



# THE COVENANT VISION.

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



# THE COVENANT VISION.

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

**I**n 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.

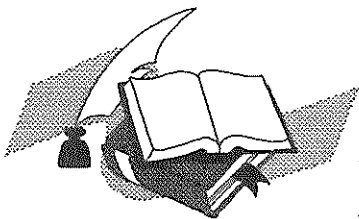
Denominational doctrines and differences are not our concern, and it is not our intention to enter into such arguments. There is not enough time left to waste it on such unproductive, and indeed, destructive, exercises. We are concerned **ONLY** with what we believe the Word of God says and teaches.

**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.

## The Answer.

**T**he present problems within our nation affect every man, woman and child, not only for the present, but for ages to come. The laws under which we now live are no longer those of our own country. They are swiftly becoming, and already are to a very great extent, international laws. They are laws which do not allow for any interference, be it by God or man. They have no respect for the individual, nor for their God-given rights. They are based on a One-World-Government, controlled through a One-World-Religion, by a power-hungry and all-powerful global government and its One-World Rulers. But there is an answer. God gave a formula many centuries ago which, if followed, would have, and still will, totally destroy the efforts of His enemies who are already becoming drunk with the smell of victory. This is it, as recorded in 2 Chronicles 7:14;

**“If my people, which are called by my name,  
shall humble themselves, and pray, and seek my  
face, and turn from their wicked ways;  
then will I hear from heaven,  
and will forgive their sin,  
and will heal their land.”**

As a Christian nation, irrespective of how far we have fallen from this position, there are certain conditions, which, if we put them into practice, are guaranteed to solve our present problems, no matter what they be, or how difficult they may seem.

1. **We must forget how good we are in our own eyes, and humble ourselves.** This includes the recognition of

the superiority of God in both our personal and national lives.

2. **We must pray.** This doesn't mean just saying our prayers. It means sincere repentant prayer.
3. **We must seek the Face of God.** You don't do that by coming before God and then telling Him everything that you want to happen, and the way in which you want it to be done. We must seek God's Way.
4. **We must turn from our wicked ways.** This means that what we do, and how we do it, must conform to what God wants us to do, and the manner in which He wants us to do it. In other words, we must turn back to obedience to the Laws, Commandments, Statutes, and Judgments that He has laid down for us, *simply because He has not set down any other way by which we can obey Him and receive His blessings.*
5. **These are the only conditions by which He will hear us.** Don't fool yourselves. God will not answer what He hasn't heard any more than you'll answer someone if you don't hear the question.
6. It is only when He hears us that He does just two things. Firstly **He promises to forgive our sins;** sin being, according to I John 3:4, the transgression, or breaking, of His Laws. If we live with unforgiven sin, then we live without God. It's as simple as that. We cannot live with sin, and share the blessings and protection of God at the same time. It just doesn't work that way.
7. And secondly, if our sin is forgiven, **then He will heal our land.** The famines, the floods, the droughts, the unemployment, the sickness, the sorrow, the inevitable results of gambling, and drugs, and crime, etc., will all be taken away, and real peace will be restored to our people, just as God always intended it to be.

Now you may think that you can do it all on your own, but I can guarantee you that if you do, your children will live to regret the very day you brought them into the world. You owe it to yourself, to your children, to your grand-children, to your God, and to your country, to take note of both the warning and the solution whilst there is still time, for as the Word of God tells us, 'the night comes when no man can do any more, and it will then be too late.' □

# The Heritage of Israel.

*By Frank W. Dowsett.*

## Part Sixteen.

### The Covenant & The Promises. Part 11.

### The Abrahamic Covenant. Part 8.

**I**n our two previous issues, we have been studying those who falsely claim to be the recipients of the Covenants which God made with our forefathers, Abraham, Isaac, and Jacob. As I pointed out, I believe that this knowledge is essential to the proper understanding of the fulfilment of these great promises. To apply them to the wrong people is to cause utter confusion in the understanding of God's Word.

We mentioned that there were three entities spoken of by our Lord Jesus Christ, and the apostles John and Paul; namely "anti-Christ" as mentioned by John, "the Man of Sin" as mentioned by Paul, and "the synagogue of Satan" as mentioned by our Lord. We also suggested that these were different titles for the one entity.

So we now turn to the third of these entities, namely:-

Greek word "Judean", and is so translated throughout the entire New Testament.

The important thing to be noted at this point, is the fact that the word "Jew" does not appear in any of the original manuscripts!!! It did not even appear in the original translation of the Authorised King James Bible. Up until only a few hundred years ago, the word used in the English translations was "JUDAHITE" in the Old Testament, and "JUDEAN" in the New Testament. The word "JEW" is only a comparatively new word introduced into the English language, and into the translations of the Bible!

There are no prizes offered for guessing who did the introducing.

The deliberate intention of this interpolation was to identify a particular group of modern-day people with the people of Israel in the Bible, with the deliberately deceitful intent of passing themselves off as these same people.

The success of this plan has been beyond human comprehension. The result has been nothing less than catastrophic.

The word "Judahite" applied initially to the members of the tribe of Judah, and later, following the division of the twelve-tribed House of Israel into two Houses, to the members of the southern House of Judah, which included the tribes of Judah, Benjamin, and a portion of the tribe of Levi.

As a result of continual sin by the whole twelve-tribed nation of Israel, and in accordance with the judgments pronounced by God, the northern House of Israel, comprising ten of the tribes, together with a large proportion of the southern two-tribed House of Judah, were taken captive as a result of several attacks made upon them over a period of years, and deported north to Assyria. This left only a small proportion of the southern House of Judah in their original land, with the major proportion of the whole twelve tribes in captivity in Assyria. These are the twelve tribes to whom the apostle James later wrote his epistle. (See James 1:1.) This small remnant of the southern House of Judah were those who were finally deported to Babylon by King Nebuchadnezzar, and it was these people who were eventually referred to as JEWS. The word Jew was NEVER used of the balance of the people of Israel, and the modern theological practice of doing so is at best totally irresponsible, and at worst, the height of dishonesty.

The word "Jew" is NOT synonymous with the word "Israel"! They are NOT interchangeable words or terms!

The modern practice of so mis-using and confusing these words has caused chaos in the understanding of God's Word, and has promulgated and supported a conclusion that has absolutely no support whatsoever from the Word of God.

If God was so scrupulously careful in His choice of phrases such as Israel, the House of Israel, Judah, the House of Judah, the inhabitants of Jerusalem, etc., then why can't we be just as scrupulous in our application and understanding of these same terms? I am completely convinced that the Lord is going to require a very good explanation from those who have so carelessly, and at times so deliberately, mis-used His Holy Word.

Now it is generally recognised that while the emblem used of Israel in the Scriptures is the 'vineyard', (see Isaiah 5:7), the emblem used of the portion of the House of Judah known as Jews is the 'fig'. (See Jeremiah 24.) And a study of this 24th chapter of the prophet Jeremiah reveals something that very few students of God's Word ever seem to realise. And that is that the southern House of Judah, following the captivities and deportations of the northern House of Israel and the major section of the southern House of Judah, was itself divided in God's plans into two separate sections. This is what God had to say about these people:-

*"The Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord; after that Nebuchadnezzar King of Babylon had carried away captive Jeconiah the son of Jehoiakim King of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.*

*One basket had very good figs, even like the figs that are first ripe.*

*And the other basket had very naughty figs, which could not be eaten, they were so bad.*

*Then said the Lord unto me, What seest thou Jeremiah? And I said, Figs; the good figs very good; and the evil, that cannot be eaten, they are so evil."*

*(Jeremiah 24:1-3)*

Clearly, God has here identified the section of Judah subsequently called Jews with "figs". But He declares that some of these are 'good' figs, and that some of them are 'bad' or 'evil' figs. God then proceeds to show Jeremiah what will happen to the 'good' figs:-

*"And the Word of the Lord came unto me saying,  
Thus saith the Lord, the God of Israel.*

*Like these good figs, so will I acknowledge them that are  
carried away captive of Judah, whom I have sent out of  
this place into the land of the Chaldeans FOR THEIR  
GOOD.*

*For I will set mine eyes upon them for GOOD, and I will  
bring them again to this land. And I will build them, and  
not pull them down. And I will plant them, and not  
pluck them up.*

*And I will give them an heart to know me, that I am the  
Lord.*

*And they shall be My people, and I will be their God.  
For they shall return unto me with their whole heart."*

(Emphasis added.)

(Jeremiah 24:4-7)

Compare what God had to say about the 'good' figs now with what He had to say about the 'bad' or 'evil' figs:-

*"And as the evil figs, which cannot be eaten, they are so  
evil. Surely, thus saith the Lord, So will I give Zedekiah  
the king of Judah, and his princes, and the residue of  
Jerusalem, that remain in this land, and them that dwell  
in the land of Egypt:*

*And I will deliver them to be removed into all the  
kingdoms of the earth for their hurt, to be a reproach  
and a proverb, a taunt and a curse, in all places whither  
I shall drive them.*

*And I will send the sword, the famine, and the pestilence,  
among them, until they be consumed from off the land  
that I gave them and to their fathers."*

(Jeremiah 24:8-10)

Thus, in the Babylonian captivity, we had both the 'good' and the 'bad' figs. We find a section of Judah, who subsequently became subject to God's blessings, and a section



of the same people who subsequently became subject to God's curse, both sections being referred to as 'Jews'. What was it that differentiated between these two sections of the people? What was it that caused some of them to be called by God, 'good', and caused others to be called by God, 'evil'? What was it that caused our Lord Jesus Christ to differentiate so strongly between the "good" Jews who truthfully claimed to be Jews, or more correctly Judeans, and the "bad" Jews who were liars, and were NOT Judeans at all, but were in fact usurpers, and actually **THE SYNAGOGUE OF SATAN**? In fact, what actually IS "The Synagogue of Satan"? What was our Lord talking about? The phrase had never been recorded anywhere else in the Scriptures.

I don't think it would be an exaggeration to say that most Christians read this phrase, "The Synagogue of Satan" without really having any idea at all of what our Lord was talking about. As a matter of fact, I wonder what sort of answers we would get if we took a dozen Christians and asked them their definition of the phrase. We would probably get a dozen different answers, all adding to the confusion.

So at the risk of going over some ground which may have been previously covered, I think we should at this stage of our study clarify our mental picture and understanding of the overall teaching of God's Word in regard to the two major forces of 'good' and 'evil' which govern every aspect of our lives and history. I'm sure that many Christians get so bogged down in their individual and spiritual application of the Scriptures to their own lives, that they completely forget the far wider scope of God's plans and purposes, and particularly of the place of present world events in these plans.

