He would point out the remarkable similarity between the dress of the Archdruid and the Jewish High Priest. If this indeed was his line of teaching it certainly later bore fruit, for as Taliesin said, "We never lost His teaching", for Druidism never opposed Christianity and was quietly merged with it subsequently. There is some unexpectedly strong support for the suggestion that Jesus did preach His precepts to be found in the writings of William of Malmesbury. The passage forms part of the famous charter given to Glastonbury by King Ina in circa A.D. 700, which is given in full by William of Malmesbury. It reads:

"....To the ancient Church, situate in the place called Glastonbury (which Church the Great High Priest and Chiefest Minister formerly through His own ministry, and that of angels, sanctified by many an unheard-of miracle to Himself and the ever-virgin Mary, as was formerly revealed to St David) do grant....etc." The Great High Priest and Chiefest Minister are clearly a reference to Our Lord Himself, and it thus asserts that He personally ministered there. The reference to St. David is to a vision which St. David is said to have had, also recorded by William of Malmesbury, who is very cautious in repeating unsubstantiated legends, in his later work on Glastonbury. St. David proposed to

carry out a public re-consecration of the Church, but was checked by a vision in which Our Lord appeared to him and told him that this must not be done because He had Himself already consecrated it to his mother's (the Virgin Mary's) memory.

Thus King Ina in his famous charter records the belief then commonly held that Our Lord Himself had resided there and ministered. It is certainly a confirmation of our interpretation of Gildas' statement that Christ "afforded His Light and a knowledge of His precepts".

Finally we turn to the consideration of what light is thrown upon our theme by the Domesday Book. We quote:

"The Domus Dei, in the great Monastery of Glastinbury, called the secret of the Lord. This Glastinbury Church possesses in its own Villa XII hides of land which have never paid tax".

This quotation is taken verbatim from Rev. Morgan's "St. Paul in Britain", page 125. He has a footnote giving the original Latin for the quotation, and the reference, Domesday Survey, fol., page 449.

Archbishop Ussher in his famous work "Britannicarum Ecclesiarum Antiquities", Chapter 2, gives the same quotation, but the first part of it is in the form of a footnote, with reference folio 249b, i.e. "The Home of God: in the great register of the Monastery of Glastonbury, which is called the Secret of the Lord". This footnote is not his own since he gives the reference, but is in the folio from which he is quoting.

Thus both Ussher and Morgan are both quoting from some early Domesday Survey folios, or a folio, in which both parts of the full quotation are to be found. Such folios we know existed. What is more likely than that Glastonbury had a Domesday Survey, which contained fuller information about their twelve hides of land, than did ordinary copies of the Domesday Survey. Ussher, who is writing about Joseph of Arimathea and Glastonbury, gives the quotation about the twelve hides of land contained in ordinary copies, and then adds as a footnote the additional quotation contained in the Glastonbury copy.

But what do we learn from these facts?

First, the Domesday Book bears witness to the fact that the Church of Glastonbury has twelve hides of land attached to it
THE COVENANT VISION.

which have never paid tax. Early records tell us of a royal grant of twelve hides of land made to Joseph and his eleven companions at Glastonbury. That this grant should have remained inviolate for over one thousand years in possession of the Church is not only a strong witness to the coming of Joseph to Glastonbury, but also that special sanctity and reverence was attached to the gift.

Secondly, that the expression "Secret of the Lord" was commonly attached to the Glastonbury foundation. With regard to the expression "Domus Dei" or "Home of God", various views have been put forward in explanation. Some in the fourteenth century regarded it as a corruption of the word "Domesday" or "Doomsday". In his excellent work "Christ in Cornwall", 2nd edition, 1946, Rev. H.A. Lewis exhaustively studies the origin and meaning of both the expressions "Home of God" and "Secret of the Lord". We agree with him that little importance need be attached to the various mediaeval explanations that have been advanced, and that the plain obvious meanings of both are correct. There can be little doubt that both were attached to and associated with the Church at Glastonbury.

But why were they both attached to Glastonbury? The Vicar of Glastonbury suggests that the latter title has reference to the old tradition that Joseph buried there the Holy Grail.

We suggest that the two titles reflect the old tradition, which we have seen survives even today, that Our Lord Himself stayed there. We do not know otherwise why it should be called the "Home of God", and the expression "Secret of the Lord" is exactly the term we should find applied if Our Lord had made a private residence there. The foregoing investigations have brought us to the following inferences:

The tradition exists and is found in four different places. The Bible implies Our Lord's absence from Palestine prior to His Ministry. The traditions regarding Joseph, in so far as we have examined them, provide an explanation as to how the visits of Our Lord can have come about, and finally it is possible to trace what may be references to the tradition in early writings.

We next turn to the consideration of the question of the visit, or as it would appear of the two visits, when a boy and later just prior to His Ministry.

LOCATION OF THE TRADITIONS.

The Cornish Tradition is not difficult to locate. The island of Ictis, which Diodorus Siculus gives as the port of export of Cornish tin, is generally identified with Mount St. Michael. Some, however, identify it with Falmouth. They are near to each other, and it is immaterial to our purpose as to which is correct.

In Somerset we have the tradition at Priddy, a little village lying at the top of the Mendip Hills, right in the centre of what was the ancient lead and copper mining area.

In Somerset also is the tradition that they "came in a ship of Tarshish to the Summerland and sojourned in a place called Paradise". The Summerland is clearly Somerset. It was probably known as the land of the summer. The terminal "set" is the old Celtic word "Saete" or "Setna" meaning place of settlement.

At the mouth of the Brue River, which runs down from Glastonbury, lies Burnham, and old Ordnance Survey maps give the name of the area round Burnham as "Paradise". It is still known by this name, and there is still a Paradise Farm and a Paradise House. How early the name became attached to this area is not known. A letter in the "Central Somerset Gazette" for 7th August 1936, and signed "Glastonian", informs us that "Paradise" WAS ALSO THE ANCIENT Celtic Glastonbury. He does not give his authority for the statement. The name "Paradise" is found attached to several other places. Besides an area in Glastonbury itself, a spot N.E. of the Tor also bears the name, and there is still a "Paradise Lane".

About a mile from Glastonbury lies the village of Godney, from which in ancient times river boats went down to Burnham. Godney means God-marsh-island. At Godney a whole village of mud and wattle houses was excavated, and here was found an ancient British river boat intact, which is preserved in the Glastonbury Museum.

The Glastonbury Traditions are mainly concerned with the suggested visit of Our Lord when a man, prior to His Ministry. But if indeed Glastonbury was the Celtic Paradise then the visit as a boy included this place.

Now lead and copper were mined all around Priddy, and the ore was transported apparently by two routes. It was taken by the River Axe to what is now Uphill, and thence by coastal ships down to Mount St. Michael or Falmouth to be combined with the export trade of tin. Another route was by river boat from Pilton to Burnham down the Brue and thence by coastal ship.

OUR LORD'S TRADITIONAL VISIT WHEN A BOY.

We are now in a position to reconstruct the whole story of this traditional visit.

