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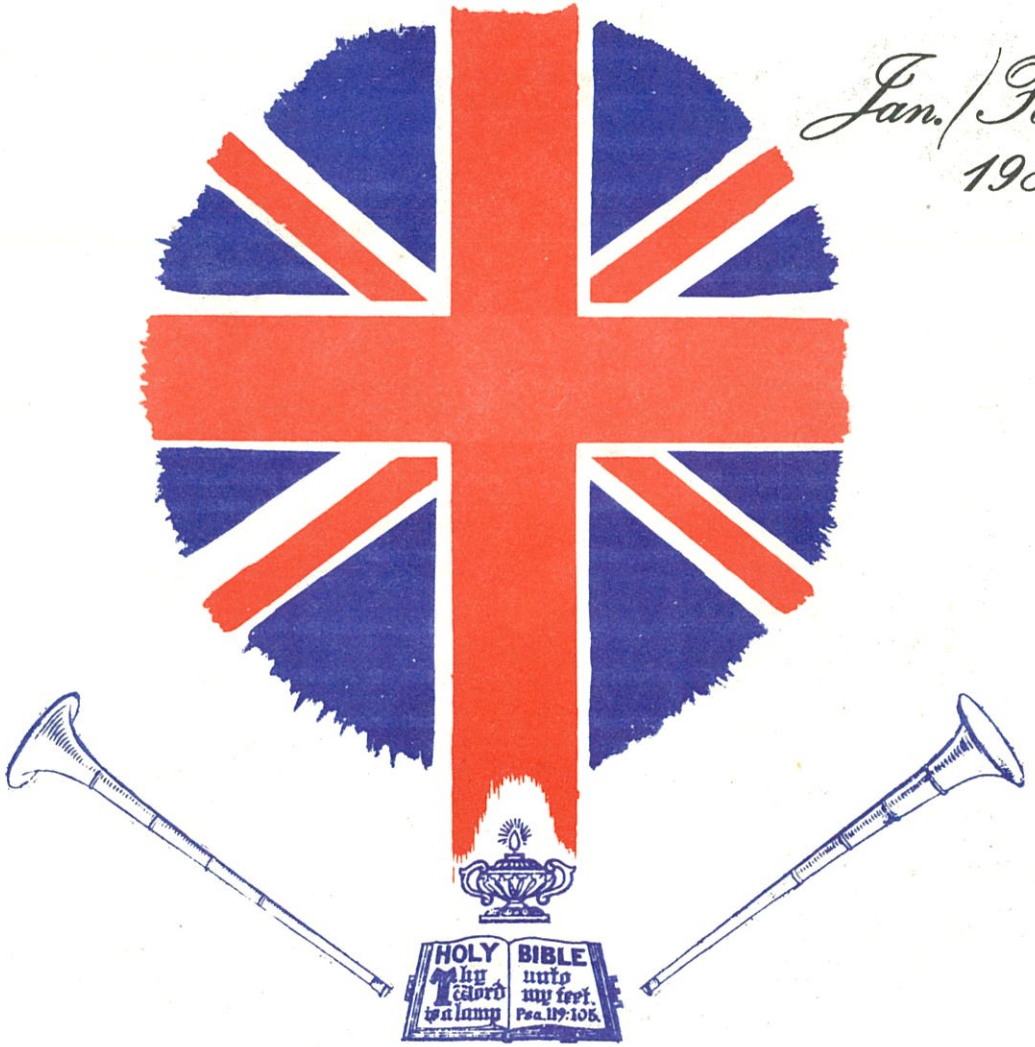
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The Kingdom Herald

Jan./Feb.
1984



PROCLAIMING

THE HERITAGE OF THE ANGLO – SAXON – CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR
LORD JESUS CHRIST

Registered by Australia Post Publication No. NAR0485

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19. Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	Dan. 12:7; Deut. 32:29-36.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

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From the President's Desk



Greetings Christian Friends,

Firstly,on behalf of myself and all those associated with THE KINGDOM HERALD, may I extend to you all the sincere hope that this new year of 1984 will be one in which you experience the joy, comfort and assurance of the Lord Jesus Christ in everything that you do. If you remain obedient to Him who has called us, then I assure you that this will indeed be your experience.

By the time you read this, the first month of the new year will already haved passed into history. Even as I write, (mid-January), events are casting their shadows before them. One has to be either blind or a fool (one who does not believe in a God who is in complete control) not to recognise the ever-increasing signs of the gathering storm, which is the signal for the end of this age. I chose the word "age" quite deliberately because too many Christians think in terms of the expression "the end of the world," a phrase which has given rise to so much nonsense and criticism. Christians and non-Christians alike have a mental picture of an exploding planet earth, with the "baddies" blown to pieces and the "goodies" being whisked away onto some mysterious cloud somewhere in the skies, loaded with harps and palm trees.

Nothing could be further from the truth. The Greek word used for 'world' in this context is "KOSMOS", and means "the world order or system." So what we are approaching is the complete collapse and annihilation of this political-economic, and even religious system which now controls us. Yes, I include the religious system, because things are just as bad in that sphere as in any other sphere of our lives. God's Word tells us that we must worship God in Spirit and in TRUTH.Spiritual leaders today tell us that we must, and I mean MUST, worship God in accordance with their particular denominational views and doctrines. We are exhorted, if not virtually forced, to accept and act upon "humanitarion" grounds, rather than upon the basis of the whole of God's Will and Purpose, the LAW OF GOD. If you don't, you're in trouble.

Because people don't accept prophecy as God gave it and intended it to be understood, people have not recognised two all-important facts. Firstly, that the Christian nations of the west, comprising mainly the

Anglo-Saxon peoples, are God's servant nation Israel. They are the people whom God ordained to be the channel and means of bringing blessing to all the other nations and families of the earth. (Gen.12:3, 18:18). They were to be a light to the nations. (Isa. 49:6). They were to be the very witness and proof of the fact that God IS GOD!! (Isa.43:10-12).