When our parents Adam and Eve defied God and sought the knowledge of both 'good' and 'evil', instead of being satisfied with just the knowledge of 'good' as God intended, they set in motion, or let loose among Adam's descendants, a force or power so evil that it has taken the very best that God can do to overcome and repair the damage it was able to accomplish.

There is no doubt from the Scriptures that when God formed Adam from the dust of the ground, and then formed Eve from Adam, that He had formed a very special race of people which He referred to as "The Sons of God". (Luke 3:38.) They were a 'living' race of people. (Genesis 2:7 & 3:20.) They had

a very special responsibility, and a very special part in God's plans, especially through their descendants the Hebrew and subsequently the Israel people. They were formed as the nucleus of the Kingdom of God on this earth, and it was to be their duty to show forth to all the other nations and families of the earth the blessings of this Kingdom.

But running parallel with this 'kingdom nucleus' which was under the control of Jehovah, was another power which was under the control of God's arch-enemy, Satan. It appears from the Scriptures, that this Satan was originally the Arch-angel Lucifer whom God allowed to become jealous of God's power and who tried to set himself up above, or at least equal to, God Himself. (See Isaiah 14:12-14.) We can only speculate as to the full reasons why God allowed this to happen, but one thing is certain. God provided a means whereby those who were to actually inherit the ultimate position as His Sons could be tested to the very limit. There are not going to be any also-rans among His Sons. Those of us who finally stand before His throne in the full glory of our Sonship will have well and truly qualified for it.

There have been several titles used of these two groups, but the original names applied to them by God are found in Genesis 3:15 as 'the seed of the woman', and 'the seed of the serpent'. Some of the deeper implications of this subject are quite beyond the scope of this writing, but the great controversy which has continued from that very time, and which predicates the entire Bible story, is that between God and Satan, and through them, the children of God and the children of Satan. If we reduce this controversy to merely a personal level and deal with the subject purely on an individual spiritual or spiritualised basis, we lose the whole point of the matter. That there is an individual spiritual relationship between ourselves and God which has to be rectified and raised to the highest level is not questioned, and should never be over-looked, but this does not in any way relieve us of the responsibility of recognising the far greater implications of this great battle. You and I are of infinite importance to God as individuals, but not simply in an isolated individual context. We must, I believe, look at ourselves as God looks at us, and that is as His Sons and Daughters within the context of His Kingdom.

It is apparent as we study both the Scripture and secular history that the line of the 'seed of the serpent' has continued right down through the pages of history. The first person of this

line or seed of the serpent recorded in the Bible was Cain, the very first son of Adam. As a result of his crime in murdering his brother Abel, he forfeited his position as a son of God, and became instead a son of the serpent, or the evil or wicked one, as Satan is variously referred to. For instance, we read in 1 John 3:12;

*"Not as Cain, who was of that wicked one, and slew his brother."*

It should be emphasised that we are not necessarily referring to a line of human descent here. For argument sake, every Christian is not directly related to every other Christian just because they are Christians. Just as we refer to individual Christians, being those who accept and follow the Lord Jesus Christ, as part of the 'body of Christ', so those who align themselves with Satan and do his will are part of his 'body'. As we are given the authority to become the seed or Sons of God by acceptance of Christ, so others are given the authority of becoming the seed or sons of Satan by acceptance of him. It is entirely our own choice. **There is no neutral ground!** Every human being must be one or the other. We are either of the seed of God, or we are automatically of the seed of Satan. That is a frightening thought. Jesus Himself said;

*"He that is not FOR Me is AGAINST Me."*  
(Matthew 12:30)

You don't become a Christian by default, that is, by not actively following Satan. But you DO remain a non-Christian by default by not actively following God. I repeat. This is a most frightening thought, and one to which we should give the gravest consideration.

On the wider national application, this division became evident with the birth of the twin sons of Isaac, Jacob and Esau, as recorded in Genesis chapter 25. In reply to Rebekah's inquiry, the Lord said to her:-

*"Two nations are in thy womb, and two manner of people shall be separated from thy bowels. And the one people shall be stronger than the other people, and the elder shall serve the younger."*  
(Genesis 25:23)

You will notice by the words which I have emphasised above, that God was referring to the national descendants of the two unborn lads, not just to the lads themselves. He was referring to the birth and the future inter-relationship of NATIONS. Here was the very beginnings of the people who would be known as Jacobites or Israelites, and the people who would be known as Esau or Edomites. And the enmity which began in Rebekah's womb, when Jacob had hold of Esau's heel, has never ceased to this day.

**It has been the controlling factor, and the underlying force behind every incident of history from that time onwards. Today, as we write and read these words, we are suffering under the results of this enmity.**

The first shot was fired when Esau despised his God-given Birthright as the elder son, and sold it to his brother Jacob, as recorded in Genesis 25:29-34. I am constantly amazed at the fact that when we hear sermons on this incident, theologians always seem to concentrate on what they consider to be the dishonourable practices of Jacob, and completely disregard the far worse action of Esau. Let us realise that God had already ordained that Jacob would be senior to Esau, thus indicating that in some way the birthright would pass to him. We can criticise Jacob all we like, but the fact remains that what happened, as distinct from the way it happened, was within the will of God. The second shot was fired when Isaac ratified, even unknowingly, the transfer of the birthright to his younger son Jacob, as recorded in Genesis chapter 27. Again, we should not be mislead by the method used by those involved. If it had not happened this way, it most certainly would have transpired in some other way, because it is obvious that the final result was fully in accord with God's will and purposes.

Now don't misunderstand me here. I am not suggesting that we can do what we like, how we like, just because we believe that we are in the overall will of God. That can be a real mistake. What we should realise is that the actions of both Rebekah and her son Jacob could not circumvent or alter the stated purposes of God. All that was altered was the method by which those purposes were manifested. There is no doubt in my mind whatsoever that if Rebekah and Jacob had left the matter

entirely in God's hands, instead of giving Him a helping hand as so many seem to insist on doing, that the course of history from that time would have been substantially different. We have paid a terrible price for their presumption.

The third shot was fired when God put His seal on Jacob and his descendants, as distinct from Esau and his descendants, by blessing him and changing his name to ISRAEL, and appointing him thereby a Prince with God. You see, God looked not upon the sinfulness of the individual, but at the far greater importance of His own integrity and faithfulness. And thus the battle was joined.

Ever since that day, the descendants of Esau have tried by every method that they could employ to regain the birthright, and all it contained and implied. Just as Israel became the instrument in God's hands to bring blessing upon all the nations and peoples of the earth to the glory of God, so Esau became the instrument in Satan's hands to break down and destroy both these people and their works, with the final intention of even supplanting God Himself. From that time onwards, the descendants of Esau have infiltrated the descendants of Israel, and have been the cause, under the direction of their leader Satan, of every evil which has permeated the Israel people to this day.

**Without a knowledge and acceptance of this basic fact, Christians will NEVER understand the true nature of either the material or spiritual battle which is even now raging in an ever-increasing manner within our midst today.**

What we are experiencing today is spiritual warfare in its most intensive form. It will only be resolved and overcome when our Lord Jesus Christ Himself returns, takes over the Throne of David, and assumes the government firmly upon His own shoulders.

With the foregoing as a background, we can now more readily understand the meaning and application of many portions of God's Word which hitherto may have been obscure. The people of Israel became subject to infiltration and perversion by not only the non-Israel nations which joined themselves to her, (referred to as 'the strangers in their midst'), but also by the Edomites. Initially, it was the stranger, with their false gods, who caused the damage. This can be traced back as



far as Aaron and the calf of gold which he allowed to be built. We see its evidence in the latter life of Solomon. But there is one important thing which we also notice. The northern ten-tribed House of Israel, together with a substantial portion of the southern two-tribed House of Judah was taken into captivity away from Palestine before they could be infiltrated to any great extent by the real enemy of God. You see, the other nations may have been the enemies of Israel, but the descendants of Esau were the enemies of God. That made them a very special enemy. On top of this, the descendants of Esau, the Edomites, were of mixed Hittite blood, (see Genesis 26:34-35), thus compounding their evil nature. These Edomites, through Esau's grandson Teman, were the subject of Obadiah's prophecy. After the death of Isaac, they moved into the region south of the Dead Sea. They became known as the Idumeans, and finally became absorbed into Judah complete with their Hittite/Syrian strain and characteristics. So that at the time of the Babylonian captivities, the balance of the House of Judah, or Jewry as it is called, were very heavily infiltrated with the seed of the Amorite and the Hittite.

Dr. William Smith, in his "New Testament History" (pages 58-71) says; "The Idumeans had been conquered and brought over to Judaism by John Hyrcanus (130 B.C.), and from the time of their conversion they remained constant to their new religion, looking upon Jerusalem as their mother city, claiming for themselves the name of Jews". (Emphasis added.)

Of the Babylonian captivity period, the eminent scholar David Davidson writes in his "Through World Chaos to Cosmic Christ":-

"At this time, the surviving elements of the House of Judah are representative of Jacob in the land as the Idumeans, and are of Esau . . . . Here is the withered branch of Jewry broken off the tree of Jacob, blossoming anew with the sap of Esau, and being presented to the world as of 'the chosen tree' of ALL Israel. The very climax of irony in the Mystery Drama of History."

This in-grafting of Edom made the fig tree of Judah bring forth the evil fruits of Jeremiah's prophecy as the 'bad figs' to which we previously referred. They are the 'tares' to which our Lord Himself referred in His parable of 'the wheat and the tares' as recorded in Matthew 13:24-43. They are still in

our midst, and will remain so until the Lord Himself forcibly removes them at His return.

But we must not over-look the fact that within this conglomeration of misfits were elements of the true people of Israel who were also taken to Babylon, one of the most noted of the individuals being the prophet Daniel. There were also some from the Tribe of Benjamin. This tribe was not originally of the southern House of Judah. It was a "dominion" tribe, which God loaned to David in order to provide a light before him. We read in 1 Kings 11:36:-

*"And unto his son will I give one tribe, that David my servant may have a light always before Me in Jerusalem."*

This tribe of Benjamin was referred to thereafter as 'the light-bearing tribe'. It was a 'Kingdom' tribe co-opted by God to serve the House of David within Judah. It was the only 'kingdom' or 'dominion' tribe in Palestine at the time of our Lord's first advent, and gives much greater meaning to Christ's statement that "The Kingdom of God was among them" as recorded in Luke 17:21. It is also of importance to note that all the disciples except Judas was a Galilean, who were actually the Benjamites who had returned from the captivity in Babylon and settled together in Galilee. They were in a very literal sense therefore 'the light of the world' as Jesus told them. The great apostle Paul was also a Benjamite. It was these people, together with others of true Israel descent who escaped from the Babylonian captivity but didn't return to rebuild Jerusalem, who constituted the 'good figs' of Jeremiah's prophecy, and were the recipients of God's future blessings.