Joseph of Arimathea comes on a business visit in connection with the import of tin, lead and copper into Phoenicia. Having recently become guardian of Our Lord, he takes Him with him. They follow the trade route described by Diodorus Siculus and arrive in Mount St. Michael in Cornwall. But his visit requires a visit to the lead and copper area in the Mendips. They take a coastal boat round to the Somerset coast ("a ship of Tarshish to the Summerland") and land either at Burnham or Uphill. If at Burnham they make their way up by river boat to Pilton or Glastonbury and on to Priddy. If at Uphill they go up the Axe to Priddy and down to Glastonbury. The Paradise at which they sojourn is either Glastonbury or Burnham. The return journey would be by the alternative route.

Such is the story of the journey. It is certainly significant that all four traditions are entirely independent and yet are found to synchronise, and it is equally significant that no tradition exists in Devonshire, the reason for which has now become evident, since the metal trade route does not touch this county.

At the mouth of the Camel where a large natural harbour exists is an ancient well, known as Jesus Well. In ancient times it was regarded as a Holy Well and was believed to have healing powers. For centuries many resorted to it, and a Chapel was erected over it, the remains of which are still traceable. Records of its existence go back to the 13th century, but the date and origin of its name are quite unknown. The Rev. Dobson suggests that this inlet of the sea would form a natural stopping place of ships for

water and supplies. Here quite close to the shore was this ancient well. Is it possible that the name Jesus Well became attached to it together with its traditional healing powers because hallowed by a visit of Our Lord either when a boy or a man when sailing past?

With regard to the visit to Glastonbury, the port of export, we have the strange hints about a Church built by Our Lord Himself, and the Rev. Dobson suggests that this refers to a second later visit. Having been taken as a boy by Joseph on this voyage and visited Glastonbury, our Lord noticed the beauty and quiet of this Island. Seeking a quiet retreat in which to spend some years alone before His Ministry He returned here as a young man, erected His own small hermitage of mud and wattles, of which houses were erected in the neighbourhood, and then in prayer and meditation prepared for His work and Passion. This house afterwards may have been used by Joseph and his companions as a private chapel.

But can we find any reason other than the mere natural beauty of the locality, so vividly described by St. Augustine to account for the selection of Glastonbury as Our Lord's place of retreat for study and meditation?

The reason may perhaps be found in Druidism, and Glastonbury appears not only to have been itself a centre for this cult, but also within reach of several of its chief centres, such as Caerleon, Salisbury, Bristol, Bath, & Dorchester.

A remarkable description of Druidism is to be found in Rev. R.W.Morgan's "St.Paul in Britain", pages 48-58, which certainly revolutionises generally conceived ideas of this cult. Druidism was regarded by the Romans as its greatest religious opponent, partly because its headquarters was Britain, and partly because of its very widespread influence definitely opposed to Roman and Greek mythology. This influence might be summed up in the words of the historian Hume, "No religion has ever swayed the minds of men like the Druidic." In the time of Our Lord it could claim a past history of at least 2000 years. A familiar triad summarised its principles: "Three duties of every man. Worship God: be just to all men: die for your country."

The Roman attitude towards it is evinced by the edicts of Augustus and Tiberius which proscribed it, and made the exercise

of the functions of a Druid priest a treasonable offence. There is little doubt but that the Roman invasions under Julius Caesar and Claudius were largely influenced by a desire to exterminate a cult which for so long had proved the rival of that of Roman civilisation, and the determined and successful resistance of the Britons under Caractacus, Arviragus, and Boadicea were an evidence of the hold that Druidism had on the people.

The basic Druid belief was in a Trinity. It was not polytheistic. The God-head he called Duw, the one without darkness who pervaded the universe. Three Golden rays of Light were the emblem of Druidism, representing the three aspects or persons of the Trinity emanating from the God-head. They were known as Beli, the creator as regards the past, Taran, the controlling providence of the present, and YESU THE COMING SAVIOUR OF THE FUTURE. The Oak was the sacred tree representing the God-head, and the mistletoe with its three white berries growing out of the parent oak represented the three persons of the Trinity. It was, however, especially associated with the coming Saviour Jesu, and was known as the "All Heal".

Druidism thus anticipated Christianity, and pointed to the coming Saviour under the very name by which Christ was called.

Do we wonder at the selection of Glastonbury as the place for retreat and study by Our Lord? Britain we recall was a highly civilised land. Caesar's description of it as "barbarian" is to be taken, not in the modern sense, but in the Roman, which described every one as such who was not a Roman citizen.

Morgan in his "St. Paul in Britain, page 64, tells us that in Britain, south of the Clyde, there were forty Druidic Universities which were the capitals of the forty tribes, the originals of our modern counties, and they contained at times as many as 60,000 students, the nobility of the country. It required twenty years to master the full cycle of Druidic knowledge, which included the study of natural philosophy, astronomy, arithmetic, geometry, jurisprudence, medicine, poetry, and oratory.

Here was an island unconquered by the Romans, and remote from Roman influence and authority.

In St. John 7, verse 15, we read: *"And the Jews marvelled, saying, How knoweth this man letters, having never learned?"*

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It contains the Titles and Catalogue Numbers of our most recent Tapes and Videos, which can be used pending the publication of our next full catalogue in July, 1999.

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They will not be available until July.

May it not have been that Our Lord, bringing with Him the Mosaic Law, and studying it in conjunction with the oral secrets of the Druids, prepared to give forth His message, which occasioned so much wonderment among the Jewish elders?

Some ten years later there came a band of refugees. Joseph and his eleven companions, to find a quiet retreat in the place which they knew had already been hallowed by the presence of their Master.

But they came as missionaries, to spread the message of the Saviour Yesu, and proclaim to the Druids the fulfilment of their ancient expectations. The message was welcomed. The King, Arviragus, granted them twelve hides of land, and some of their first converts were members of the Royal Family, children of Caractacus, cousin of Arviragus, King of Siluria or South Wales across the Bristol Channel.

That they erected a mud and wattle church is no longer a mere tradition, for two Royal Charters are still extant which were actually signed in this "Lignea Basilica", one by King Ina in 704, and the other by King Cnut in 1032.

Maelgwyn of Llandaff, A.D. 450, records that Joseph and his eleven companions were buried here. "He lies in the southern angle of the bifurcated line of the Oratorium of the Adorable Virgin." The epitaph on his grave reads as follows:

"I came to the Britons after I buried Christ. I taught. I rest."

The Vicar of Glastonbury tells us that Joseph's body remained buried here until A.D. 1345, when Edward III gave his licence to John Bloom of London to dig for it, and the Abbot and Monks consented. There is the statement of a Lincolnshire Monk in 1367 that his body was found. They placed it in a silver casket let into a stone sarcophagus, which was placed in the East end of Joseph's Chapel, and it became a place of pilgrimage. There is a record of the sarcophagus being still in position in 1662 when the chapel had become partially ruined. Owing to the fear of Puritan fanaticism prevalent at the time it was secretly removed by night into the Parish Church churchyard, and its identity was concealed by the pretence that the initials on it, J.A., stood for John Allen. In 1928 the present Vicar of Glastonbury found it half buried in the soil, and had it removed into the church, and its construction bears

out the accounts of a silver casket which could be raised and lowered, and shows other marks of identity.

J.W.Taylor, F.R.C.S., in his book "The Coming of the Saints", has convincingly traced out the whole story, and I urge you to read it.

Much of what I have recited may be seen by many to be weak and insufficient evidence, but there is a mass of tradition and circumstantial evidence which provide links in a consecutive chain which is ample reason for its investigation, and for those of us who love our Land and who love Our Lord, they provide us with great inspiration.