Secondly, they do not realise that we are living in the period of time and history referred to in the Bible as "The time of Jacob's trouble." (Jer.30:7, Dan. 12:1.). Our Lord Jesus Christ referred to this period as one of great tribulation. (Matt. 24:21). This is the period of time in which we are now living. Satan has spent centuries building up his forces, and we are now literally reeling under the fierceness and severity of his final and culminating onslaught. Make no mistake about it, the evils under which we are staggering are not isolated, coincidental happenings. They are all part of a very carefully orchestrated plan aimed at nothing less than the destruction of the Christian people, the Christian nation, the true Christian Church, the Christian Faith, and ultimately, if possible, God Himself.

The irony of it all is that the activities of these anti-God forces, spearheaded by the anti-christ forces of Zionism, has triggered within themselves the mechanism of their own destruction. Their satanic and destructive activities are bringing this whole system, which they themselves, God's sworn enemies of the seed of satan, have created, to the brink of collapse.

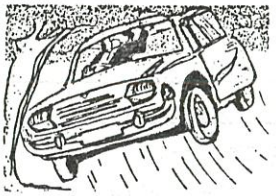
Then again we see the ever increasing incidence of national disasters which are befalling our nation. These in fact are nothing more than the judgments of God. What tragic effects they are having upon all our lives!

The position would seem hopeless, only for the fact that we know that "we shall be saved out of it." It is at this very time, the times and seasons which have been clearly indicated to us, that we will experience the mighty deliverance of our Great God and Saviour, the Lord God of Israel. May He come quickly!!!

Our sincere prayer for you all at the beginning of this New Year is that you will all be ready to meet Him.



SIGNS OF THE END



(Courtesy 'The Covenant Message')

W. G. Finlay

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3)

The response of the Lord Jesus Christ to these questions, as with all others put to Him during His Ministry, was straight forward and direct. He told the disciples of the things which would transpire in their life time - the persecution by the fanatical Pharisees; the excessive seditions of the Jews; the reaction of Rome and the final destruction of Jerusalem. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke 21:20). He then told them of the things which would herald His coming again and in bridging the time gap, made a statement of great importance missed by many today. He said: "But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people" (Luke 21:23). It should be noted that the distress would not be upon *my people* but upon *this people* i.e., the Jews whom He said were (a) not of God (John 8:47) and (b) not His sheep (John 10:26).

The Lord continued: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles (Greek - *ethnos*, nations), until the times of the Gentiles be fulfilled (Greek - *pleroo*, made full or complete)". In using this 'bridge' and in thus responding to the question by the disciples, the Lord irrevocably sealed the subject of prophecy within the context of His Message.

However, this subject, fully integrated with the Christian evangel two centuries ago, is today derided, rejected and abandoned by most teachers with the attendant consequence that 'darkness covers the earth and gross darkness the people' (Isa. 60:2). In place of the Divine Fiat: 'Thus saith the Lord', one finds the jungle beat rocking the church rafters and pantomime displacing old time preaching in pathetic attempts to fill empty pews. It is small wonder that the 'people of the Book' find themselves in such a parlous position with their world influence shattered and their social structure a shambles.

Within the apathy of the 'social gospel', no attempt is made and no recourse is sought to re-infuse the lost vitality within the Christian Message - few, if any teachers, are prepared to investigate why Peter insisted that prophecy is a 'light which shineth

in a dark place' (2nd Peter 1:19). They are too busy making the headlines of newspapers with such revolution-inciting statements as "God has sanctified violence as a means of redemption" - a statement recently made by way of justification of the Church's support for Black terrorism in Africa. What is needed today is not justification of Christian involvement in support of the mechanism by which the heathen may rule over God's people but, *a concerted effort to get His people in right relationship to God.* This can only be done by getting them back to the Bible where they may see National Redemption and Personal Salvation and know that this is not religious philosophy but practical reality.

The subject of prophecy is the means by which this is realised for it asserts the Reality of God by establishing His Omniscience in which, 'knowing the end from the beginning' (Isa. 46:10), He proves Himself by stating: "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate" (Isa. 34:16). In obedience to this exhortation one finds that prophecy imbues the mind with the counsels of God in which the *things that shall be* i.e., a God-ordered righteous kingdom on the earth, may lessen the inordinate power of *the present* which, without doubt, inculcates a fatalistic pessimism and hence, a 'hopeless' society. Thus, the subject of prophecy is a strengthening mechanism by which men may know that despite the 'God is Dead' theory, He is very much alive and is, according to prophecy, due to take an active hand in world affairs in the very near future.

The usual argument presented against the above statement is that men have been saying the same thing for almost two thousand years and world events are continuing their uninterrupted course. This is precisely the situation as was seen by Peter who said: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2nd Peter 3:3-4). However, pin-pointing argument is insufficient proof of the validity of prophecy and consequently attention is drawn to the history of the twentieth century as it is recorded in secular volumes and as it was foretold in the 'sure word of prophecy'.

On the 9th December, 1917, General Allenby accepted the Turkish surrender of the city of Jerusalem and the prophetic time clock indeed sounded its warning of the significance of the times. Students of chronological prophecy (Dr. H. Grattan Guiness in *Light for the Last days* 1886) had for several years been indicating that some momentous event would transpire in that year and while there was an undoubted political deliverance of the city of Jerusalem in that year on the very day prescribed by Haggai the prophet (Hag. 2:15,18), the city was not delivered from the tramp of alien feet. As a direct result of the British victory over the Turks and the implimentation of the 'Balfour Declaration', Palestine became 'a national home for the Jews' in which the 'treading down' of Jerusalem continued, and would continue, until the Lord would draw 'all nations *toward* (Heb. 'êl) Jerusalem' and at which time He would enter the fray (Zech. 14:2-3).