The reader will by now have realised that this is a subject of far too wide a scope to be fully dealt with in an article such as this. I have been only able to give a general outline of the situation as it developed. Many factors have been necessarily omitted. But the final picture that emerges relative to the time of our Lord's first advent is that the people of His day were a grossly mixed people, many of whom had not a drop of Israelitish blood in their veins. Even many of the Samaritans were the descendants of completely non-Israel people who had been introduced to the country many years earlier following the deportations of the people of the northern House of Israel from

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that area. It was to the Edomite-Idumean section of these people that Jesus addressed His most cutting condemnation and antagonism. These constituted the leading and most prominent portion of what were referred to as the Jews of His day. But He knew who they were. He made no bones about it whatsoever. You will not find one word of commendation of these people by our Lord in the entire Bible. If I can say this without being irreverent, He did everything but swear at them. He identified them for who they actually were, **THE SEED OF THE SERPENT!**

Here is the true enemy, **THE SYNAGOGUE OF SATAN**. These are they who deny, and with the most horrible and dreadful oaths, (as evidenced in their Talmud), that Jesus Christ is indeed the Son of God and has come in the flesh. Here, as clearly identified by John is **ANTI-CHRIST**.

**It totally defies all reason and all intelligence how the church and its blind leaders today can promulgate and virtually fight to the death to preserve, the ill-begotten teaching that these sons of Satan are the literal Israel of God. What a mockery has been made of God's Word. No wonder people are confused. No wonder God declared that in the last days there would be a famine of the Word of God.**

Professor Arnold J. Toynbee wrote many years ago:-

**"The nature of the attack itself is our betrayal by what is false within, leading to finding ourselves spiritually paralysed in the face of the most deadly peril with which humanity has ever been confronted"**

With this background, we can now understand the continuing attacks upon our Christian heritage by those who have for centuries tried to usurp to themselves the sacred Covenants and Promises which God made with His people Israel through our forefathers Abraham, Isaac, and Jacob. We can only continue to fervently pray that the Lord will not tarry too long before returning to destroy this cancerous enemy in our midst, and to restore to their rightful owners, the Anglo-Saxon-Celtic peoples, the great heritage to which we have been appointed.

(to be continued.)

July/August, 2000.

# C.V.NEWS.

This is our "birthday issue", marking 15 years of producing "The Covenant Vision". We truly praise the Lord for the wonderful opportunity He has given us to serve Him in this way, and for the way in which He has provided for all our needs, especially through so many faithful, devoted supporters.

Since our last issue, Betty and I decided that we needed a break, and went for a two week holiday. We were really getting over-tired, and as well as giving us the opportunity of fellowshiping with several of our friends at Taree and Harrington, about 300km north of Sydney, it gave us the chance to unwind and catch up on a lot of reading. The only problem with this though, is that when we returned there were two weeks of work to catch up with. But it was well worth it.

The day after we arrived at the motel I received a phone call from a reporter from the "Bulletin". It was on again. Only a few days previous, Betty and I had remarked that it must be time for the enemy to have another crack at us, and we were not wrong. This attack came under the sub-heading "*The Internet is home to the vilest collection of bigoted crackpots imaginable.*" We have printed a report on this in the accompanying "Covenant Watch". (That's of you're game to poison your mind with the ravings of such terrible and dangerous people as us).

Some weeks ago we lost the assistance of Mark Todd, who was our Elder, and spoke regularly once a month at our meetings. He and his wife decided to move north, so now all the speaking is carried on by myself, and once a month by our long time assistant, Bruce Horner. On our Wednesday night Bible Study we depend on the taped ministry of Pastor Alan Campbell, as we have been doing for quite a while, and it has been an enormous blessing to us. We strongly recommend his ministry to everyone, especially in relation to current world events on which he has a real gift for expounding.

Betty's sister Daphne, who have a very close relationship together, has been suffering from osteoporosis for some time, and had developed a compressed fracture of the spine. She has been in hospital for two weeks, having regular Morphine injections to ease the pain, which thankfully have now eased very considerably. But she has now found it necessary to enter full time into a nursing home, as she can no longer take proper

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care of herself. We certainly miss her fellowship and assistance. If any of you would like to send her an occasional card or letter to cheer her up, please address it to her care of us, and we will pass it on to her. I'm sure she would greatly appreciate it, combined with your prayers.

Unfortunately, she is not the only one of the 'sick list'. As most of you know from our previous reports, Betty suffers a lot from osteoarthritis, diabetes, and failing sight. She also has Asthma, and has just had two weeks of it, during which she has been very ill. Thankfully she is now much better, but we would be most appreciative of your prayers, as it also throws quite an added burden on myself, combining attending to her, and carrying on the ministry. So if there is any delay in receiving orders, please bear with us, as we are doing things as quickly as possible, considering the circumstances.

Once again we pass on our sincere and grateful thanks and appreciation to all those who so regularly and devotedly support us with their tithes and prayers. As we have said, this edition marks fifteen years of our publications, and we trust that with the Lord's help and guidance, and the continued help from you all as you are able, that we will be able to continue our work until that Great Day of His appearing. May the Lord God of Israel bless and keep you all. □

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# HEROES OF FAITH.

## Part Three.

By Frank W. Dowsett.

### Noah.

**B**y faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

So we read in Hebrews chapter 11 and verse 7. Here is a complete example of the rule which we have advocated throughout this series. Faith must be based upon CONVICTION, not upon doctrine. Like those who went before him, and many who came after him, Noah had no parson with whom to consult, nor any requirement to adhere to some accepted denominational doctrine. The only authority whom he knew and accepted was God, and that's all he required.

We previously studied the ministry of Enoch, whose name means "teacher". How appropriate this is, when we realise that he represented those of whom Paul wrote in I Thess. 4:17;

*"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."*

These are the overcomers who will be translated that they do not see death, and become the "teachers" or rulers with our Lord Jesus Christ when He takes the Throne of his father

David, ruling with His selected priests and kings over His Israel people.

These are those of whom Paul is speaking in I Cor. 15:53 when he wrote; “*..this mortal must put on immortality.*”

With this in mind, it is more than interesting to note that the name “Noah” means “rest”. He thus represents those who are asleep, or ‘at rest’ in Christ, awaiting the resurrection, in order to join with those who are translated as described above. Paul describes this process as being; “*For this corruptible must put on incorruption.*”

But as we proceed, we must keep in mind that this is a study of Noah’s faith by which he gained entrance into the “Gallery of Faith” as recorded in the Epistle to the Hebrews.

### **It is NOT a study of the flood!**

### **So what do we know about this man Noah?**

- The first reference to him is recorded in Genesis 5:29, thus;

*“And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.”*

The LXX translation uses the phrase “*this same shall give us rest*”.

In what way is he to give us comfort, or rest? The above verse gives us the concise answer; “*concerning our work and toil of our hands, because of the ground which the LORD hath cursed.*”

We read of this in Genesis 3:17-19;

*“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the*

*ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."*

Thus, by his very name, Noah prophesied of the manner in which God's people would be delivered from the curse. He was a living prophesy as to how deliverance would come through Judgment to Resurrection.

- Secondly, he was the 10<sup>th</sup> in the line of the Sons of God, as recorded in Luke 3:36-38;

*"Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,*

*Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,*

*Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."*

The number "10", in Bible numerics, represents "Perfection of Divine Order", amply demonstrating the complete cycle of judgment to final restoration.

- He lived for 950 years.
- He was the 8<sup>th</sup> preacher of righteousness. As we read in 2 Peter 3:5;

*"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;"*

The number "8" is always associated with our Lord Jesus Christ, Resurrection, Regeneration, and New Beginnings, these being the theme of his whole life.

He first appears on the scene at the age of 500 years, as recorded in Gen. 5:32;

***"And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."***

- Absolutely nothing is known of him in his earlier years, other than a statement recorded in the Book of Jasher, 5:16, where he is said to have married Naamah, the daughter of Enoch, at the age of 498 years.

### **What were the specific attributes of Noah?**

***"But Noah found grace in the eyes of the LORD."***

***These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God."***  
Gen. 6:8-9.

- **He found grace in the eyes of the Lord.** "Grace" means "kindness, favour, and mercy." It is interesting to compare this phrase with that used of both Lot and Moses.

In Gen.19:19 we read, concerning Lot;

***"Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life;"***

Whilst in Exodus 33:12-14 we read concerning Moses.

***"And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.***

*Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he (the Lord) said, My presence shall go with thee, and will give thee rest."*

- He was a just man. The word "just" means "lawful righteous". Noah was righteous and lawful in both his words and deeds. As we read in Gen. 7:1;

*"And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."*

- He was "perfect in his generations." His genealogy, as shown in Luke chapter three, shows that he was of pure untainted, Adamic stock. Otherwise he would have been referred to as being un-righteous, and un-Godly. Let us not overlook the fact that the Adamic race was formed especially by God in the first place to be His "Sons" through whom he would bring correction and blessing to the earlier races who had clearly abandoned Him as God. But Adam's descendants fell into the very same sins, and because of the miscegenation, or race mixing, that had become so prevalent among them, God was forced to act in a very positive manner to correct the situation. This was the major cause of God's decision to wipe them out, as can readily be seen by reading Genesis chapter six, and verses 1 to 7.
- He walked with God. As we saw in our study of Enoch this means that Noah "was well pleasing to God; that he lived close to God; that he walked habitually with God, and was in habitual fellowship with Him". We find that this expression, "walked with God", is used only three times, and of only two people - Enoch and Noah.

Genesis 5:22 and 24; and Gen. 6:9;



***"And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: . . .***

***"And Enoch walked with God: and he was not; for God took him." . . .***

***"and Noah walked with God."***

We should also refer to the fact that Gen. 3:8 and its context infers that a similar situation existed with Adam, although the situation was somewhat different.

- **He was a preacher of righteousness.** Noah not only lived righteously, but he also preached it. He was never afraid to warn people because of their sinful nature and actions.. He was a perfect example of what Isaiah declared in Isa. 58:1;

***"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."***

He was a true, - if not the first - Watchmen as recorded in Ezekiel 33:7;

***"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."***

Today, we are in a similar situation. God's people need to be warned as never before. And our responsibilities to carry out this duty have never in our history been more necessary. It's high time we became "watchmen", and not just "watchers".