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THE DAYS OF NOAH AND LOT.

Their Message For Today.

by Frank W. Dowsett.

In Psalm 11, verse 3 we read;

*“If the foundations be destroyed,
then what can the righteous do?”*

There would be numerous answers to, and explanations of, this passage, depending upon the particular subject one is pursuing. But in this instance, I am referring to our Lord's statement in Luke 17:26-30;

26 *And as it was in the days of Noe, (Noah) so shall it be also in the days of the Son of man.*

27 *They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.*

28 *Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;*

29 *But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.*

30 *Even thus shall it be in the day when the Son of man is revealed.*

Now I'm sure that any thinking Christian would have no trouble associating the above statement with the general conditions within our nation today. Likewise, there could not be any difficulty in recognising the appalling perverseness which has pervaded our society.

But what was it really like in the “days of Noah” and in the “days of Lot”? We have an overall picture of course from the statements in God's Word, but there are some aspects of

which we are not given specific details. Possibly the best way of understanding what conditions were like in those far off days is to look at what our society is like today, and realise that the society of those days must have been at least as bad. One seriously wonders how it could possibly have been much worse.

As we study the Bible, we find that it is very explicit in its outright condemnation of one particular area of sinfulness. That area of abomination and sin is blatant sexual perversion and immorality. And whilst I do not minimise in any way the other gross sins within our midst, it is with this area of sexual perversion that I am now commenting.

Today, *ad nauseam*, we are being told that we don't have to be concerned about the past. All we have to do is to think of the wonderful future that man can provide through his supposedly brilliant inventive ability to solve all our problems. This, of course, is just what God's enemies wish us to believe. God no longer is a part of the equation. The real problem, as I see it, is that if we don't understand the origin of our present problem in the moral perversion area, we are never going to be able to understand the full import of what is really going on within our Israel nations, let alone even begin to solve the problem. And that is where our text comes into operation. The very foundations of both our national and personal moral fibre have been very slowly, but very deliberately destroyed.

But one may ask as to what this has to do with the Lord's statement regarding the days of Noah and Lot as two important signs of His return. Well, let us go back a bit.

Amongst the very wonderful promises that God made to our fathers Abraham, Isaac and Jacob was one which He reiterated to each of them. That particular promise was that they were going to be as numberless as the sands of the sea, they were going to be as numberless as the dust of the earth, and they were going to be as countless as the stars in the heavens. In plain language, they were going to be a very, very multitudinous people.

Now, I think it goes without saying that the fulfilment of that promise would depend entirely on the continued propagation of the descendants of Abraham. I don't think that that point requires argument or discussion. We're certainly not going to end up with a multitudinous population, as God promised, unless the people descended from those patriarchs propagate and reproduce and bring this multitudinous population into existence.

Various attempts have been, and still are being made to counter this development. It is not without significance in the context of this study that in Psalm 83:2-4 the Psalmist recorded;

"For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

They have taken crafty counsel against thy people, and consulted against thy hidden ones.

They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Thus we find the introduction over relatively recent years of numerous forms of contraception, whereby our population growth is restricted in accordance with man's every whim and fancy by the use of man-made methods. This is not intended, by the way, as a criticism of those who genuinely require medical treatment for health and safety reasons. But that system hasn't worked quickly or successfully enough to suit the enemy's plans. So we now have 'abortion on demand' which provides for the 'legal' murder of millions of beautiful Israelite children each year, through the setting up of multi-million dollar abortion businesses, most of which are either owned or controlled by a very recognisable section of the community. Recent figures quoted show that in Australia there is one abortion every two minutes. This is mass murder gone mad.

Despite all this, the fact remains that no matter what man-made system is introduced in order to thwart God's plans for a multitudinous people, nothing can ultimately be done to destroy the God-given desire for God's people to reproduce and propagate after our own kind.

But as we study the Word of God, we find that there has been, right from the inception of the Adamic race, an alternative which has been so insidious that its full effect has rarely been recognised.

That alternative is to very gradually and subtly change the structure of the racial genes within us, so that the resultant race of people eventually bears little, if any, resemblance whatsoever to the original race which God created.

When God formed the Adamic race, they contained a particular and special structure of genes within them. This principle applies to all living creatures that God created. So in

view of the fact that they cannot be prevented from reproducing, the alternative is to contaminate the genes within that race, so as to destroy its original racial structure. In this way, you end up with something that is not what God started with in the first place, and you do it over a very long period of time so that no one realises what is going on. But the final result is that you have destroyed that race just as surely as if you'd stopped them from reproducing in the first place. And I believe that this is something that's been going on for a very, very long time.

So it simply means that if you achieve this in respect to God's Israel people, then God does not really have a special people over whom to reign. If He promised to be the God of Israel, and the Israel people end up being nothing like the people that He first formed over whom to be God, He's no longer the God over Israel because there is no Israel, at least in its initial sense. And if there is no Israel, then there is no God. So here's a very, very subtle way of not only destroying the people of God, but of destroying the actual existence of God.

Mission accomplished !!

Now we accept that nobody, be it Satan, anti-Christ, or whatever, can literally destroy God. But you can destroy Him in the sense that you can make Him of absolutely no effect, totally useless, either to His Israel people or to anyone else. He may as well stay up in Heaven or wherever, because He would have no further relationship or relevance to His people. He is not, as most people like to believe, the God of every race on the face of the earth. The non-Israel nations all have their own several gods. But Jehovah, the God of Abraham, Isaac, and Jacob, is peculiarly the God of His people Israel. That is not just my private belief, but the very clear teaching of God's Word. Otherwise, how on earth do we understand the following categorical statements throughout His word.

Deut.7:6; *"For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."*

I Chron. 17:21-22; *"And what one nation in the earth is like thy people Israel, whom God went to redeem to be his*

own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.”

Amos 3:1-2; “Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.”

II Sam. 7:23-24; “And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.”

*He is in truth, and specifically,
The God of Abraham, Isaac and Jacob,
The God of Israel.*

But when we study the present position in some depth, we find that in a very subtle way, the history, and indeed the very nature of our people has been undermined and infiltrated to a terrible degree. A degree, I believe, beyond which the majority of people have absolutely no idea. The sin of miscegenation, or to use the Biblical expression, fornication, is fairly well recognised by most of us, being one of the methods being used by God's enemies to destroy the racial purity of His Israel people. But what we are looking at in this writing goes far deeper than this. We are looking here at the destruction of the fibres of our very being. But let us turn the pages back a few thousand years.

At the time of Noah, a very serious incident occurred which I'm sure has not received the attention it demands.

We find this incident recorded in Gen. 9:20-26;

“And Noah began to be an husbandman, and he planted a vineyard:

And he drank of the wine, and was drunken; and he was uncovered within his tent.

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant."