This, of course, is quite contrary to the

contention of many teachers today who have hailed the Jewish occupation of Palestine as 'the return of Israel to their ancient homeland' and in which they reveal a lamentable lack of scriptural understanding insofar as Israel is concerned. The Bible records the emphatic statement by the Lord that the land between the river of Egypt and the Euphrates was the inheritance of the covenanted progeny of the patriarchs Abraham, Isaac and Jacob - a progeny which would be recognisable as such by a racial uniformity which, in spite of satanic attempts to pervert, would remain as long as the sun, moon and stars obtained (Jer. 31:35). The Jews who currently occupy a major portion of this inheritance not only fail to measure up to this requirement but also lack any sign, including that of their name, which the Lord said would mark His Israel people through the ages. It is the considered opinion of all ethnologists of repute that modern Jewry comprises a racial miscellany of co-religionists drawn from a highly diverse multiplicity of people and which, if they are the true modern development of Israel is a very sad reflection on God Who said that His people would not be so constituted.

It is thus evident that representatives of 'nations' (the Jews) still tread down the Holy city and that the 'times' (Heb. *kairos*, period or occasion) of the 'nations' is not yet completed. It will however be seen that 1917 became a date in history in which one of two entities could emerge. It could be the time for the *nations of Israel* to accomplish their role of world blessing (Gen. 18:18) or alternatively, it could be the time for the other nations of the earth to exercise their nationhood by filling the earth with their dictates.

With the British (Ephaimite) deliverance of Palestine on the precise day when 'blessing' was extended as a hope plus the possession of the marks of Israel identity blazoned across the then contemporary scene, the awakening of the 'sleeping people' (Isa. 29:10) to full realisation of identity and purpose was a practical reality. However, Satan knew this and immediately put his counter into effect which, as one looks at the rank nationalisms today evident at the United Nations, indicates that once again true Israel without God is no match for satanic delusions.

Early in 1917 peace negotiations were under way between the Allies and Germany-negotiations which broke down when America entered into the war only to prolong it for another year with no advantage whatsoever for an Armistice was signed which indicated victory for neither side. America's involvement in the war evoked the following statement by Winston Churchill in 1936 who viewed the spreading Communism, the emerging Nazism and Fascism with some alarm.

"America should have minded her own business and stayed out of the World War. If you hadn't entered the war, the Allies would have made peace with Germany in the Spring of 1917. Had we made peace then there would have been no collapse in Russia followed by Communism; no breakdown in Italy followed by Fascism, and Germany would not have signed the Versailles Treaty which has enthroned Nazism in Germany. If America had stayed out of the war, all these 'isms' wouldn't today be sweeping the continent of Europe and breaking down parliamentary government, and if England had made peace early in 1917, it

would have saved over one million British, French, American and other lives".

The American involvement was very definitely due to Zionist pressure on the President whose continued policies of non-intervention characterised his speeches in 1915-16. That he was influenced by Zionist pressure is indicated by his elevation of the prominent Zionist Louis Dembitz Brandeis to the position of Supreme Court Judge of whom, Jacob de Haas wrote in *Palestine - the Reality:* "Early in 1914, Brandeis perceived the identity of purpose in American idealism and Zionist aims. Hence he did not hesitate to approach President Wilson, who sympathised fully with Brandeis's Zionists views, and then proceeded to discuss the future of Palestine with the British and French Ambassadors in Washington".

It was Zionist Chaim Wiezmann who negotiated with the then British Foreign Secretary, Arthur James Balfour, which resulted in the Balfour Declaration which was signed in 1917. Samuel Landman, quoted in the book by de Haas mentioned above, stated: "The Balfour Declaration of 1917 was but the public confirmation of the necessarily *secret gentlemen's agreement of 1916*" There were thus 'behind the scenes' activity going on in 1916 which had, as its objective, Palestine the ancient homeland of true Israel. As a result of the agreement, America entered the war thus obligating the true Israel people to open the door of *their* ancient homeland to aliens who were already masquerading under the pretence of being God's servant nation Israel.

Meanwhile true Israel had returned - 'one of a family and two of a city' (Jer. 3:14) to Palestine and even though this return was being nipped in the bud so to speak by the Balfour Declaration, other factors in an emerging Israel 'nation and company of nations' was to be seen in South Africa's General Smuts' invention of the phrase 'the British Commonwealth of nations' in 1919. However, while this came into being, other mechanisms were at work to curtail any further development within the Anglo-Saxon nations. As has been stated above, the era of the First World War was tremendous with potential insofar as the realisation of the national Israel covenants were concerned and as has been inferred, a diabolical counter to this was introduced. It is now necessary to go back in history, indeed a few hundred years to the time of the Reformation and the conditions from a political standpoint among the then Western nations.

Under Roman Christianity, western Europe became, in theory at least, a single community united by a common creed and common principles of conduct and subject to the Roman Pope who, in turn, claimed to be responsible to God. The notion that any single country could be responsible to itself had no place within the Christian Message of that time for this was centred in the doctrine of the Fatherhood of God and the brotherhood of man. When the Reformation became a reality the Israel nations in Britain and the Scandanavian countries became imbued with what under the circumstances might rightly be called exaggerated nationalisms which continued right up until January 10, 1920, when the League of Nations came into being. Significantly, President Woodrow Wilson had a hand in this although his country never became a signatory to the covenant.

In his presentation of a peace policy, President Wilson made a 'league of nations' his fourteenth point - a league which in theory at least, demanded *some abatement of the sovereignty of member states.* It is surely significant that in addition to the terms of the Balfour Declaration in which Ephraim-Israel signed away its ancient homeland she should sign a document which would further reduce her efficacy and influence as a sovereign state. Here indeed was the beginning of the weighing down of the scale against the emergence of the Israel nations in favour of giving the nations of the world pre-eminence in creating a world order according to their wants.

From that period in time events moved quickly and none has described the subsequent years better than William B. Orton in his book *Twenty years Armistice* - 1918-1938. "Twenty years ago the great guns of the west ceased firing. Millions of exhausted men sought home and work, leaving their dead behind them. But up in the Arctic Circle, across the Polish marshes and the Russian plains, along the Danube and the Mediterranean, in Asia Minor and Serbia, the war went on. Suicide, assassination, and revolution swept through the Western world. Bounteous harvests brought ruin and not rejoicing, debt piled on debt, hatred across frontiers reflected the deepening privation within".