- From the above, it becomes very clear that the sons of Noah must have, themselves, been of pure Adamic stock. Which brings us to this comment regarding the flood. If it was world-wide, as believed by many, then it would require these sons to be racially different in order to propagate the various

coloured races that exist. There would have been no other people with whom they could intermarry and commence all these other races. On top of this, in order for Noah to be the father of sons who were racially different, he could never have been referred to as being "perfect in his generations." The entire situation would have been entirely self-defeating.

Let us look at the meaning of the names of these three sons for a clue as to what they were like. "Ham" does NOT mean "swarthy or black." It means "hot, or dark". It applied to his nature which was hot, or quick tempered, with dark, evil thoughts. This is made quite clear by a study of the account recorded in Gen. 9:18-25 in regard to Ham's perverted sexual actions which resulted in the formation of the Canaanite nation, who became one of Israel's most deadly enemies. "Shem" means "renown", a feature that became noticeably evident in his descendants, the children of Israel. "Japheth" means "he that persuades". These lads were the fathers of various branches of the Adamic race. They had absolutely nothing whatsoever to do with the formation of the other different non-Adamic races.

- But why the need for judgment in the first place? There is no need for us to go further than the Scriptures themselves for the answer to this question.

*"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.*

*"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13.*

*"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

*And turning the cities of Sodom and Gomorrha into ashes  
condemned them with an overthrow, making them an  
ensample unto those that after should live ungodly;  
And delivered just Lot, vexed with the filthy conversation of  
the wicked:*

*(For that righteous man dwelling among them, in seeing and  
hearing, vexed his righteous soul from day to day with their  
unlawful deeds;)*

*The Lord knoweth how to deliver the godly out of temptations,  
and to reserve the unjust unto the day of judgment to be  
punished:" II Peter 2:5-8.*

*"But these, as natural brute beasts, made to be taken and  
destroyed, speak evil of the things that they understand not;  
and shall utterly perish in their own corruption;*

*And shall receive the reward of unrighteousness, as they that  
count it pleasure to riot in the day time. Spots they are and  
blemishes, sporting themselves with their own deceivings while  
they feast with you;*

*Having eyes full of adultery, and that cannot cease from sin;  
beguiling unstable souls: an heart they have exercised with  
covetous practices; cursed children:*

*Which have forsaken the right way, and are gone astray,  
following the way of Balaam the son of Bosor, who loved the  
wages of unrighteousness;*

*But was rebuked for his iniquity: the dumb ass speaking with  
man's voice forbad the madness of the prophet.*

*These are wells without water, clouds that are carried with a  
tempest; to whom the mist of darkness is reserved for ever.*

*For when they speak great swelling words of vanity, they  
allure through the lusts of the flesh, through much  
wantonness, those that were clean escaped from them who live  
in error.*

*While they promise them liberty, they themselves are the  
servants of corruption: for of whom a man is overcome, of the  
same is he brought in bondage." (II Peter 2:12-19).*

The comparison with today's conditions is apparent when we read Luke 17:26-27;

*"And as it was in the days of Noe, so shall it be also in the days of the Son of man.*

*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."*

The "days of Noah" are well and truly with us. And just as Noah was faithful in warning the people of his day, so we today must be no less diligent in our duty to warn God's people of their parlous position before God.

### **So what was so special about Noah?**

- He was moved with reverential awe - dumb-struck - at the extent of evil which had developed; with the certainty of judgment; and with the certainty of deliverance for "the small remnant".
- He "walked with God".
- He subsequently knew something of the mind and purpose of God.
- This led to an unshakeable belief in the certainty of things which to that time had never been seen.

**Thus the writer of the Epistle to the Hebrews could record the name of Noah among the "Great Cloud of Witnesses" recorded in Hebrews chapter 11.**

Truly, Noah has set a wonderful example for those of us who also wish to be found worthy of the calling which a gracious Lord has placed upon those who love and serve Him.



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### THE CRIMEAN WAR.

#### THE BATTLE OF INKERMANN.

**T**here is so much that could be said about the Crimean War that I am going to be able to give only the bare bones. It has received wonderful treatment at the hands of Sir Winston Churchill, as well as W.H.Fitchett, B.A., LL.D. and many others as well. I am using the words of these two historians very freely, since they tell the story so well. You would do well to turn to Churchill's account to read the politics leading up to the war.

While party affairs at Westminster dwelt gently in flux, Europe succumbed to an anguished spasm. In February 1848 the French monarchy fell. The rule of King Louis Philippe had given prosperity to France, or at least to her middle classes, but it had never been accepted by the adherents of the elder Bourbon line, and it appealed neither to staunch Republicans nor to the Bonapartists, who were still dazzled by the remembered glories of the Empire. By the end of the year a Bonaparte had been elected President of France by an overwhelming majority.

The peoples of Italy had also broken into revolt against both their own rulers and the Austrian occupiers of Lombardy and Venetia. Pope Pius IX, who was also the temporal ruler of Central Italy, was a liberal man of patriotic feeling, but his holy office forbade him to direct a purely national crusade against the Catholic power of Austria. The Italian revolt ended in failure, but not without arousing a widespread sympathy in Britain. North of the Alps revolutionary nationalism was also stirring in Germany, Austria, and Poland. The Austrian Chancellor, Metternich, who had dominated Europe for forty years, was forced to resign by a revolution in Vienna. He found refuge in

THE COVENANT VISION.

an obscure hotel in England. The Emperor was obliged to abdicate. Czechs, Poles, and Hungarians in turn all took up arms, and their gallant risings were eventually suppressed only with the cordial help of the Czar of Russia. In Germany there was a powerful impetus to the idea of German unity, and a growing conviction that it could only be achieved with the backing of Prussian arms.

The turmoil in Europe was viewed in England with sympathetic interest, but it went unmatched by any comparable disturbance. The Chartist movement took fresh courage from the Republican example in France, but as Wellington remarked - still an imperturbable Commander-in-Chief at the age of seventy-eight - the English are "a very quiet people". This is especially so when it is raining. More spectators than Chartists assembled on that wet spring day at Kennington. When the police forbade the proposed march the demonstrators quietly dispersed. Their petition was conveyed to the Commons in three cabs. Such was the measure of revolutionary feeling in London in 1848. For two years against considerable opposition, Prince Albert headed a committee to further his project of the Great Exhibition. In 1851 the Great Exhibition was opened in Hyde Park. Nineteen acres were devoted to the Crystal Palace, designed by an expert glass-house gardener. It was to be the marvel of the decade. Over a million people a month visited it during the six months of its opening. The Prince was vindicated, and the large profit was put to learned and educational purposes. The mid-century marks the summit of Britain's preponderance in industry. In another 20 years other nations, among whom industrial progress had started later, had begun to cut down her lead. In England the rapidly expanding Midlands and North were blackened by the smoke and dust of the pits and forges. Critics were not wanting of the age of mass production that was now taking shape. Charles Dickens in his novels revealed the plight of the poor, holding up to pity the conditions in which many of them dwelt and ridiculing the state institutions that crudely encompassed them. John Ruskin was another.

Foreign affairs and the threat of war now began to darken the scene. Turkey had troubled the statesmen of Europe for many years. Preoccupation with the conflicts and intrigues of Court and harems had so distracted the Sultans at Constantinople and their chief advisers from the duties of

government and even of defence, that the military empire, which for three centuries had dominated the Eastern world from the Persian Gulf to Budapest, and from the Caspian to Algiers, seemed now on the edge of disruption and collapse. What would become of its vast territories? The urgency and imminence of such questions were sharpened by the evident determination of Russia to seize the Danubian lands, Constantinople and the Black Sea. England could not ignore the threat: the shadow of Russia, already a formidable Asiatic power, appeared to be creeping over India. The need to resist Russia was plain to most British observers, though some radicals strongly opposed this view. British diplomacy was confused about the best way of achieving its aims.

The immediate source and origin of the conflict which now came to a head between Turkey and Russia lay in Jerusalem, where the Greek Orthodox and the Roman Catholic Churches disputed the custody of certain shrines. The quarrel would have been unimportant had not the Czar supported the Greek pretensions, and Louis Napoleon, now the Emperor Napoleon III, been anxious to please French Catholics by championing the Latins. After long negotiation the Czar sent his envoy Menschikoff to Constantinople to revive his claims for a general protectorate over the Christians in the Turkish Empire. This, if granted, would have given Russia authority over the many millions of Rumanians, Serbs, Bulgarians, Greeks and Armenians within the Ottoman domains. The balance of power, for which the British Governments always sought in the Near East, as elsewhere, would have been destroyed. Menschikoff was tactless and his demands angered the Turks. The Turks knew that they had British sympathy, even though the British envoy urged moderation, and they knew that in the last resort the British Fleet would protect Constantinople and stop Russia seizing the Straits. They accordingly rejected the Russian demands, and, on June 2nd, 1853, the Russian attitude had become so menacing that the Cabinet ordered the British Fleet to Besika Bay, outside the Dardanelles. Napoleon III, eager for British approval and support, agreed to provide a French squadron.

The Fleet reached Besika Bay on June 13th. In early July Russian troops crossed the River Pruth and entered Turkish Moldavia. The British Cabinet was still divided, and neither warned the Russians nor promised help to the Turks. The Turks

ended the matter by rejecting an offer of mediation by a council of ambassadors. War was not yet certain. The Czar, alarmed at Turkey's resistance, sought a compromise with the help of Austria, but by September the British Cabinet had become so suspicious that they rejected the offer. On October 4 the Sultan declared war on Russia, and soon afterwards attacked the Russians beyond the Danube. Such efforts as the British could still make were extinguished by a Russian onslaught against the Turkish Fleet of Sinope, in the Black Sea. Indignation flared in England, where the action was denounced as a massacre.

The operations were ill-planned and ill-conducted on both sides. With the exception of two minor naval engagements to the Baltic and the White Sea, fighting was confined to Southern Russia, where the great naval fort of Sebastopol, in the Black Sea, was selected as the main allied objective. The necessity for this enterprise was questionable. However, orders from London despatched the British expeditionary force to the Crimea against the wishes of its commander, Lord Raglan. Sebastopol might have been entered by an immediate attack from the north, yet after an initial victory on the Alma in September 1854 the French Commander, St Arnaud, who was a sick man and a political appointment, insisted on marching round to the south and beginning a formal siege. With this step, Raglan reluctantly agreed; it was against his better judgment. The Russians were thus permitted to bring up reinforcements, and strengthen the fortifications. Unable to complete their investment of the town, the allies had to beat off fresh Russian field armies which arrived from the interior. The British Army, holding the exposed eastern wing of the lines, had twice to bear the brunt.