The first thing we note is that Noah became drunk. This seems to be rather out of character for someone who is referred to as "A Preacher of Righteousness". But we must remember that prior to the flood the earth was enclosed by an envelope of water. (See Gen. 1:6-7) which in essence kept the earth in an 'air conditioned' state. But with the collapse of this water envelope, climatic conditions changed, and the grape juice, which previously was non-intoxicating, now became subject to fermentation. I don't doubt that Noah must have received quite a shock at this discovery. But be that as it may, there he was, lying naked and drunk upon his bed. And in walked Ham. Before going into the detail of what actually happened, let us be quite clear about the consequences, because without an understanding of the consequences, we will never understand what actually happened. We are told that after Noah awoke he realised what his younger son had done. We also find that there was not one word of condemnation or curse recorded against Ham for his action. Noah placed a curse upon Ham's son Canaan who is listed as such in Gen. 10:6. We must surely wonder why?

Perhaps we gain some understanding of this seeming conundrum when we read Leviticus 18:8 and 20:11;

"The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness."

*"And the man that lieth with his father's wife hath
uncovered his father's nakedness."*

I take no credit for the following line of thought, having obtained it from one of the greatest of Identity teachers, Howard B. Rand. I personally can find no other explanation of this event, but that Noah's wife was also on the bed, and that Ham uncovered his mother's nakedness, thereby uncovering his father's nakedness, as defined in the above readings. In view of the entire context of this episode, I believe that Ham, prior to telling his brothers of her naked situation, sexually assaulted his mother who was quite possibly in the same condition of drunkenness as her husband, and for the same reason. What was it that Noah later realised that Ham had done? Surely not that his son had merely seen him lying naked on the bed. But what would he have thought when some time later he found that his wife was pregnant, and that he wasn't the cause of this pregnancy? We tend at times to compress the Biblical accounts into a very short space of time simply because they are recorded in just a few simple statements, when in fact there can be a considerable time frame involved. I suggest that it was only after the child was born to Noah's wife and had been named Canaan that Noah placed his curse upon the child, knowing that it was a child of incest.

The descendants of this man Canaan became known as the Canaanites, the descendants of incest. It doesn't take much serious thought to realise why God subsequently gave very specific commandments to His people Israel against having any contact with these people. In fact, on several occasions, God gave Israel a specific command to totally wipe them out, man, woman, and child, and those who disobeyed were severely judged. The reason for what might today seem to be a most "politically incorrect" and unacceptable course of action, was simply that under no circumstances whatsoever did He wish the genes of the Israel people, then or at any time in the future, to be contaminated with the genes of incest. Our refusal to abide by this requirement has played absolute havoc with the people of Israel ever since. The genes of incest have penetrated our own peculiar genes, not only to give the great majority of Israelites an acceptance of performing such acts, but to an automatic acceptance of them as one of our "alternative lifestyles". Even in

our rejection of this practice, we still condone it under the name of 'freedom of choice'. If we think that the Lord will be any more lenient on the present generation of Israelites than He was on our ancestors, then we are greatly mistaken.

But what of "the days of Lot"? A similar incident in principle is recorded in Genesis chapter 19. The full account is too lengthy to quote in full, so we will confine ourselves to the relevant sections. In the 18th chapter, we read where the LORD appeared to Abraham, attended by two angels. These two angels, or messengers, subsequently left the LORD with Abraham, and journeyed on to Sodom, (verse 22). When they arrived, they were greeted by Lot, who invited them to stay at his home over night. The pertinent portion of the account to which I refer is found in Genesis 19:4-8;

4 *"But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:*

5 *And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.*

6 *And Lot went out at the door unto them, and shut the door after him,*

7 *And said, I pray you, brethren, do not so wickedly.*

8 *Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof."*

Let's be quite clear about this situation. Present restraints against referring to things by their true titles notwithstanding, these 'men of Sodom', these sodomites, were homosexuals. They had no doubt become aware of the arrival of two very good looking and well built male visitors, and they had determined that by whatever means had to be employed, they were going to use them for their filthy purposes. They pounded on Lot's door, and yelled out to him, demanding that he deliver the two men to them. Lot tried to reason with them, all to no avail. And then we read what must go down as one of the most extraordinary statements recorded in God's Word. Lot offered

to these perverts his two daughters in lieu of the two men. Just think about this for a moment. With him were his two daughters, and two young men whom he had never seen or met before, and in order to protect the moral safety of two complete strangers, he offered in exchange the bodies of his two flesh and blood daughters to be sexually abused by these sodomites. I wonder how many of us today would do that. Even hardened criminals wouldn't stoop to this level. This is even recognised in our penal institutions today by virtue of the fact that inmates guilty of such charges are separated from other inmates to protect them from being physically assaulted, or even killed by other convicted criminals. I feel sure that there has to be something more to this situation than what meets the eye.

Let's for a moment take a look at these two daughters. What were they really like? To find out, we have to look at what transpired shortly after. Later on in chapter 18, following the record of Lot's deliverance with his wife and daughters and the destruction of the cities of Sodom and Gomorrah, we read of another unusual incident. These two darling daughters deliberately planned to each commit incest with their own father, a plan that was soon put into operation. As with Noah, Lot was drunk, but this time by the deliberate planning of the two women. But the circumstances were similar with that of Noah and his wife. Whilst in this drunken state, both girls conceived by their father, just as Noah's wife conceived by her son. It must surely be obvious that these two girls were themselves sexually perverted. This was no casual on-the-spur-of-the-moment incident. This was ruthlessly and carefully planned and executed. This was surely the product of perverted minds. The question we ask is this; 'Was Lot aware of any sexual vagaries or practices with which his two daughters may have been involved?' True, he referred to them as 'not having known man'. But was this just a sales pitch to induce the perverts outside to accept his offer? Some translations use the expression "have not had sexual relations with a man", or words of similar import. I have seriously considered the possibility that they were lesbians, a fact known to their father. One would think Lot would have realised that these kind of men preferred men rather than women, but the knowledge that his daughters had not 'known' men, might have held some sort of special perverted attraction for them. We will never know, but I am convinced that Lot knew that his daughters were part of the local sexually perverted scene, and preferred

that they, being used to this sort of thing, be used for these men's perverted desires in preference to his two male visitors.

But irrespective of these considerations, the results were exactly the same as with Noah's wife and son. The two daughters, in due time, each gave birth to a son, one being named Moab, and the other Ammon. They became the progenitors of the Moabites and the Amonites. These two nations were built on the genes of incest. They were equally banned by God as totally unfit and unacceptable for any contact, or agreement, with or by His people Israel. As with the Canaanites, God had no intention of allowing the genes of His Israel people to be mixed with the perverted genes of these nations, who in a very short space of time became Israel's greatest and gravest enemies.

It is not without significance that in Psalm 83, the enemies that are named as those who have conspired to destroy the very name and remembrance of Israel are the descendants of Edom and Amalek, the descendants of Ishmael (mostly found today in the Islamic nations), the Moabites, the Amonites, and the nations that made up a significant portion of the Canaanites.

As a nation, and as individual Israelites, we are paying a terrible price by our disobedience to the commandments of God in respect to separating ourselves from those nations whom God has ordained for destruction. We suffer today from the very same sins and perversions of the very nations who were formed from sexual perverseness, and we wonder why and how we arrived at this terrible condition. The answer is quite simple. We have, by our sins, taken aboard the genes of perversity which have automatically conditioned us to accept the sexual garbage with which we are now continually bombarded, and which is totally destroying our people. Only when we repent, both as individuals and as a nation, and return to full obedience to the Laws, Commandments, Statutes, and Judgments of God will we be freed of the curse of our stupidity and sinfulness, and shame.