The League of Nations had failed and war was once again the experience of the world. Out of this devastation once again emerged the fulfilment of prophecy for Ephraim-Israel's Mandate over her rightful inheritance of Palestine was ended and the Israeli state was set up. This was the time when the 'inhabitants of Jerusalem' said to 'all the house of Israel wholly; get you far from the Lord: unto us is this land given in possession' (Ezek. 11:15). It is worthy of note to observe that this era (1948) certainly did mark the acceleration of Anglo-Saxondom's 'departing from the Lord'. The succeeding years saw the 'God is Dead' theory and the crystalising of the social gospel along the lines which had obtained during the Roman Papal era when the Fatherhood of God and brotherhood of man dominated.

This, of course, was diametrically opposed to the injunction of the Lord given immediately prior to Israel's occupation of the land under Joshua for in this, the inequality of man mitigates against acceptance of universal brotherhood. "The stranger that is within thee shall get up above thee very high; and thou shalt come down very low" (Deut 28:43). Being linked with the League of Nations was accompanied by a certain loss of sovereignty but linked with the League's successor, the United Nations Organisation reduced the once world Empire to a mere denominator. It was within the framework of this world body that one sees the fullest meaning of the words of the Lord Jesus Christ when explaining the signs of His coming again. Here, as primitive and often illiterate people no matter how small, gain sovereignty over their own affairs, the completion of nationhood is established by membership of UNO and a seat in the General Assembly. Was this the situation involved in the words of the Lord when He used the phrase: ' . . until the times of the nations be complete'? Whether this was the meaning or not, one thing is sure and that is that while the nations of the earth are riding

on the crest of the wave, true Israel in Anglo-Saxondom has been reduced to a nonentity just as was foreseen by Balaam the prophet all those millenia ago. "For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9).

In this statement as well as in its fulfilment on the contemporary world scene one is able to appreciate something of the diabolism which has been in operation against the true Israel people of God since the prophetic time clock sounded the hour in 1917. Having been let down by the shepherds who failed to call them to repentance, recognition and responsibility, they have wondered in the limbo of ignorance no match of 'satan's children' (John 8:44) who have made capital (as they always do) out of blindness (Isa. 42:19). Living at a time when the prophetic word is pulsating with reality, they fail to see that each and every aspect of the end of the age picture is being fulfilled in the current permissiveness which increasingly, is devastating the social structure of the nation.

Israel cannot see that in the 'Profumo's; 'the Jellicoes' and 'the Lambtons' - scandals in high places in Israel - the war being waged, is not only against the Israel people forcing them deeper into the morass of obscurity, but also against God and His Plan for world rehabilitation. To them, it is 'just one of those things' which have been tossed up in the ever changing tide of political endeavour.

As has been seen, prophecy is indeed a hope giving subject and one which assures that the 'completion of the nations' who are currently flooding the world with atheistic materialism will not have the final word. The Lord assures that a change is coming in Israel - "O thou afflicted, tossed with the tempest and not comforted . . . all thy children shall be taught of the Lord; and great shall be the peace of thy children . . .. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord" (Isa. 54:11-17).

The glorious assurance of the sure word of prophecy is that the Anglo-Saxon people will not be lost to the world for whatever subtlety Satan and his minions may think up - these are known to God Who likens them unto a weapon formed against His people Israel. His assurance that they will not succeed is, in this day and age, a glorious hope as is His promise to send His Son (Acts 3:20) Who shall reign over the house of Jacob forever (Luke 1:33). These are no religious platitudes nor do they fall within the context of philosophy. These are realities for the signs of the times - above and beyond denial - are indeed indications of the nearness of the Lord's Coming Again to startle the rampant nations (Isa. 52:15) with the evidence of His faithfulness to His word of Truth.



Give Me Liberty or Give Me Death

By Patrick Henry—1775

Fighting Words Inspire Us American Arise the Hour is Late!

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth. It this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and having ears, hear not, the things which so nearly concern their termporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

I have but one lamp by which my feet are guided and that is the lamp of experience. I know of no way of judging of the future but by the past. Let us not, I beseech you, sir, deceive ourselves longer. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon, until the glorious object of our contest shall be obtained—we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

They tell us, sir that we are weak—unable to cope with so formidable an adversary. But then shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed? Shall we acquire the means of effecutal resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot?

Sir, we are not weak if we make a proper use of those means which the God of nature has placed in our power.

Three millions of people armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant the active, the brave.

It is in vain, sir, to extenuate the matter. Gentleman may cry "Peace, peace"—but there is no peace. The war is actually begun! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

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The So-Called Rapture Theory— An Examination

E. W. ABRAHAM
Courtesy, *The Kingdom Empire*



JESUS CHRIST ASCENDING TO HEAVEN WITH TWO ANGELS.

What is the so-called *"rapture"*? What does the name denote? We hear it quite frequently mentioned by Evangelists, Fundamentalists, and Pentecostals. The term is not a biblical one, but is intended to denote a still future happening, recorded by St. Paul in his first letter to the Thessalonians, as he warned them in an exhortation as to how they should live; and that they should not be in ignorance, as he puts it, concerning *"them which are asleep, that ye sorrow not, even as others which have no hope: For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him"*.

And Paul continues: *"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord*

himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise FIRST: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:14 to 17.

Whatever we may understand by being *"caught up to meet him in the air"*, as to a rendezvous with Jesus, and the length of time between meeting Him in the air, and returning with Him to earth, we are told nothing at all about it, but it must be apparent that the *"dead in Christ"* and those designated as *"alive and remain*(ing)", must return to earth with the Lord, in order to be *"ever with"* Him.