At Balaclava in October the British cavalry distinguished themselves by two astonishing charges against overwhelming odds. The second of these was the celebrated charge of the Light Brigade, in which 673 horsemen, led by Lord Cardigan, rode up the valley under heavy fire, imperturbably, as if taking part in a review, to attack the Russian batteries. They captured the guns, but only a third of the brigade answered the first muster after the charge. Lord Cardigan calmly returned to the yacht on which he lived, had a bath, dined, drank a bottle of champagne, and went to bed. His brigade had performed an inspiring feat of gallantry, but it was due, like much else in this war, to the blunders of commanders. Lord Raglan's orders had

been badly expressed and were misunderstood by his subordinates. The Light Brigade had charged the wrong guns.

The Battle of Inkerman followed, fought in the mists of a November dawn. It was a desperate infantry action, in which the British soldier proved his courage and endurance. Russian casualties were nearly five times as many as those of the Allies.

But Inkerman was not decisive. The Russians outnumbered the Allies by two to one, and it became plain that there was no hope of taking Sebastopol before the Spring of 1855. Amid storms and blizzards the British Army lay, without tents, huts, food, warm clothes, or the most elementary medical care. Cholera, dysentery, and malarial fever took their dreadful toll. Raglan's men had neither transport nor ambulances, and thousands were lost through cold and starvation because it did not occur to the Government of the greatest engineering country in the world to ease the movement of supplies from the port of Balaclava to the camp by laying down five miles of light railway. Nearly half a century of peace had dimmed the glory of the army which defeated Napoleon. Its great chief, Wellington, had died amid national mourning in 1852. During his long reign as Commander-in-Chief at the War Office nothing had changed since Waterloo. Nor could his successors in office see any need for reforming the Army which the Duke had led. The conditions of service were intolerable; the administration was bad, the equipment scanty, the commanders of no outstanding ability. The French and British between them had only 56,000 troops in the Crimea in the terrible winter of 1854-55. Nearly 14,000 of them went to hospital, and many died for want of medical supplies. Most of these casualties were British. The French were much better provided for, while the Russians, who accepted official mismanagement as a matter of course, perished in uncounted numbers on the long route marches through the snow southwards to the Crimea. Fighting the war for the sake of Sebastopol imposed a heavy burden upon the Government of the Czar. He might have been wiser to have withdrawn his troops into the interior of Russia, as his brother had done in the days of Napoleon's invasion. But neither side in the Crimean War was inspired by large strategic views.

Even the War Office was a little shaken by the incompetence and suffering. The Times sent out the first of all war correspondents, William Russell, and used his reports to start a national agitation against the Government, and when

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Parliament reassembled in January a motion was introduced by a Private Member to appoint a commission of inquiry into the state of the army before Sebastopol. It was carried by a majority so large that when the figures were announced they were greeted, not with the usual cheers, but with surprised silence, followed by derisive laughter. The Government had been condemned, as a contemporary wrote, "to the most ignominious end of any Cabinet in modern days". Aberdeen resigned and Palmerston succeeded. He soon proved himself the man of the hour. The worst mistakes and muddles were cleared up, and at the War Office Sidney Herbert struggled manfully to reform the military administration. By the summer of 1855 the Allied armies had been reinforced and were in good heart. An assault on Sebastopol was mounted in June, but it failed. This was too much for Raglan. Worn out by the responsibilities of the campaign, he resigned, and ten days later he died. Raglan had been ill-served by his Government and by his quarrelsome subordinates, and he too readily let his good judgment be overridden. This disciple of Wellington, who had lost an arm at Waterloo, deserves a higher niche in military history than is sometimes accorded him. He was brave, loyal, and had the misfortune frequently to be right when others took the wrong decision. The victory that should have been his due was won by his successor, Sir James Simpson, in conjunction with the French Marshal Pelissier. In September Sebastopol at last fell. The futility of the plan of campaign was now revealed. It was impossible to invade Russia from the Crimea. What should the next move be? France by now had four times as many troops in the field as England, and Napoleon III was threatening to withdraw them. A peace party in Paris was making its views felt. The French Emperor was inclined to negotiate, meanwhile reducing operations to a mere blockade. If the war were to continue, he felt, other powers would have to be drawn in. This was too grandiose even for Palmerston. He privately denounced the French peace party, but he realised the war must stop. Threatened by an Austrian ultimatum, Russia agreed to terms, and in February 1856 a peace conference opened in Paris.

The Treaty of Paris, signed at the end of March, removed the immediate causes of the conflict, but provided no permanent settlement of the Eastern Question. Russia surrendered her grip on the mouths of the Danube by surrendering Southern Bessarabia; her claims to a protectorate over the Turkish

Christians were set aside; The Dardanelles were closed to foreign ships of war during peace, as they had been before the war; and Turkey's independence was guaranteed by the Powers, in return for a promise of reforms which was not worth the paper it was written on. Russia accepted the demilitarisation of the Black Sea, but repudiated her undertaking when Europe was absorbed by the Franco-Prussian War of 1870.

With one exception few of the leading figures emerged from the Crimean War with enhanced reputations. Miss Florence Nightingale had been sent out in an official capacity by the War Minister, Sidney Herbert. She arrived at Scutari on the day before the Battle of Inkerman, and there organised the first base hospital of modern times. With few nurses and scanty equipment she reduced the death rate at Scutari from 42 per hundred to 22 per thousand men. Her influence and example were far-reaching. The Red Cross movement, which started with the Geneva Convention of 1864, was the outcome of her work, as were great administrative reforms in civilian hospitals. In an age of proud and domineering men she gave the women of the nineteenth century a new status, which revolutionised the social life of the country, and even made them want to vote. Miss Nightingale herself felt that "there are evils which press more hardly on women than the want of the suffrage". Lack of education was one, and she favoured better girls' schools and the founding of women's colleges. To these objects she devoted her attention, and by her efforts half the Queen's subjects were encouraged to enter the realms of higher thought.

We have looked at the overall picture. Now let me take you through some of the word pictures penned by Fitchett, through scenes in the Battle of Inkerman, to see why and how the battle was won. Because if the Battle of Inkerman had not been won, the whole story would have been vastly different.

We will see vindication of the British Soldier's reputation: his patience, determination and great fighting spirit: his acceptance of hardship and his will to overcome: above all we will see how God in his mercy once more provided the weather and the circumstances to prevail, when they would have failed.

Inkerman is emphatically "a soldier's battle". The bayonet of the private counted for everything in it, the brains of the general for almost nothing. It is simply one of the most distracted, planless, muddle-headed, yet magnificent battles in

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British history; and as an illustration of the chivalrous daring of the British officer, and the dogged, unconquerable fighting quality of the British private, Inkerman has scarcely a rival in the long roll of famous battles. There are some scenes in the military history of our race the recollection of which always stirs the blood. - the steadfast, long-enduring patience of the infantry squares at Waterloo; the stern valour of the Fusiliers at Albuera; the wild daring of the stormers of Badojoz. But none of these surpasses, as an example of the fighting quality of the British soldier, the strife that, for nine hours on that November Sunday in 1854, raged amid fog and rain on the rugged slopes of Inkerman. It was, on the British side at least, in the truest sense of the word, an Homeric fight - a long succession of single combats; of desperate charges undertaken by tiny clusters of men, with leaders evolved by mere supremacy of fighting power at the moment. Generalship was non-existent; tactics were forgotten; regiments were broken up into unrelated fragments, and fought like Hal o' the Wynd for their own hand.

The scene of the fight was a long and narrow spine, rising from steep and wooded ravines. Some 40,000 grey-coated Russians, with more than 100 guns, were being thrust into the flank of the British camp. They formed a river of dingy-grey overcoats, closely-cropped bullet heads, broad, high-boned, pasty-looking faces. Across the ridge was drawn a knotted, irregular line of British soldiery - for the first three hours of the fight not exceeding 3000 in number - men of all regiments, mixed together, many of them pickets that had been on duty for 24 hours, and without food for twelve. The ground was heavy with rain, thick with scrub, broken with rocks, a mist lay heavy on it, and the red flash of the guns had the strangest effect as it flamed and vanished through the eddying masses of vapour. The steadfast red wall, edged with fire, and fretted with the gleaming bayonets, which we expect in a British line of battle, had no existence here. But that knotted, irregular, and swaying line of British soldiery which kept back the huge Russian masses was unpierceable. To quote Hamley, it was made up of "scanty numbers, but impenetrable ranks. "Colonels of regiments", he adds, "led on small parties and fought like subalterns, captains like privates. Every man was his own general." Nobody could see many yards from the point where he stood and fought or died. When at any given point the huge grey mass of the Russians swayed upwards, a cluster of



British - sometimes a single officer leading, sometimes a sergeant, a corporal, or a private soldier of exceptional daring - would run forward fiercely with bayonets at the charge; and always the few thrust back the many. About the combatants eddied the thick white fog. Above them rolled incessantly the sullen thunder of the Russian guns, and over the crest to which the swaying line of the British clung so stubbornly rushed, incessantly the tempest of Russian shot.

No one can adequately tell the story of Inkerman. If translated into the language of tactics, it is the coldest and shortest of tales. If written as a pure chapter of adventure, it overwhelms both writer and reader by its wealth of detail. Kinglake devotes an entire volume to Inkerman. Inkerman represents on the part of the Russians an effort of daring generalship. The allied forces, numbering 65,000 men - not including Turkish auxiliaries - were besieging a great stronghold, fortified by the genius of Todleben, and defended by forces numbering 120,000 men. The allies, moreover, were spread along an exterior line of 20 miles; the Russians held interior lines only 4 miles long. The Russians had already attacked Balaclava at one extremity of the allied position; Inkerman was a daring, well-planned, and powerful effort to pierce the other extremity of that position.

The scene of the fight, seen from the British camp, is a tiny and steep plateau. We are told that a few entrenchments and a dozen guns in position would have made the hill impregnable. But not a battery had been erected, not a trench dug, not a square yard of scrub cleared! Such was British generalship! On the tip of the Fore-Ridge, stood what was called the Sandbag Battery. It was without guns, and the soldiers who undertook to hold it found that the parapet from the inside was so high that they could not see over it or shoot over it. Yet round this useless point some of the most desperate fighting of the day took place. Guards and Russians fought round it muzzle to muzzle and breast to breast till the dead lay on the blood-wet ground literally in strata. More than 1100 dead bodies were counted after the fight round the Sandbag Battery.

The Russian plan was that a column of 19,000 men and 38 guns, under General Soimonoff, should advance before daybreak, seize Shell Hill - a summit to north of the crest of Inkerman, and commanding it - plant its guns there, and crush the scanty British regiments holding the crest with its fire.