**"Read the Book, and look out the window.
If what you think you see is not to be found in the Book,
then either we have poor eyesight,
or God is not in control of what is going on."**

(Prof. Roger Rusk.)

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OUR PROTECTIVE GOD.

By Bruce Horner.

PART 5.

QUEEN ELIZABETH & THE PAPACY.

I had intended to write about the Spanish Armada in this issue, but the subject is so closely bound up with the reign of Elizabeth and the Papacy that it seemed to me that it could not be treated separately. The Papacy has from its inception focused its attention upon the domination of the island of Britain, and the high point of the conflict is reached in the reign of Elizabeth. So at the risk of being too long and boring, I cannot omit a description of that illustrious queen and the part she played in the religious conflict which convulsed our forefathers during their occupation of that "blessed isle", and reserve the description of the battle to a future episode.

I am going to rely heavily on the words of Sir Winston Churchill, since no one has related the story so well. Elizabeth was twenty-five years old when, untried in the affairs of State, she succeeded her half-sister on November 17, 1558. It was England's good fortune that the new Queen was endowed by inheritance and upbringing with a combination of very remarkable qualities. There could be no doubt who her father was. A commanding carriage, auburn hair, eloquence of speech, and natural dignity proclaimed her King Henry's daughter. Other similarities were soon observed: high courage in moments of crisis, a fiery and imperious resolution when defied, and an almost inexhaustible fund of physical energy. She enjoyed many of the same pastimes and accomplishments as the King had done - a passion for the chase, skill in archery and hawking, and in dancing and music. She could speak six languages, and was well

read in Latin and Greek. As with her father and grandfather, a restless vitality led her hither and thither from mansion to mansion, so that often none could tell where in a week's time she might be sleeping.

A difficult childhood and a perilous adolescence had been Elizabeth's portion. At one stage in her father's lifetime she had been declared illegitimate and banished from Court. During Mary's reign, when her life might have been forfeited by a false step, she had proved the value of caution and dissemblance. When to keep silence, how to bide her time and husband her resources, were the lessons she learnt from her youth. Many historians have accused her of vacillation and meanness. Certainly these elements in her character were justly the despair of her advisers. The royal treasury, however, was never rich enough to finance all the adventurous projects urged upon her. Today, of course, the government goes ahead whether the money is there or not. Nor was it always unwise amid the turbulent currents of the age to put off making irrevocable decisions. Again, this wisdom is quite absent from the decisions of our present government. The times demanded a politic, calculating, devious spirit at the head of State, and this Elizabeth possessed. She had, too, a high gift for picking able men to do the country's work. It came naturally to her to take the credit for their success, while blaming them for all that went wrong.

In quickness of mind, the Queen was surpassed by few of her contemporaries, and many envoys to her Court had good reason to acknowledge her liveliness of repartee. In temperament she was subject to fits of melancholy, which alternated with flamboyant merriment and convulsive rage. Always subtle of intellect, she was often brazen and even coarse in manners and expression. When angered she could box her Treasurer's ears and throw her slipper in her Secretary's face. She was outwardly very free in her more tender relations with the opposite sex, so that, in the words of an illustrious counsellor, "one day she was greater than man, and the next, less than woman". Nevertheless she had a capacity for inspiring devotion that is perhaps unparalleled among British sovereigns. There may be something grotesque to modern eyes in the flattery paid her by the court, but with her people she never went wrong. By

instinct she knew how to earn popular acclaim. In a sense her relationship with her subjects was one long flirtation. She gave to her country the love that she never entirely reposed in any one man, and her people responded with a loyalty that almost amounted to worship. It is not for nothing that she has come down to history as Good Queen Bess.

Few sovereigns ever succeeded to a more hazardous inheritance than she. England's link with Spain had brought the hostility of France and the loss of Calais. Tudor policy in Scotland had broken down. The old military danger of the Middle Ages, a Franco-Scottish alliance, again threatened. In the eyes of Catholic Europe Mary, the Queen of Scots, and wife of the Dauphin of France, who became King Francis II in 1559, had a better claim to the English throne than Elizabeth, and with the power of France behind her she stood a good chance of gaining it. Mary of Guise, the Regent and Queen-Mother of Scotland, pursued a pro-French and pro-Catholic policy, and in Edinburgh and Paris the Guises held the keys of power. Even before the death of Henry VIII England's finances had been growing desperate. English credit at Antwerp, the centre of the European money market, was so weak that the Government had to pay 14% for its loans. The coinage, which had been debased yet further under Edward VI, was now chaotic. England's only official ally, Spain, suspected the new regime for religious reasons. This is how a former Clerk of the Council under Edward VI surveyed the scene when Elizabeth ascended the throne: "The Queen poor, the realm exhausted, the nobility poor and decayed. Want of good captains and soldiers. The people out of order. Justice not executed. All things dear. Excess in meat, drink, and apparel. Divisions among ourselves. Wars with France and Scotland. The French King bestriding the realm, having one foot in Calais and the other in Scotland. Steadfast enmity but no steadfast friendship abroad."

Elizabeth had been brought up a Protestant. She was a paragon of the New Learning. Around her had gathered some of the ablest Protestant minds: Matthew Parker, who was to be her Archbishop of Canterbury; Nicholas Bacon, whom she appointed Lord Keeper of the Great Seal; Roger Ascham, the foremost scholar of the day; and, most important of all, William

Cecil, the adaptable civil servant who had already held office as Secretary under Somerset and Northumberland. Of sixteenth-century English statesmen Cecil was undoubtedly the greatest. He possessed a consuming thirst for information about the affairs of the realm and immense industry in the business of office. Cautious good judgment marked all his actions. Elizabeth, with sure instinct, summoned him to her service. It was a tremendous burden which the young Queen imposed upon her First Minister, then aged thirty-eight. Their close and daily collaboration was to last, in spite of shocks and jars, until Cecil's death, forty years later.

Religious peace at home and safety from Scotland were the foremost needs of the realm. England became Protestant by law, Queen Mary's Catholic legislation was repealed, and the sovereign was declared supreme Governor of the English Church. I wish Mr Howard could hear that. To my knowledge no legislation has been repealed since he assumed office, only to put more in place. But this was not the end of Elizabeth's difficulties. New ideas were in debate, not only on religious doctrine and Church Government, but on the very nature and foundations of political power. Ever since the days of Wyclif in the 1830's there had been, running in secret veins under the surface of society in England, a movement of resistance to the Church order.

With the Reformation the notion that it might be a duty to disobey the established order on the grounds of private conviction became for the first time since the conversion to Christianity of the Roman Empire the belief of great numbers. But so closely were Church and State involved that disobedience to the one was a challenge to the other. The idea that a man should pick and choose for himself what doctrines he should adhere to was almost as alien to the mind of the age as the idea that he should select what laws he should obey and what magistrates he should respect. The most that could be allowed was that he should outwardly conform and think what he liked in silence. But in the great turmoil of Europe, silence was impossible. Men talked: secretly to one another, openly in their writings, which were now printed in a thousand copies, kindling excitement and curiosity wherever they were carried. Even if it

were granted that Affairs of State could only be lawfully debated by those called thereto, common men could still search the Scriptures, and try the doctrines of the Church, its government, its rites and ceremonies, by the words of the Evangelist and Apostles.