Now, the timing of this wonderful happening is so often given, without any Biblical authority whatever, as "secretly" and "BEFORE" the tribulation, whereas all three Gospel accounts of Matthew, Mark and Luke, give, without exception, very clearly as AFTER, and with great eclat. Matthew's account gives (24:29): *Immediately AFTER the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and THEN shall appear the sign of the Son of man in heaven: and THEN shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect* (Gg. EKLEKTOUS) *from the four winds, from one end of heaven to the other".*

Mark chapter 13, gives: *"For in those days affliction, such as was not from the beginning of the creation . . . unto this time, NEITHER SHALL BE. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days . . . But take ye heed; behold I have foretold you ALL things. But in those days, AFTER that tribulation, the sun shall be darkened . . . and the powers that are in heaven shall be shaken. And THEN shall they see the Son of man coming in the clouds, with power and great glory. And then shall he send his angels, and they shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost*

part of heaven".

St. Luke's account reads: *"And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And THEN shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth night."*

In Rev. 17, we read: *"He cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him . . ."* When the High Priest presiding at Jesus' trial asked Him, *"tell us whether thou be the Christ, the Son of God."*; Jesus said to him, *"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven".* In Acts 1:9, when Jesus was taken up, *"and a cloud received him out of their sight"*, the disciples who had witnessed His going were told that, *"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven".*

Somewhat inexplicably, the timing of this happening is so often given as before the tribulation, yet there is not a particle of a hint in the Bible that there is to be a *"rapture"*, or any kind of a *"catching up"* of the *"dead in Christ"*, or of *"them which are alive and remain"* before the tribulation; and with no Bible authority whatever the suggestion is made that the tribulation will last for seven years, and that those who are raptured will be in heaven with the Lord during that time. Were this a fact, there would need to be two distinct phases to Christ's coming, one before the tribulation and one after it — and there is no Scripture whatever to account for two phases, neither is there any Scripture whatever to suggest that Jesus Christ will return twice, nor that He will come secretly before He comes *"with power and great glory"*, as in Matthew 24:30.

If we turn to I Cor. 15, that well known chapter so often read at funeral services, we find in verses 51-52: *"Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment* (Gk.en atomo), *in the twinkling of an eye, at the LAST TRUMP: for the trumpet shall sound, and the dead shall be*

raised incorruptible . . ."

Note "*at the LAST trump*", and compare with I Thess. 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first:*" But all of this is not until AFTER, "*Immediately after the tribulation of those days . . . and then shall appear the sign of the Son of man . . . and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds . . .*"

There you have "*the trump of God*", "*the last trump*", and "*the sound of a trumpet*"; three times mentioned in the heralding of the Lord's descent from heaven "*with a shout*", the dead in Christ raised up to meet Him, and they, "*which are alive and remain*" also rising up to meet Him as He comes down — that constitutes the so-called "*rapture*", no less. There is no "*secret*" rapture, or advance coming of Jesus Christ without the signs in the heavens or before the tribulation; to teach otherwise is to lull Christians into a false hope that they may not have to go through the tribulation, and yet be saved out of it.

All down through the ages, as we read in the Bible, God has raised up for Himself witnesses, servants, messengers, in order that they might show Him to all mankind. "*Ye are my witnesses, saith the Lord, that I am God*". And He has nearly always used man as His instrument in the carrying out of His purpose. He told Abraham, when He made His everlasting covenant with him: "*In thee shall all the families be blessed*". In studying the Old Testament, we find such witnesses as Noah, an upright, God fearing man, who went through the tribulation of the Flood, and God saved him and his family "*out of*" it.

Abraham went through the experience of sacrificing his beloved son, Isaac, with flying colours; Jacob was another witness who went through the Brook Jabbok experience to his everlasting credit and satisfaction. Had he escaped or avoided that tribulation, what would his witness have been worth?

Joseph, perhaps, one of the most outstanding Old Testament witnesses, went through all the trials and tribulations in Egypt, and God was with him. What would have been Israel's fate, had God not saved Joseph out of the pit, and "*out of*" the prison?

Moses, as a babe, was laid in an ark, and went through the waters of the Nile. What of the nation Israel? Had they not faced the

Red Sea and gone forward into it, who knows what would have been the result today?

Daniel witnessed, and God saw him safely through the lion's den, and King Darius called him up whole and unharmed — what a witness that was.

Shadrach, Meschek and Abednego walked through the burning fiery furnace, and came out unscathed: *"Lo, I see four men, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God"*. What a witness from a heathen king!

Again and again, God called upon His witnesses to face untold terrors, and He would save them; and when they came through safely and unharmed, what a witness their's was to God's power and His tender care as well.

What of John the Baptist in the New Testament? *"He must increase, but I must decrease"*, he said, and what a witness he was, and how well worthwhile to have it said of him, as Jesus said: *"Among men that are born of women, there hath not risen a greater than John the Baptist"*.

Then, had Jesus Himself turned away from the cup of His great trial and tribulation, where would Christianity be today? And what if Paul had not given his great witness to the Gentile world? In his own words, he went through much suffering and tribulation: *"In stripes above measure, in prisons more frequent, in deaths oft . . ."* And what of the martyrs of old, the cloud of witnesses spoken of in Heb. 12? What would we have to look forward to today, had these all escaped or avoided their crowning witness? Surely it is not logical to think that a witness can come right up to the testing time, and then be taken out just as he is about to consummate his life's work.

Surely it must be obvious that our witness must be for today, when the Great Tribulation is on the horizon, and when it is actually here with us. Are we not witness to the fact that we are to be *"saved out"* of it, as Shadrach, Meschek, and Abednego were; and even as they said to the king, *"but if not"* they would still trust and witness? Of what value our witness otherwise? That many will turn to God because of the witness of His *"elect"* is surely to be expected — else why does God need witnesses?

Back once more to the Old Testament: *"Alas for that day is great, so that none is like it: it is even time of Jacob's trouble; BUT HE SHALL BE SAVED OUT OF IT,"* (Jer. 30:7).