Another force of 96,000 men and 96 guns was to cross the harbour head, climb up the Quarry Ravine, join hands with Soimonoff, and together break through the British defence. Prince Gortschakoff, with another force of 20,000 men and 88 guns from Balaclava, was to add himself to the attack, or, at all events, detain the French from moving to the British help. As a further distraction a powerful sally was to be made on the French siege-works from Sebastopol itself. The British force holding Inkerman was only 3000 strong; the Russians calculated that they could brush this force aside, roll up the British lines to the south, and 60,000 victorious Russian soldiers would compel the allied forces to abandon the siege, or even themselves surrender.

Soimonoff moved from the city in the blackness of the winter morning, while the stars yet shone keenly in the sky. His gun-wheels were muffled, the sternest silence was enforced in the ranks, and without alarming a British outpost, he climbed the West Sappers' Road, as it was called, and moved on towards Shell Hill. It was a great feat to move 20,000 infantry with guns and tumbrels through the darkness to within 1300 yards of the British position undetected. At last a sentry of the 41st, on the northern slope of Shell Hill, saw the dim outlines of a huge gliding column mounting from the ravine. He called his officer, who opened fire upon it with his tiny picket, and clung to his position with almost ludicrous obstinacy - a handful opposing an army. The sound rang through the ravines, and the British sprang everywhere to arms. The Russians pushed forward, their guns swung round from the crest of Shell Hill, and opened their tempest of shot on the very tents of the 2nd Division, and many men and officers came running out and were slain before they knew that the enemy was within striking distance. The Russian generals had thus carried out part of their scheme. Almost without discovery, they had made themselves master of three-fourths of Inkerman, and were pouring an overwhelming fire into the very tents of the British camp. Pauloff's men, too, were by this time moving up Quarry Ravine to the east. There were 40,000 men, with over 100 guns, throwing themselves upon the 3000 British soldiers who formed the 2nd Division. The Guards, 1300 strong, were half a mile to the south; a brigade of the Light Division, 1400 strong, was a mile and a half distant to the west!

Now the character of the resistance offered by the British

was determined partly by accident, and partly by, not so much the military skill as the fighting temper of the British general, Pennefather, who temporarily commanded the Second Division. De Lacy Evans, its general, a war-wise and experienced soldier, would have acted differently, but he was lying ill on board a ship in Balaclava Harbour, and Pennefather was left to take counsel of nothing but the effervescing and warlike blood in his own veins. He was the type of soldier familiar enough and valued enough in the British army: an Irishman, who borrowed his tactics from Donnybrook; of obstinate and combative temper, loud of speech, cheerful of face, an ideal leader for a forlorn hope. Pennefather's expletives were the jest of the camp. Years later he was appointed to the command at Aldershot, and the Queen on chancing to ask, "Has the new general taken up his command yet?" was told with a touch of sly humour, "Yes, your Majesty, he swore himself in yesterday!"

Now Pennefather's senses were stirred, and his fighting temper delighted, by the obstinacy with which his pickets on the lower slopes of the ravine held their ground against the Russian advances. Kinglake says he was "enchanted" with the tenacity of their resistance. The sound of the exploding muskets drew him on as with a magic spell. He would "feed" his pickets - he would make the Russian fight for every foot of ground he gained; so he commenced to push forward in succession, company after company, wing after wing. The mist, the brushwood, the huge rocks which pierced the sloping hillside, broke these up into yet tinier fragments under independent leaders. The men and officers, it must be admitted, enjoyed this method of fighting. It gave play to personal courage and to individual qualities of leadership. The starch of discipline melted in the heat of such a struggle; the natural fighting man emerged. But in this piecemeal fashion nearly the whole of Pennefather's command was by-and-by fighting in fragments at the outposts, and beyond the control of any single commanding brain or will.

Soimonoff was so tormented by the fire of the Obstinate British pickets that he determined to move without waiting for the arrival of Pauloff's forces, and a mass of 9000 men moved down the slope of Shell Hill and across the valley towards the centre and left flank of the British position. The extreme left was held by a wing of the 49th, under Major Grant, and through the mist the British could hear the multitudinous hum of

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thousands of voices, the massive and regulated tread of thousands of feet, as the enemy came on. The moving acres of flat-capped Russian heads now became visible, and Grants four companies of Scottish soldiers - 245 facing 9000 - fell slowly back, firing fiercely as they went. At the same moment 6000 men of Pauloff's command came into action on the English right. Some of their battalions, spreading out to their own right, stumbled across the Sandbag Battery, held at that moment by six men under a sergeant, and with a rush seized it. Here were 15000 men attacking the British front at either extremity, while the great batteries from Shell Hill thundered on its centre. Some five companies of the Connaught Rangers, with Townsend's battery of six guns, had by this time found their way up from the Light Division, and stumbled full upon the Advancing Russian battalions on their left. The British gunners delivered one last shot when the Russians were within ten yards of the guns and were then submerged. Miller, in command of the battery, bade his gunners draw swords and charge, and himself rode straight into the Russian ranks, while the artillerymen, in a tempest of rage, fought with swords and rammers, and even with naked fists, for their guns. It was an heroic but vain struggle. Three of the guns were captured, and the Russian column moved steadily on. They were next struck by four companies of the 77th, under Colonel Egerton.

This Russian column, winding like some gigantic reptile up the Careenage ravine, had passed the point occupied by the 77th; its head was debouching on the plateau. A lieutenant named Clifford stood at the extreme left of the 77th: he shouted to the men nearest him, "Come on, boys, and charge with me!" and flung himself upon the flank of the great Russian column. Scarcely more than fifty men heard his cry or grasped his meaning, but these fifty instantly followed, and this gallant rush actually broke through, and, so to speak, fractured the spine of the long Russian column.

The files at its head, actually within sight of the tents of the Second Division, hearing the tumult of the fight behind them, believed themselves cut off, and came tumbling back in panic. A picket of Grenadier Guards, on a post on the shoulder of the hill overlooking Careenage Ravine, had by this time discovered the huge gliding column of the enemy beneath, with the effect that the column halted, seemed to sway to and fro, and then fell back. Soimonoff himself, however, was personally

leading his second, or left, column - nearly 8000 strong - up the slopes of Saddletop Ridge on the British Front, Grant's four companies doggedly trying to bridle its advance. Colonel Egerton, with his four companies of the 77th still advancing, found himself on the flank of the great mass, and, without pausing, he fired a volley and charged.

The great Russian mass, as Kinglake describes the scene, heard the British words of command, saw the long line of British muskets fall suddenly to the level and break into flame, then the bristling edge of bayonets moved swiftly towards them. They saw here and there, moving in dimness, the shadowy form of a rider, the naked gleam of a sword, and to the Russian imagination the two or three company officers who happened to be mounted, become the leaders of a cavalry charge, terrible as that which, only ten days before, had ridden up the Valley of Death! The long stretch of grey-coated battalions seemed to quiver and shrink, and before the line of moving steel points smote it, it broke, and the men of the 77th tumbled through the disordered mass, and pushed it, with shouts, and oaths, and shocks of angry steel, down the hillside. Many Russians flung themselves down on the ground till the slender British line swept over them, then they rose and followed their retreating comrades, and these grew so numerous that the 77th, an irregular line not 300 strong, had a mass of "resurrection boys" - as with grim humour they were called - behind them treble themselves in number. The British, however, treated them with grim good humour, as beaten men, and allowed them to run past their flank without harm and join the main body. General Soimonoff himself perished in that fierce charge of the 77th.

Farther east, part of General Pauloff's force, 6000 strong, was advancing, and two battalions were moving along the post-road, crossed, half-way down the ravine, by a rough stone wall called "The Barrier." This point of the British line was held by 200 men of the 30th, under Colonel Mauleverer. The 30th tried to open fire on the Russian advance, but their pieces were damp, and the exasperated men found themselves practically without the power to fire a shot. Mauleverer, a cool and daring soldier, took his men forward at the double to "The Barrier", and made them lie down behind it. He waited until the multitudinous tread of the Russians showed they were within a yard of two of the other side of the Barrier, then with a shout, he himself and a couple of officers sprang upon the summit of the wall, and

leaped down almost upon the Russian Bayonets. How the 30th followed their officers may be imagined! The astonished Russians beheld a sudden swarm of British tumbling over the wall and running upon them with leveled bayonets. The officers who leaped over the wall first were shot or stabbed, but the men of the 30th were by this time tearing their way through the yielding mass of the Russians, and here was seen the amazing spectacle of the slender line of the 30th, not 200 strong, driving a broken mass of Russians ten times their own number across the Quarry Ravine and up the slopes of Shell Hill!

The 41st, under General Adams, by a like brilliant charge, drove off the section of Russians holding the Sandbag Battery. It was not yet half-past seven-o'clock, and yet the first assault of the Russians had been defeated, and defeated too, with much slaughter. The Russians had attacked with 25,000 men and 38 guns, and of this number 15,000 had been thrust forward into actual and desperate conflict with the British, who up to this stage, had less than 4,000 men in the fighting line. But the individual courage displayed on the part of the British, the close and deadly quality of their fire, and the resolute daring with which clusters of men numbering a few score threw themselves, again and again, on massed battalions to be counted by the thousand, had given a tiny few the victory over the many.

Soimonoff's attack was delivered simultaneously on the British front and left; General Dannenberg, who now took command, attacked almost at the same moment the British right, at the Sandbank Battery, and its centre, and the story of each attack makes a marvellous tale. The Russian general had 19,000 troops, supported by 90 guns; Pennefather, to resist this force, had in hand scarcely 1400 men, with some 18 guns; but 1200 men of the Guards, and 2000 under Cathcart, from the 4th Division, were rapidly coming up to the line of battle. The Guards moved to the extreme British right; where Adams at the Sandbag Battery, with 700 men was trying to bar the march of 10,000 fresh troops. The fighting at this point was desperate, and often hand to hand. In the tangle of the Brushwood, and the bewilderment of the fog, it was impossible to keep regular formation. One instance tells of the mood into which the men were kindled. Four officers of the 41st - all of them young, one of them desperately wounded - challenged each other by name, ran in on their own account upon the Russian mass, and all died desperately fighting. Adams fell mortally wounded, and just

then the Grenadier Guards and the Scots Fusiliers, 700 strong, came into the fight, marching straight upon the huge Russian mass over 7000 strong in front of them. When within a few yards of the enemy the Grenadiers flung forward their muskets and tried to fire, but only a snapping of caps followed. The rifles were damp, and from the long line of bearskins rolled up a curious growl of wrath. The bayonet remained, and the men went forward at a run, smashed in upon the Russian front, and flung it, broken and disordered, over the crest of the ravine, the Scots Fusiliers on the left of the Grenadiers performing a similar feat on the masses opposed to them. Again and again the Russian battalions, rallied by their officers, re-formed under the shelter of the ridge, and came over its crest, always to be hurled back again by the Guards, who, however, steadily dwindled in numbers, and whose cartridges had begun to fail. Some of the men actually picked up stones to hurl at the Russians, in absence of better weapons. At this critical moment, through the smoke, another line of bearskins could be seen advancing - it was the Coldstreams, whose fire soon swelled the thunder and tumult of the fight.