It is at this point that the party known as the Puritans, who were to play so great a role in the next hundred years, first enter English history. Democratic in theory and organisation, intolerant in practice of all who differed from their views, the Puritans challenged the Queen's authority in Church and State, and although she sought for freedom of conscience and could maintain with sincerity that she "made no windows into men's souls", she dared not let them organise cells in the body religious or the body politic. A discordant and vigorous minority could rupture the delicate harmony that she was patiently weaving. Protestantism must be saved from its friends. She saw in practical terms what her successor, James 1, expounded in theory, "No Bishop, no King", and she realised that unless the Government controlled the Church it would be too weak to survive the Counter-Reformation now gathering head in Catholic Europe. So Elizabeth had soon to confront not only the Catholic danger from abroad, but Puritan attack at home, led by fanatical exiles of Mary's reign who now streamed back from Geneva and from the Rhineland towns.

Nevertheless the Reformation in Europe took on a new aspect when it came to England. All the novel questions agitating the world - the relation of the National Church to Rome on the one side and to the national sovereign on the other; its future organisation; its articles of religion; the disposal of its property, and the property of its monasteries - could only be determined in Parliament, where the Puritans soon formed a growing and outspoken Opposition. The gentry in Parliament were themselves divided. On two points alone were they heartily in accord: Once they had got their share of abbey lands they did not mean to part with them, and anything was better than having the Wars of the Roses over again. Otherwise they fell into two great divisions, those who thought things had gone far enough, and those who wanted to go a step farther. It was the future distinction of Cavalier and Puritan, Churchman and dissenter,

Tory and Whig. But for a long time it was subdued by common horror of a disputed succession and civil war, and by the rule that only the Crown could initiate policy and public legislation.

The immediate threat lay north of the border. French troops supported the French Queen-Mother in Scotland. A powerful Puritan party among the Scottish nobility, abetted by the persecuted preachers, were in arms against them, while John Knox raised his harsh voice against foreign rule and from exile in Geneva poured forth his denunciations of "the monstrous regiment of women". He meant of course that rule by women seemed to him unnatural. Elizabeth watched these things with interest and anxiety. If the French party got control of Scotland their next move would be against her throne. Want of money forbade a major military effort, but the Fleet was sent to blockade the Scottish ports and prevent reinforcements arriving from France. Arms and supplies were smuggled across the border to the Protestant party. Knox was permitted to return to his native land by way of England, and his preachings had a powerful effect. A small English army intervened on the Scottish side, and at this moment Mary of Guise died. Elizabeth's efforts had been modest, but they prevailed. By the Treaty of Leith in 1560 the Protestant cause in Scotland was assured for ever. France herself now plunged into religious strife, and was obliged at the same time to concentrate her forces against the Habsburg Empire. Elizabeth gained a respite and could look squarely to the future.

One thing seemed certain to all contemporaries. The security of the English State depended in the last resort on an assured succession. The delicate question of the Queen's marriage began to throw its shadow across the political scene, and it is in her attitude to this challenge that the strengths and subtleties of Elizabeth's character are revealed. The country was well aware of the responsibility which lay upon her. If she married an Englishman her authority might be weakened, and there would be fighting among the suitors. The perils of such a course were borne in on her as she watched the reactions of her Court to her long and deep affection for the handsome, ambitious Robert Dudley, a younger son of Northumberland, whom she had made Earl of Leicester.

This was no way out. During the first months of her reign she had also to consider the claims of her brother-in-law, Philip II of Spain. A Spanish marriage had brought disaster to her sister, but marriage to Philip might buy a powerful friend; refusal might drive his religious animosity into the open. But by 1560 she had achieved a temporary security and could wait her time. Marriage into one of the reigning houses of Europe would mean entangling herself in its European policy and facing the hostility of facing her husband's rivals. In vain the Houses of Parliament begged their Virgin Queen to marry and produce an heir. Elizabeth was angry. She would admit no discussion. Her policy was to spend her life in saving her people from such a commitment, and using her potential value as a match to divide a European combination against her.

Meanwhile there was Mary Stuart, Queen of Scots. Her young husband, King Francis II, had died shortly after his accession, and in December 1560 she returned to her own kingdom. Her mother's uncles, the Guises, soon lost their influence at the French Court, and her mother-in-law, Catherine de Medicis, replaced them as Regent for King Charles IX. Thus in the last half of the 16th century women for a time controlled three countries - France, England and Scotland. But of the three only the grip of Elizabeth held firm.

Mary Stuart was a very different personality from Elizabeth, though in some ways her position was similar. She was a descendant of Henry VII; she held a throne; she lived in an age when it was a novelty for a woman to be the head of state; and she was now unmarried. Her presence in Scotland disturbed the delicate balance which Elizabeth had achieved by the Treaty of Leith. The Catholic English nobility, particularly in the North, were not indifferent to Mary's claims. Some of them dreamed of winning her hand. But Elizabeth knew her rival. She knew that Mary was incapable of separating her emotions from her politics. The Queen of Scots lacked the vigilant self-control which Elizabeth had learnt in the bitter years of childhood. Mary's marriage points to the contrast between the two sovereigns. Elizabeth had seen and avoided the danger of choosing a husband from her Court. Mary had only been a few

years in Scotland when she married her cousin, Henry Stuart, Lord Darnley, a weak, conceited youth who had both Tudor and Stuart blood in his veins. The result was disaster. The old feudal factions, now sharpened by religious conflict, seized Scotland in her grip. Mary's power melted slowly and steadily away. Favourites brought from the cultured French Court to cheer her in this grim land were unpopular, and one of them, David Riccio, was killed before her eyes. Her husband became a tool of her opponents. In desperation she connived at his murder, and in 1567 married his murderer, a warlike Border lord, James Hepburn, Earl of Bothwell, whose unruly sword might yet save her throne and her happiness. But defeat and imprisonment followed, and in 1568 she escaped into England and threw herself upon the mercy of the waiting Elizabeth.

Mary in England proved more dangerous than Mary in Scotland. She became the focus of plots and conspiracies against Elizabeth's life. The survival of Protestant England was menaced by her existence. Secret emissaries of Spain crept into the country to nourish rebellion and claim the allegiance of Elizabeth's Catholic subjects. The whole force of the Counter-Reformation was unloosed against the one united Protestant country in Europe. If England were destroyed it seemed that Protestantism could be stamped out in every other land. Assassination was to be the first step. But Elizabeth was well served. Francis Walsingham, Cecil's assistant and later his rival in the Government, tracked down Spanish agents and English traitors. This subtle intellectual and ardent Protestant, who had remained abroad throughout the reign of Mary Tudor, and whose knowledge of European politics surpassed anyone in Elizabeth's counsel, created the best secret service of any government of the time. But there was always a chance that someone would slip through; there was always a danger so long as Mary lived that public discontent or private ambition would use her and her claims to destroy Elizabeth. In 1569 the threat became a reality. In the North of England society was much more primitive than in the fertile South. Proud, independent, semi-feudal nobles now felt themselves threatened not only by Elizabeth's authority but by a host of new gentry like the Cecils and the Bacons, enriched by the dissolution of the monasteries and hungry for political power. Moreover there was a deep