Need more be said? Surely a

witness must be on the spot to be effective; let us, then, ask God to help us to be worthy to be kept safe and sound through the tribulation to come, and to give us the strength to witnes for Him, whatever may befall.

Recommended Reading

Throughout recent issues the names of many books have been given in the Kingdom Herald. This has been done to show that the federation has many varied interests to help us understand the meaning of Truth.

Below you will find ten books that have been specially chosen for the basic identity message. It is becoming more obvious that we have to get back to basics. This has come about due to the gross ignorance about the scriptures.

Man Thinking $3.25
Judah's Sceptre and Joseph's Birthright $7.50
Drama of God's People $1.75
The Covenant People $1.30
Thy Kingdom Come $2.75
This Gospel of the Kingdom $1.50
Identity Truth Upheld $1.00
Woman in the Wilderness $1.35
Our Neglected Heritage, Parts 1-5 $1.00ea
God's Continuing Kingdom 35¢

A discount of 20% will be granted if four or more books from the above list are bought.

Events in the world have made it very clear that this age is drawing to a fast close. The many religions in the world have only helped to confuse the people and yet Christ made it very clear that there is only one message and that is the Gospel of the Kingdom. This is the message that we intend to teach. Please help by spreading the WORD.

Kingdom Tape Ministry

We now have entered another year. May be a new years' resolution would be to find time to sit in the quietness of your home and enjoy the many tapes now available. The following list is not complete as we have speakers each week adding to the list. Nevertheless, I am sure what is now available will provide you with many hours of enjoyment and learning.

The cost of the tapes are $3.00 (50¢ for postage) for C60 and $3.50 (50¢ for postage),for C90. Postage is included in the cost.

TAPES BY MR FRANK DOWSETT (PRESIDENT)

The Kingdom Series:1.Defining the Kingdom
2. Identifying the Kingdom
3. The Fruits of the Kingdom
4. Formation of the Kingdom
5. People of the Kingdom
6. Leadership of the Kingdom
7. Israel and the Law.Part 1 and 2.

Prophecy of Zechariah, The Lord's Prayer, King Solomon's Prayer of Dedication, The Book of the Law, The Path of Peace, The Destroyed Foundation, Introduction to the Epistle to the Romans Part 1 and 2, Israel my Servant, The Holy Spirit, God's Requirements, What Price the Kingdom, Unrighteousness Sin and Iniquity, The Christian Mind, Ist Resurrection and Overcomers, The Feasts of Israel, The Feasts of Trumpets, Feasts of Atonement, Feasts of Tabernacles, Israel's Responsibilities, Antichrist Parts 1 to 4, The Watchmen in Israel, Israel's Reconciliation, Jesus and IsaiahCh. 61:1-2 Parts 1 and 2.

All the above tapes are C60.

TAPES BY CAPT. ROBERTSON

Stone Kingdom, Prophet Priest and King, The Tale of two cities, Elijah and the spirit of Elijah,
All the above tapes are C90

TAPES BY H. DAVIES

Seek ye first the Kingdom of God C60

TAPES BY B. PRUSS
Disease prevention (C60) Vitamins minerals and good health (C90)

TAPES BY B. HORNER
Some ancestors of Prince Charles, Genealogy of our Lord, (both C60)

TAPE BY R. CLARKE
Cleansing of the temple (C60)

TAPES BY J. TROTTER
Theocracy or Theocrasy, The natural balance of divine law, Showers of blessings, Israel in Christ, What think ye of Christ, (these tapes are C60) Seek ye first, A divided people, Jehovah of Israel, If my people, The truth against the world, New Beginnings (these tapes are C90)

TAPES BY G. TROTTER
A more sure word of prophecy, God's enduring throne, Christians in politics, God's peace plan, Why Jesus came, Easter more than personal, Parables of Matthew. Above tapes C60
Blindness removed. C90

TAPE BY PROF. M.T. JUDGE
Today is the day. C60

TAPES BY L. HENNESSEY
Slavery under God's law, the book of the law:to whom is the law directed. C60

TAPE BY D. JENSEN
Aboriginal land rights C60

TAPE BY K. McKILLIAN
Mystery Babylon the great C90

TAPE BY MAX TABONE
Who was the structural engineer of the Great Pyramid C60

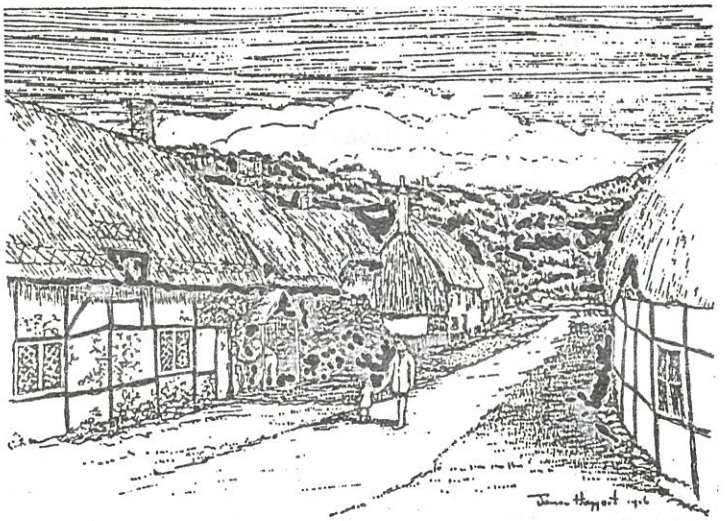
TAPE BY P. BROWN
The glory and the sign C60

TAPE BY J. YARED
Artefacts and history C60

Story of Glastonbury

A HOLY OF HOLIES

(Courtesy 'National Message')



THE MEANING of the place-name, Glastonbury, in Somerset, is much disputed but all the proferred meanings denote a very ancient history. Some think it is from *clas*, a monastery, which is not surprising since such a religious foundation is known to have existed at Glastonbury many centuries before the Norman Conquest or even before St. Dunstan (924-88). Other sources give the British (i.e. Celtic) name as *Yyns-witrin, insula vitrea,* the glass green island. Then there is the name of Avalon, the isle of Avalon whither the mystic queens were to bear King Arthur to be cured of his deadly wound. *The Dictionary of English Church History* (S. L. Ollard & Gordon Crosse), a work of real scholarship and learning, gives a possible derivation of Avalon from the Hebrew *abel*, meaning a grassy place.