The Russians ignite slowly, but by this time were kindled to a flame of valour. But fierce as was the oft-repeated advance of the Russian battalions, the tough and knotted line of British soldiers never broke. The trouble was to restrain the men from following the Russians over the crest in pursuit. At length in one hot rush, a cluster of Coldstreams went over the ridge in pursuit. Others followed, and it sent a pulse of flame along the whole British front. At various points of the line officers and men charged forward, and a score of desperate duels broke out between slowly retiring Russians and pursuing Englishmen. Kinglake tells at length the story of thirteen Grenadiers, headed by Captain Burnaby, who ran upon the Russian mass, pierced it with desperate fighting, and sent it staggering backwards. One private named Pullen stopped coolly, almost within touch of the Russian line, swore he would "shoot nothing less than a Russian general", adjusted the sight of his rifle, while men panted and stabbed and wrestled on all sides of him, and brought down the only mounted officer within sight! Another private named Bancroft was assailed first by two Russians, then by three simultaneously, and with bayonet, fist and boot, slew all five!

Fitchett goes on to tell of scores more of these incredible

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stories, by single men, groups of 3 or 4 or 5, groups of a score or more attacking whole regiments, but I cannot retell these in this lecture, but urge you to visit the library to read the accounts in full. Fitchett says this: "Where else in the history of battles can we find such amazing examples of the overthrow of the many by the few?"

The truth is, however, that the extraordinary state of the atmosphere in which Inkerman was fought - the clinging smoke-thickened fog which hung about the combatants - told on the whole, in favour of the British. The Russians could not see how slender was the line of gleaming bayonets charging on them, and they resisted less stubbornly on that account. On the other hand, the British could not see the real scale and depth of the mighty battalions upon which they flung themselves, and so they charged with a degree of confident daring which otherwise would have been impossible.

It was now half-past eight, the fight had raged for nearly three hours, and during that period a force of British Infantry, numbering a little over 4000, had resisted the assaults of 40,000 Russians, aided by the fire of nearly 100 guns. It was a marvellous feat! But the battle was not yet over. The Russian general had still 17,000 untouched troops, sustained by the fire of 100 guns, which he could throw into the fight, and he had only to show himself in possession of the English crest to bring Prince Gortchakoff's 20,000 into the fight. The resisting power of the British, too, was steadily shrinking. Many of the men were utterly exhausted; they had been on duty for the previous 24 hours. The number of killed and wounded, too, was dreadful. It is true that on an average four Russians had fallen for every Englishman who was killed, a result due largely to the superior penetrating power of the Minie rifle, with which the British were armed.

As has been explained, the daring of the British was greatly sustained by the fact that the whirling mist forbade their seeing the real weight and power of the masses by whom they were attacked. Thus when the battalions of Russian Infantry, 6000 strong, were thrusting themselves against the Sandbag Battery, a soldier of the Grenadier Guards was heard to shout in delighted accents, "I am damned if there ain't scores of 'em!" As a matter of fact there were thousands. "That man, multiplied by the number of English bayonets in action," Kinglake argues, is the central explanation of the amazing failure of the Russians



at Inkerman.

By half-past eight, however - the close of what Evelyn Wood calls the Fourth Attack, or Kinglake's "Second Period" - nearly one half of Pennefather's unconquerable infantry - only 4700 in all, counting all the reinforcements that had come up - were struck down; ammunition had begun to fail; the men who were still fighting were exhausted with fatigue and want of food. The awful strain of the unequal combat was affecting the imagination of many of the British officers. They fought with cool and sustained fury, but with none of that careless delight in fighting which so often marks the British soldier. The men who were carried back wounded were often like men broken-hearted by mere grief, the grief of brave men who felt that bravery was vain.

At this moment Dannenberg was scourging the narrow British front with the fire of many guns, and was preparing to launch upon it 17,000 infantry, 9000 of which were fresh troops. He was opposed by 3300 British infantry and 1600 French troops who had just come up, and 38 guns.

The Russians broke over the crest at half-a-dozen points, and swept over a half battery of British guns. Two British gunners, Henry and Taylor, drew their swords, and fought with desperate valour for their gun. Taylor was killed, but Henry with twelve bayonet wounds, survived. The guns were recaptured shortly after. The Russians were advancing through a gap in the British lines, when by chance a French Battalion came up into this gap, but the French paused, and appeared to be resisting an advance in line, which was quite opposed to French tradition. A British staff officer galloped to the front of the line and urged them forward with shouts. Slowly the French moved forward again, but the British officer fell, struck by a bullet, and the French once more paused; the formation began to crumble, and the line swayed backward. Lord Raglan and his staff were watching the scene, and it was said that at this moment alone, during the whole fight, Lord Raglan's face lost for a moment its cheerful calm. At this moment 200 men of the 77th, led by Colonel Egerton, came up by fours at the double. The men brushed roughly against the flank of the retiring French battalion. One of Egerton's captains remonstrated with a French officer whom he found retreating, taking him by the collar. "Mais, monsieur," said the unhappy Frenchman, pointing to the formidable Russian front, "there are the Russians!" The French

still continued to fall back, but Egerton's men, falling into line, opened a steady fire on the Russian front.

The decisive check, however, was given by 100 men of the 55th, who took the Russian column on its flank, poured a close fire into it at a distance so close that the flame of the muskets seemed to scorch the grey mass, and then tore their way into its entrails at the point of the bayonet.

Meanwhile the great trunk column of the Russian attack, 2000 strong, with a dense fringe of skirmishers running before it, was moving up from the Quarry Ravine. To oppose it were some 250 men, the wrecks of several regiments, and less than 1000 Frenchmen. The Frenchmen were young and untried. At first they seemed cool, but were suddenly seized by fears, and began to fall back. Their officers made gallant attempts to rally them. Pennefather galloped down to them, and with many oaths exhorted them to stand. A French officer, his sword high in air, a mere youth, ran out several paces in front, a British officer ran to his side, a third and a fourth joined the group. A French voice rang out in French, "Drums to the front", and drummers and buglers ran out, and sounded and screamed the *pas de charge*; and still the great battalion swayed to and fro, unable to decide.

Here again, as so often throughout the battle, the audacious and almost absurd daring of a cluster of British infantry changed the fortunes of the day. Colonel Daubeney with 30 men found themselves on the flank of the Russian column. A second Russian battalion was coming up behind, and was in the act of deploying to the right, when Daubeney with his thirty men charged into the gap between the two Russian battalions. The jam was fierce - so close indeed, that shot or bayonet thrust became impossible for a few seconds, and Daubeney was cool enough to exchange a half-laughing nod with a Russian officer close to him, and pinioned, like him, with the weight of the mass. But the British infantry, by sheer strength, made space for themselves, and the heroic thirty actually fought their way through this body of 600 men, from flank to flank, half of them dying in the effort. And it was that heroic dash of thirty British soldiers through what may be called the spine of the great Russian column, which broke its strength, and froze into powerlessness the attack at its head.

I have no time to tell much more, except to tell of how Lieutenant Acton and 60 men were ordered to gather two other tiny companies close at hand and attack the most western

Russian battery on Shell Hill. He explained that he would lead his detachment on the front, if the other two would attack on either flank. The other officer refused, saying that they were too small for such an action. "If you won't come," said Acton, "I will attack with my own men;" and turning to them said "Forward lads." But the men had heard the dispute between the officers and would not move. "Then," said Acton, "I'll go by myself!" And so he marched off by himself to attack it. He had advanced some 50 yards when a private named Tyrrel ran out of the ranks after him, reached his side, and said, "Sir, I'll stand by you!" From one of the other companies a second man ran up, and the three brave men clambered up the slope to attack the battery thundering round shot over their heads. Great, however, is the magic of a brave example. With a shout they all ran out, an eager crowd, and fell into rank behind him.

By one o'clock the fight was practically over, and the victory won; and there is no more astonishing victory in the history of war. Todleben afterwards explained the Russian defeat to Russel by saying, "You were hidden by the fog, and you had a thin front; but your fire into our dense masses was deadly. Then again, our men fancied that they had all the siege guns playing on them. Every little obstacle appeared to be a fort or a battery."

On the tree-quarters of a mile front, along which the battle raged, lay nearly 14,000 dead or wounded men. The British loss amounted to 3258 killed or wounded; the French lost less than 1000; the Russian killed or wounded, according to their own published figures, reached nearly 11,000. It is suspected to have been much greater. The British losses, however, in proportion to their numbers were of startling severity. At the close of day, no fewer than eight British generals were lying on the field, while of the Guards 594 men were killed or wounded out of 1098 in the space of a single hour.

Sad indeed was the scene on the day after the fight, when the men were buried in yawning trenches, 40 or 50 feet apart. Each trench was 30 feet in length by 20 feet in breadth and 6 feet in depth. 40 or 50 men to a trench, each man recorded and mourned over by his comrades.



## A Little Laughter Break.

Adam and Eve had an ideal marriage. He didn't have to hear about all the men she could have married, and she didn't have to hear about the way his mother cooked.

A Sunday school teacher asked the children just before she dismissed them to go to church, "And why is it necessary to be quiet in church?" Annie replied, "Because people are sleeping."

At Sunday School they were teaching how God created everything, including human beings. Little Johnny seemed especially intent when they told him how Eve was created out of one of Adam's ribs. Later in the week his mother noticed him lying down as though he were ill, and said, Johnny what is the matter? Little Johnny responded, "I have a pain in my side. I think I'm going to have a wife."

An elderly woman died last month. Having never married, she requested no male pallbearers. In her handwritten instructions for her memorial service, she wrote, "They wouldn't take me out while I was alive, and I don't want them to take me out when I'm dead."

A police recruit was asked during the exam, "What would you do if you had to arrest your own mother?" He said, "Call for backup."

A wise school teacher sends this note to all parents on the first day of school: "If you promise not to believe everything your child says happens at school, I'll promise not to believe everything he says happens at home."



# ZEPHANIAH.

## Part Five.

A Study by  
Frank W. Dowsett.