religious division between North and South. The South was largely Protestant; the North remained dominantly Catholic. In the bleak, barren dales the monasteries had been the centre of communal life and charity. Their destruction had provoked the Pilgrimage of Grace against Henry VIII, and still incited a stubborn and passive resistance to the religious changes of Elizabeth. The idea was now advanced that Mary should marry the Duke of Norfolk, senior of the pre-Tudor nobility, and his somewhat feeble head was turned at the prospect of gambling for a throne. He repented in time. But in 1569 the Earls of Northumberland and Westmorland led a rising in the North. Mary was confined at Tutbury in the care of Lord Hunsdon, Elizabeth's soldier cousin on the Boleyn side, a trustworthy servant throughout her reign, and one of her few relations. Before the rebels could seize her she was conveyed hurriedly southwards. Elizabeth was slow to realise the danger. "The Earls", she said, "were old in blood but poor in force." The rebels planned to hold the North of England and wait to be attacked. They were far from sure of each other. In the South the Catholic lords made no move. There seems to have been no common plan of action, and the rebel force scattered into small parties in the northern hills. Ignominiously they dribbled across the Border to safety, and the first act of the widespread Catholic conspiracy against Elizabeth was over. After twelve years of very patient rule she was unchallenged Queen of all England.

Rome was prompt to retaliate. In February 1570 Pope Pius V, a former Inquisitor-General, issued a Bull of excommunication against Elizabeth. From this moment Spain, as head of Catholic Europe, was supplied with a spiritual weapon should the need for an attack arise. Elizabeth's position was weakened. Parliament became increasingly agitated at the spinsterhood of their Queen, and their constant petitioning irritated her into action. She entered into negotiations with Catherine de Medicis, and a political alliance was concluded at Blois in April 1572. Both women distrusted the Spanish power, since Catherine realised that Catholic France had as much to fear from Spain as Protestant England. For a short time events ran with Elizabeth. Spain's weakness centred in the Netherlands, where a robust population with immense taxable resources had long fretted under Philip's rule. The whole territory was on the edge of

rebellion, and the treaty was hardly signed when the famous Dutch resisters of tyranny, who were known as the "Sea Beggars", seized the town of Brill, and the Low Countries blazed into revolt. Elizabeth now had a potential new ally on the Continent. She even thought of marrying one of Queen Catherine's younger sons, on condition that France did not take advantage of the turmoil to expand into the Netherlands. But a terrible event in Paris dashed such prospects. By a sudden massacre of the Huguenots on the eve of the feast of St Bartholomew, August 23, 1572, the Guises, pro-Spanish and ultra-Catholic, recaptured the political power they had lost ten years earlier. Feeling ran high in London. The English Ambassador, Francis Walsingham, was recalled. When the French Ambassador came to explain away the event Elizabeth and her Court, clothed all in black, received him in silence. Having thus done her duty as a Protestant Queen, Elizabeth stood godmother to the French king's baby and continued her matrimonial negotiations with his brother.

Her alliance with the French Court however had clearly failed, and Elizabeth was now driven to giving secret subsidies and support to the French Huguenots and the Dutch. Success depended upon the most accurate timing, as her funds were very limited and she could seldom afford to help except when the rebels were on the edge of disaster. Walsingham, now Secretary of State, and second only to Cecil in the Queen's Council, was far from content. Exile in Mary's reign and service as Ambassador in Paris had convinced him that Protestantism could only survive in Europe if England gave it unlimited encouragement and aid. In the long run there could be no compromise with the Catholics. Sooner or later war would come, and he urged that everything should be done to preserve and secure potential allies before the final clash. Opposed to all this was Cecil, now Lord Burghley. Friendship with Spain, symbolised in the marriage of Catherine of Aragon and nourished with commercial interests, had been a Tudor tradition since the days of Henry VII, and good relations with the Power that still controlled a large part of the Netherlands could alone preserve the great market for English wool and cloth. Queen Mary's marriage with Philip had been widely unpopular in England; but in Burghley's view this was no time to go to the

opposite extreme and intervene in the Netherlands on the side of Philip's rebels. Such a step would inflame Puritan extremists and inject a dangerous fanaticism into foreign policy. When Burghley became Lord Treasurer in 1572 his attitude hardened. Aware of the slender resources of the State, deeply concerned for the loss of trade with Spain and the Netherlands, he maintained that Walsingham's policy would founder in bankruptcy and disaster.

Elizabeth was inclined to agree. She did not much like assisting other people's rebels - "You and your brethren in Christ", she once said mockingly to Walsingham. She was unsympathetic to irreconcilable Puritanism. But Walsingham's case had been violently strengthened by the Massacre of St Bartholomew, and the Queen was compelled to move into a cold war in the Netherlands, and an undeclared war at sea, until she was confronted with the massive onslaught of an Armada.

These happenings had their effect on politics in England. Most of the Puritans had at first been willing to conform to Elizabeth's Church Settlement in the hope of transforming it from within, but they now strove to drive the Government into an aggressive Protestant foreign policy, and at the same time secure their own freedom of religious organisation. Their position in the country was strong.

They had allies at the Court and Council, like Walsingham, with whom the Queen's favourite, Leicester, was now closely associated. In the towns and counties of South-Eastern England they were vociferous. In defiance of the Church Settlement they began to form their own religious communities, with their own ministers and forms of worship. Their aim and object was nothing less than the establishment of a theocratic despotism. Like the Catholics they held that Church and State were separate and independent. Unlike them, they believed the seat of Church authority lay in the council of elders, the Presbytery, freely chosen by the flock, but, once chosen, ruling with unlimited scope and supplanting the secular power over a large area of human life.

To such men the Elizabethan Settlement, the Anglican Church,

with its historic liturgy and ceremonial, its comprehensive articles and its episcopal government, were abhorrent because unscriptural, as Calvin interpreted Scripture. It had indeed some of the weaknesses of a compromise. Moreover, outside London, the universities, and a few great towns, the average parson in the early years of Elizabeth's reign was not an impressive figure. Sometimes he had kept his benefice by conforming under Edward VI, changing his creed under Mary, and finally accepting what a rural bench once described as "the religion set forth by Her Majesty" as the only way of earning a living. With barely enough Latin to read the old service books, and scarcely literate enough to deliver a decent sermon, he was no match for the controversialists and disputants charged with enthusiasm and new ideas, eloquent preachers, scurrilous pamphleteers, who were stealing his flock from him, and implanting in them novel and alarming notions about the rights of congregations to organise themselves, to worship in their own way, and to settle their own Church order. And why not, some day, their own political order? If not in England, perhaps in another land? A crack was opening in the surface of English society, a crack which would widen into a gulf. The Lutheran Church fitted well enough with monarchy, even with absolutism, but Calvinism, as it spread out over Europe, was a dissolving agency, and a violent interruption of Historic continuity. With the return and resurgence of the exiles who had fled from Mary Tudor an explosive element was lodged in the English Church and State which ultimately was to shatter both. Elizabeth knew that the Puritans were perhaps her most loyal subjects, but she feared that their violent impulse might not only provoke the European conflict she dreaded, but imperil the very unity of the realm. Neither she nor her Government dared yield a fraction of their authority. This was no time for religious war or upheaval at home.