The Sea Trade with Palestine

Behind all the possible meanings lies the fact that from very ancient times Glastonbury was the goal of a far-flung sea trade. It is common knowledge that

the Phoenicians—a name given by ancient historians to all the dwellers in Palestine—traded with Cornwall and opened the original tin mines there. In the ages before written records there were lake dwellings and villages at Glastonbury and the same serious authority above quoted goes on to say that these archaeological discoveries 'bear out the suggestion that Glastonbury was for long a great emporium and treasure island, whose labourers lived on the smaller islands, the treasure being the Mendip minerals. The approach to this fortified island was by waterways, past the fortresses along the coast which guarded the Axe, Brue and Parrett. The Phoenician trade with the "isles" probably ended here and it is far from impossible that Hiram of Tyre fetched lead from this very spot. The trade by Posidonius's time (135 B.C.) was carried on through Vannes. When Caesar broke the Veneti, this route was naturally also broken and the Claudian conquest, driving roads to the north to carry the minerals through Southampton, took away the commercial importance of the shining island which is now known to have been surprisingly civilised long before the Roman Conquest'.

This long quotation supplies the natural setting for the arrival of a wealthy merchant of Judah, disgusted with the brutal intolerance of the Sanhedrin and the High Priest, saddened by the treatment of One Whom he had come to recognise as the Promised Messiah, the Son of God. Thus we have the arrival in Britain of Joseph of Arimathea to build the original wattle church at Glastonbury.

The Record of Gildas

The Venerable Bede referred to the monk Gildas as a British historian—one of Bede's few mistakes. Gildas was, on the contrary, a 6th-century *preacher*, the 'Cymric Jeremiah', which gives more cogency to his historical references, since they are introduced only to illustrate his theme. He states that the British Isles, physically so remote, received 'the beams of light, that is, the holy precepts of Christ the true Sun . . . at the latter part, as we know, of the reign of Tiberius Caesar, by whom His religion was propagated without impediment, and death threatened to those who interfered with its professors' (c. 8, *De Exido Britanniae*).

This account, written about 550, accords with the *Acts of the Apostles*, in which the earliest persecutors of Christianity are the unbelieving Jews, while the Romans appear more as protectors of the first disciples. The first Roman persecution came with the half-insane tyrant Nero, in 66-67. Tiberius died in 37, which dates the appearance of the faith of Christ in Britain to a mere few years after the Ascension. It could have been that some of those who heard St. Peter on the day of Pentecost returned to Britain. We know, for instance, that the Church at Rome was begun in similar manner.

William of Malmesbury

It is usual to assign the period around 63 for the arrival of St. Joseph, he having passed through Roman Gaul on his way to Britain. This is the account given by William of Malmesbury, writing about 1126 but depending on very old documents. At this stage, the story of Arthur may be used in corroboration. One of the most extraordinary metamorphoses in critical opinion has been the acceptance of King Arthur as an historical personage. In a brilliantly satirical verse, Hilaire Belloc, fifty years

ago, derided the learned man who regarded Arthur as a myth. Today we have such serious works as Sir Edmund Chambers' *Arthur of Britain*, Geoffrey Ashe's *King Arthur's Avalon* and, most impressive of all, *The Quest for Arthur's Britain* written by Ashe and four other researchers. These writers dwell on what they call the *Arthurian Fact*, but the latter is centred round Glastonbury because it was then—in the mid 6th century—what it has remained ever since, a Holy Place.

Archaeology has greatly assisted the credibility of the Arthurian Legend, with the excavations of what are probably the foundations of 'many towered Camelot', at Cadbury in Somerset. The bodies of a man and a woman described as those of Arthur and his Queen Guinevere were discoverd at Glastonbury in the reigns of Henry II and Richard I (*circa* 1190).

Glastonbury's Church Restored

In so far as we can accept the bones of the Arthurian legend, we can fit them into the very small amount of documentary evidence. About the year 500, a great battle of Mons Badon, site unknown, halted the English advance for fifty years. The British leader was a *dux bellorum*, name unknown, presumably Arthur. When about 550 the English advance was resumed, they were still pagans. Yet the West Saxon kings did not wipe out Glastonbury. It had already acquired a mystic renown—derived from Arimathean Joseph and a long succession of Saints including Patrick of Ireland, David of Wales, and Gildas himself. Even to pagans the place had a *numen* of its own.

Then Somerset fell to Cenwalch of Wessex, who by now had become a Christian. He restored the church at Glastonbury. In 673 Kentwine first introduced the Benedictine rule. Nine of its monks became archbishops of Canterbury. In the crisis of his and England's fate, Alfred took shelter nearby. After the Danish wars he endowed the monastery and church. The English kings Athelstan and Edmund the Magnificent were buried there. St. Dunstan was a monk there and rebuilt the church. King Edgar the Peaceful (died 975) advanced the church and was buried there, as also was King Edmund II (Ironside). The converted Dane, Canute, also endowed Glastonbury. Under the Normans, the abbey church grew in magnificence and kings were glad to go there on pilgrimage.

Then came the harsh times of the 16th century, described by F. Gasquet in *The Last Abbot of Glastonbury* who met a horrible death on the hill near his Abbey. And so it could have been that this wonderful place, linked with the earliest age of Christianity, with the saint who provided Christ's burial and where the Saviour Himself appeared in glory to His Faithful—and where in the days of His youthful flesh He had trodden the Somerset hills—this holy of holies could have been simply a beautiful ruin. But in 1908 the Church of England bought back the site from a private owner . . . Glastonbury was to be no mere corpse for dissection. Once again it became a goal of pilgrimage with the strong possibility that this national shrine and temple of reconciliation may fittingly become a centre of Christian reunion.