### Chapter Three. Part Two.

**W**hen we look back over the history of God's people Israel, we find one constant and ever recurring factor. As a nation, she showed a paranoid determination to "do that which was right in her own eyes", totally refusing to accept and obey the righteous laws, commandments, statutes, and judgments that their God had given them for their own peace and security. It is an attitude that became a devouring disease within the nation. But by far the worst factor is that the people have, to a very large extent, been brainwashed and deceived by their leaders; leaders who have betrayed both their followers and their country by an obsessive devotion to the propagation of One World Government and religion - now sanitised into the expression "globalism", which, after all, is a much more user-friendly terminology. We found from our previous studies that the Lord was not fooled by these incompetent and imperious leaders, and had no hesitation in identifying them. He addressed His most scathing remarks to Israel's Princes, Judges, Prophets, and Priests. He had nothing but utter condemnation and judgment to say about them as a whole.

Now one could reasonably expect that after such a verbal assault upon them by no other than God Himself, that at least a reasonable proportion of them would have taken some notice and taken some form of action to remedy the situation. But dream on Israel, dream on. The Word of the Lord to Zephaniah went on to say in Zeph. 3:6-7;

*"I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.*

*I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings."*

Now I'm sure that we could be forgiven for thinking, or even hoping, that someone, somewhere, or somehow, would have taken some notice of what the Lord had warned. Even the Lord said "surely they'll listen to Me this time". But His people have ever been a stiff necked people. The just kept on corrupting themselves. This word "corruption" means "to cause to decay, to make waste, to destroy." It is the same as used in Gen. 6:11-12, and Exodus 32:7-8;

*"The earth also was corrupt before God, and the earth was filled with violence.*

*And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."*

*"And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:*

*They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt."*

As Zechariah recorded in verse five, "but the unjust knoweth no shame."

So we come to verse eight. And what a verse!

*"Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for*

*all the earth shall be devoured with the fire of my jealousy."*

Dr. Bullinger informs us that it contains every letter of the Hebrew language, including the five 'final' letters.

Surely this must be a most wonderful illustration of the title that the Lord used of Himself in Rev. 22:13;

*"I am Alpha and Omega, the beginning and the end, the first and the last."*

The letter "alpha" is the beginning, or the first letter of the Greek alphabet, whilst "omega" is the end, or the last letter of the Greek alphabet. Thus His title of "Alpha and Omega" encompasses the entire language. He IS "THE WORD" in its entirety; the "WORD" who, as John informs us, was in the beginning with God, and who IS God.

Such are the hidden treasures of His Word!

This verse in cameo, together with verse nine, covers the whole purpose of Jehovah God for, and through, His people Israel. Verse nine goes on to say;

*"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."*

There are four matters of importance to note in these two verses.

1. We are told to wait upon the Lord. This means to 'adhere to' the Lord. This requires more patience than most folk are willing to exhibit. But it is the only way to adhere to God. Otherwise we try to help God out by implementing practices and beliefs to reinforce what we would prefer God to do.
2. The words "I rise up to the prey" actually read in the Septuagint and the Syriac "I will rise as a witness". It is to that time when God arises as a witness to His promises, that we are told to adhere, or wait patiently.

3. God then announces the first of two intentions. The first is that He is to pour out His indignation and anger and punishment upon the nations ( as distinct from Israel, the 'nation not desired' of chapter two verse one). His righteous indignation is to be felt throughout the entire earth as it experiences the fire of His jealousy. As Deut. 4:24 records;

*"For the Lord thy God is a consuming fire, even a jealous God."*

4. His second intention is found in verse nine which we repeat;

*"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."*

I find it very difficult to ignore the great significance of this statement as it follows on after what we have studied in relation to the verse that precedes it. The eighth verse shows us that the Lord is the very entirety of the language in all its purity, and then the account goes on to tell us that He is to turn, or restore His people to "a pure language". This has very little, if anything, to do with what language we will speak. It tells us that we will have the same understanding of "THE WORD", as a result of which we will call upon the Name of the Lord and serve Him with one consent. This in turn will be the result of the full implementation of the terms of the New Covenant wherein we are told in Hebrews 8:10-12:

*"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."*

The phrase "a pure language" also means a "purified lip". Isaiah the prophet was in exactly the same situation as we find ourselves today. In Isaiah 6:5 we read;



*"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips:"*

We can only pray earnestly that the day will not be long wherein we will be restored to a pure understanding, and a pure expression of what our Glorious God and Saviour intends for us.

The remainder of this chapter deals with the wonderful conditions which God's Israel people will enjoy at the time of the restoration of all those things which the Lord had promised concerning her through the mouths of the prophets.

Verse 10 reads thus;

*"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."*

Now I realise that many people take this to be a direct reference to the lands of South Africa, and more especially the country of what was once called Rhodesia. There is no doubt that this can be inferred. Several specific portions of the Israel countries are referred to in various expressions. For instance, the word "Sinim", is used in Isaiah 49:12 thus;

*"Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."*

It is interesting to note that the Latin Vulgate translates the word "Sinim" as "Terra Australis", an obvious reference to the south land of Australia. Similar instances are found regarding the British Isles, and America. But whatever view we take, the overall meaning of this verse is more meaningfully expressed in other translations. The Septuagint renders this passage as *"From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifice to me."* The NASB translates it thus; *"From beyond the rivers of Ethiopia My worshippers, My dispersed ones, will bring My offerings."*

It should also be kept in mind that at the time the prophet wrote this, the land of Ethiopia included much more than the present country of Abyssinia, and included much of what we now refer to as Arabia and the land west of Egypt.

But irrespective of our point of view on this, the main issue is that the time is to come when the dispersed of Israel are going to again bring their offerings before the Lord. In other words, their relationship with their God, Jehovah, will be restored.

Verse 11 foretells the removal of our transgressions and our pride.

*"In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain."*

We will no longer feel any shame at our past deeds, because they shall have been forgiven and forgotten by God. The proud who lift up themselves above the people will be removed, and the sin of pride will no longer be seen within this perfected nation.

As stated in verse 12, (NASB);

*"But I will leave among you A humble and lowly people, And they will take refuge in the name of the LORD."*

The peace we will enjoy is wonderfully stated in verse 13;

*"The remnant of Israel will do no wrong And tell no lies, Nor will a deceitful tongue Be found in their mouths; For they shall feed and lie down With no one to make them tremble."*

Verses 14 to 17 expresses the rejoicing and praise of Israel for the mercies of the Lord as stated in verses 11 to 13;

*"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack."*

*The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."*

And what a cause for rejoicing there will be! Let us take a good look at the list of blessings.

1. The Lord will have taken away judgment from us.
2. He will have cast out all our enemies.
3. The king of Israel, Jehovah-Jesus, will be on His throne in our midst.
4. We will no longer see, or experience, any evil.
5. We shall no longer have any fear.
6. No longer will our hands be idle, or faint, or weak.
7. The Lord our God, a victorious warrior, will be in our midst to save us. As the Septuagint translation records, *"He will bring joy upon thee, and shall refresh thee with His love; and he shall rejoice over thee with delight as in a day of feasting"*

It is interesting to note that the word "joy" as used here means "emotionally excited, spinning like a top". It means much more than just being happy. It means being ecstatic. So we see that being happy or joyful in our everyday life has no comparison with the way we will feel when our Lord and King dwells among us.

Finally, as we read in verses 18-20, all the circumstances of God's Covenants with His people will have been restored. Firstly, the "Solemn Assemblies" or "Feasts Days" will be restored.

*"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."*

The result of this is that the pure worship of our God will be re-instated, and we will worship God in the manner in which He has always required. No longer will we be deluded into worshipping Him with pagan customs which have been modified to give an appearance of being Christian. We will indeed worship Him "in spirit and in truth".

Secondly, as stated in verse 19, God will deal with all those who have oppressed us.

*"Behold, I am going to deal at that time With all your oppressors,  
I will save the lame And gather the outcast, And I will turn  
their shame into praise and renown In all the earth."*

But that is not all. Look at what the prophet Isaiah says in this regard, as recorded in Isa. 35:5-10

*"Then the eyes of the blind shall be opened, and the ears  
of the deaf shall be unstopped.  
Then shall the lame man leap as an hart, and the tongue of  
the dumb sing: for in the wilderness shall waters break  
out, and streams in the desert.  
And the parched ground shall become a pool, and the  
thirsty land springs of water: in the habitation of dragons,  
where each lay, shall be grass with reeds and rushes.  
And an highway shall be there, and a way, and it shall be  
called The way of holiness; the unclean shall not pass over  
it; but it shall be for those: the wayfaring men, though  
fools, shall not err therein.  
No lion shall be there, nor any ravenous beast shall go up  
thereon, it shall not be found there; but the redeemed shall  
walk there:  
And the ransomed of the LORD shall return, and come to  
Zion with songs and everlasting joy upon their heads: they  
shall obtain joy and gladness, and sorrow and sighing  
shall flee away."*

The final words of this great prophet reinforce what we have just read, as recorded in verse 20;

*"At that time I will bring you in, Even at the time when I  
gather you together; Indeed, I will give you renown and*

*praise Among all the peoples of the earth, When I restore your fortunes before your eyes,' Says the LORD."*

The Law of the Lord will finally and eternally be our guide and protection, and the terms of God's Covenant as found in Deut. 28:7-13;

*The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.*

*The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.*

*The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.*

*And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.*

*And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.*

*The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.*

*And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them."*

In these last days, when we, as God's Israel people, have been reduced to such a level of depravity and evil, when our Christian culture, and everything around us which once were the hallmark of reverence and decency, seems to be on the very verge of destruction and obliteration, it gives us hope and strength to read the following confirming statements of the prophets who have assured us, under the leading of God's Holy Spirit, of our final victory.

**Isa: 60:1-5, 9-11:** "Arise, shine, for your light has come, and the glory of the LORD rises upon you.

See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you.

Nations will come to your light, and kings to the brightness of your dawn.

Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm.

Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come. . . . "

"Surely the islands look to me; in the lead are the ships of Tarshish, bringing your sons from afar, with their silver and gold, to the honor of the LORD your God, the Holy One of Israel, for he has endowed you with splendor.

Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favor I will show you compassion.

Your gates will always stand open, they will never be shut, day or night, so that men may bring you the wealth of the nations— their kings led in triumphal procession."

**Deut. 26:18-19:** "And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken."

The restoration of all things as spoken of by the prophets will have been fully achieved under the direction of our Lord of Lords, and King of Kings, as He takes His rightful place upon the Throne of David, to rule over us with justice and righteousness for ever and ever.

**May that great Day come quickly!**

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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How great is Thy goodness,  
Which Thou hast stored up  
for those who fear Thee,  
Which Thou hast wrought  
for those who take refuge in Thee,  
Before the sons of men!

Thou dost hide them in the secret place  
of Thy presence  
from the conspiracies of man;  
Thou dost keep them secretly  
in a shelter  
from the strife of tongues.

*Psalm 31:19-20.*

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