Elizabeth's Council therefore struck back. The censorship of the press was entrusted to a body of ecclesiastical commissioners, known as the Court of High Commission, which had been constituted in 1559 to deal with offences against the Church Settlement. This combining of the functions of bishop and censor infuriated the Puritan party. They set up a secret, itinerant Press which poured forth over the years a stream of virulent and

anonymous pamphlets, culminating in 1588 with those issued under the name of "Martin Marprelate", attacking the persons and office of "the wainscot-faced bishops". Their sturdy and youthful invective shows a robust and relishing consciousness of the possibilities of English prose. The pamphlets were loaded with coarse, effective adjectives, though the sentences lumber along like the hay-cart in which the press itself was at one time concealed. For months the agents of High Commission hunted the originators of this secret propaganda. In the end an accident precipitated the press out of the hay-cart in a village street and led to the arrest of the printers. The authors were never traced.

The Catholic onslaught also gathered force. Throughout the 1570's numbers of Catholic priests were arriving in England from the English seminaries at Douai and St Omer, charged with the task of nourishing Catholic sentiment and maintaining connection between the English Catholics and Rome. Their presence at first aroused little apprehension in Government circles. Elizabeth was slow to believe that any of her Catholic subjects were traitors, and the failure of the 1569 rising had strengthened her confidence in their loyalty. But about the year 1579 missionaries of a new and formidable type began to slip into the country. These were the Jesuits, the heralds and missionaries of the Counter-Reformation. Their lives were dedicated to re-establishing the Catholic faith throughout Christendom. They were fanatics, indifferent to personal danger, and carefully chosen for their work. By their enemies they were accused of using assassination to achieve their aims. Their movements were carefully watched by Walsingham's spies, and a number of plots against Elizabeth's life were uncovered. The Government was forced to take more drastic measures. Queen Mary had burnt some three hundred Protestant martyrs in the last three years of her reign. In the last thirty years of Elizabeth's reign about the same number of Catholics were executed for treason.

The conspiracies naturally focussed upon the person of Mary, Queen of Scots, long captive. She was the heir to the English throne in the event of Elizabeth's removal from the world. Elizabeth herself was reluctant to recognise the danger to her life, yet the plots sharpened the question of who should succeed

to the English throne. The death of Mary would make her son James the heir to the crown of England, and James was in safe Calvinist hands in Scotland. To avoid having another Catholic Queen it was only necessary to dispose of Mary before the Jesuits, or their allies, disposed of Elizabeth. Walsingham and his party in the Council now concentrated their efforts on persuading the Queen that Mary must die. Plying her with evidence of Mary's complicity in the numerous conspiracies, they pressed hard on Elizabeth's conscience; but she shrank from the calculated shedding of royal blood.

There were signs that the Jesuit missions were not entirely without result. But Elizabeth would not be hurried. She would wait upon events. They were soon decisive. In the midsummer of 1584 William the Silent, leader of the Dutch Protestant revolt against Spain, was fatally wounded by a Spanish agent in his house at Delft. Walsingham's arguments against Mary were overwhelmingly strengthened by this assassination, and English opinion reacted vehemently. At the same time Spanish feeling against England, already embittered by the raids, conducted with Elizabeth's connivance, of the English Privateers, blazed into startling hostility. The Netherlands, once Spanish order had been restored, were to be a base for a final attack upon the Island, and Elizabeth was compelled to send Leicester with an English army to Holland to prevent the complete destruction of the Dutch.

A voluntary association of Protestant gentry was formed in 1585 for the defence of Elizabeth's life. In the following year, evidence of a conspiracy, engineered by one Anthony Babington, an English Catholic, was laid before the Council by Walsingham. One of his agents had mingled with the conspirators for over a year. Mary's connivance was undeniable. Elizabeth was at last persuaded that her death was a political necessity. After a formal trial Mary was pronounced guilty of treason. Parliament petitioned for her execution, and Elizabeth at last signed the death warrant. Within 24 hours she regretted it and tried, too late, to stop the execution. She had a natural horror of being responsible for the judicial murder of a fellow sovereign. Although she knew that it was essential for the safety of her country, she was anxious the supreme and final

decision should not rest upon her.

The scene of Mary's death has caught the imagination of history. In the early morning of February 8, 1587, she was summoned to the great hall of Fotheringay Castle. Accompanied by 6 of her attendants, she awaited the servants of the English Queen. From the neighbouring countryside the gentry gathered to witness the sentence. Mary appeared at the appointed hour soberly clad in black satin. In the quietness of the hall she walked with stately movements to the cloth-covered scaffold erected by the fireplace. The solemn formalities were smoothly completed. But the zealous Dean of Peterborough attempted to force upon the Queen a last-minute conversion.... With splendid dignity she brushed aside his loud exhortations. "Mr Dean," she said, "I am a Catholic, and must die a Catholic. It is useless to attempt to move me, and your prayers will avail me but little."

Mary had arrayed herself superbly for the final scene. As she disrobed for the headman's act, her garments of black satin, removed by the weeping handmaids, revealed a bodice and petticoat of crimson velvet. One of her ladies handed her a pair of crimson sleeves, which she put on. Thus the unhappy Queen halted, for one last moment, standing blood-red from head to foot against the black background of the scaffold. There was a deathly hush throughout the hall. She knelt, and at the second stroke the final blow was delivered. The awed assembly had fulfilled its task. In death the majestic illusion was shattered. The head of an aging woman with false hair was held up by the executioner. A lapdog crept out from beneath the clothes of the bleeding trunk.

As the news reached London bonfires were lit in the streets. Elizabeth sat alone in her room, weeping more for the fate of a Queen than a woman. The responsibility for this deed she shifted with an effort on to the shoulders of her masculine advisers.

But we must never forget that it was through her, Mary, that our throne received its Birthright from the line of King David, and with the accession of her son, James I, the two kingdoms of Israel and Judah were to become one stick, so that one king would rule over them. □

come through the infilling, baptism, and ministry of the Holy Spirit within us.

We proclaim the absolute necessity for our nation to return to full obedience to the Law of God as the only way by which we can receive the full blessings of God.

We proclaim the absolute necessity for each and every individual Christian to prepare themselves for the greatest event yet to be witnessed on this earth, namely,

THE RETURN OF OUR LORD JESUS CHRIST.

Whilst the production, publication and distribution of this magazine is undertaken as a faith ministry, it is totally dependant on the tithes and offerings of our readers. We are happy to continue sending it freely to all who wish to receive it but genuinely cannot afford to contribute in any way. However, we do request an offering to at least cover the cost of postage, especially for overseas readers. But in order to be faithful stewards of the offerings sent to us, at the end of each year we will be obliged to remove the name from our mailing list of anyone who has not contributed or contacted us within the past year. The financial assistance and prayers of those who read it, and are blessed by it, are therefore vitally necessary for its continuance and growth.

We also invite our readers to send us the names and addresses of any whom they think would be genuinely interested in receiving a sample copy. In this way you can share in the proclamation of the Gospel of the Kingdom, that the name of our Lord Jesus Christ may be glorified.

It is our fervent prayer that you will be blessed and lifted to higher planes of joy and blessing as you study and learn of the wonders of God's Word, and of His boundless and merciful love for each of us.

With our Christian love,

Frank and Betty Dowsett.

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**LORD God of Israel,
there is no God like thee,
in heaven above,
or on earth beneath,
who keepest covenant and mercy
with thy servants
that walk before thee
with all their heart.**

1 Kings 8:23.

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