Space has not allowed the mention of the legend of the Holy Grail, the Cup of the Last Supper traditionally brought by Joseph who had seen the Lamb of God on those selfsame Somerset hills.

Nature's Way


MILK

THE MISCHIEF OF MILK.—Boiled milk is spoiled milk. It ceases to be milk when it is sterilized, pasteurised, dried, condensed, cooked, or frozen. Heating milk coagulates the proteins, destroys vitamins, C. A. D., and partially precipitates the calcium and the phosphorous. Milk in its natural condition is a live food. It passes from the producer to the consumer without being exposed to daylight and without change of temperature. While milk retains its natural warmth it is germicidal. No deleterious bacteria can live in it. When it dies—loses its natural warmth—it becomes highly absorbent, and is an active medium for malignant organisms of many kinds.

Milk bottled while it is still warm from the cow, then kept in a cool temperature, is the least likely to be contaminated. Describing a test in Dr. Barnardo's Homes, the doctor in charge said seven hundred and fifty boys given a pint of raw milk daily for five years, on every point showed an improvement over the same number of boys for a similar period of time who were allowed a pint of pasteurisel milk daily.

The high protein content of milk is its greatest danger—a danger that counterbalances much of the good that milk accomplishes. The habit of excess protein consumption, established during childhood and youth, affects the dietary habits throughout life. It creates a systemic demand for those foods that gender acidosis with all its painful results. Foods with high protein content in conjunction with salt, vinegar, and other condiments, are most inimical to the welfare of the kidneys.

Milk should be regarded as an emergency ration, or as a food-medicine, to be supplied discreetly to children for physical development, and to be taken by the sick and emaciated as an aid to their recovery. All the good there is in cow's milk can be obtained from fruit and vegetables and their juices, whence all milk originally comes. The chief argument in favour of milk is public prejudice. It is lauded as the panacea for innumerable ills which are not even due to lack of milk. There are millions of heathy humans and other creatures on the earth who never taste milk after the day they are weaned. These seldom lose their young and they also live out their alotted span of life.

The Status of the Unsaved at His Coming

(Courtesy 'Kingdom Digest')

John Lovell



In Jesus Christ—the Truth revealed

MANY RELIGIOUS-MINDED people apparently have no curiosity concerning future prophetic events dealing with the coming of the Lord. This is pathetic. If one is spiritually-minded, born again, Spirit-filled, he most certainly should have an interest in spiritual matters and a healthy curiosity concerning prophetic events soon to transpire.

There are some good Bible students, however, who do have a genuine interest and a deep curiosity concerning Biblical matters, particularly the glorious events that are about to take place in connection with end-time happenings and the coming of our Lord.

Satan, of course, would like for all of us to completely ignore prophetic events, particularly such topics as we are discussing in this address. Surely we do not want to please him, do we? If he can keep people simply playing church, interested deeply in religious matters, but caring not a whit about real, genuine spiritual matters and Bible study, he is honored and pleased!

If you are a saved person, please don't be haughty and complacent concerning your position in Christ. Don't look with contempt upon the sinners about you with an attitude of smugness, which would leave the impression with them that you are self-righteous and they are sinners. Instead, you should have a very humble attitude toward the lost. You should do your best to win them to Christ, and if you don't or can't do this, at least you should have a prayer-

ful interest in their lost condition and in the matter of what will happen to the unsaved people who are living at the time of the coming of our Lord and Saviour, Jesus Christ.

Please keep in mind, now, what we are discussing. We are not discussing what will happen to the unsaved dead at Christ's coming, nor are we discussing what will happen to the saved dead at His coming, nor are we considering what will happen to the saved who are living at Christ's coming. There can be no question concerning these matters, for the Bible is quite clear about them. We are told, concerning the unsaved dead, that at the coming of our Lord they will remain in the grave for at least one thousand years until the thousand-year reign is past, at which time the unsaved dead will be resurrected to stand before Christ, the throne of judgment, after which they are to be placed in the symbolic lake of fire mentioned in the Revelation (the word "fire" coming from the Greek "puro," from which we get the word "purity") to be punished according to the deeds done in the flesh. Rev. 20:5: *But the rest of the dead lived not again until the thousand years were finished.*

Now, concerning the saved who are living at the coming of the Lord, the Scriptures also are quite plain concerning the fact that they will be given their new glorified bodies and will be caught up into the air to meet the returning King, that they may welcome Him and return to this earth to rule and to reign with Him. I Thess. 4:16,17: *For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.*

Now, concerning the saved dead at the coming of the Lord, we learn from the following Scripture that they are resurrected, given their new glorified immortal bodies, and are caught up into the air to meet the returning King: I Cor. 15:51, 52, 53: *Behold, I shew you a mystery: We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.*

Now that we have proved by the Holy Scriptures the status of

the three groups mentioned above, let us pause to give a brief synopsis of the theory held by the average theologian concerning what will happen to the living unsaved at the coming of the Lord. Having held this view at one time, we speak along this line. The theory holds that at the coming of the Lord, the saved and unsaved alike who are living will be lined up in one great line to appear before the throne of the Lord, at which time the Lord will separate them into two groups, the saved and the unsaved, whereupon the saved will immediately go to heaven and the unsaved will immediately go to hell. If the Bible taught this, we would be the first to believe it, but since it doesn't teach this, then we want to be among the first to deny such a theory. Where did the theologians get such an idea in the first place? We believe we are honest and fair when we say that such a notion must have come originally from the parable of the sheep and goats mentioned in the 25th chapter of Matthew, beginning with the 31st verse: 31-33: *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.* Please notice that the above Scriptures have nothing to do whatsoever with the individual Christians or the individual unsaved people at the coming of the Lord. These Scriptures specifically state that this parable deals with the coming of the Lord, at which time He sits upon the throne of David here on the earth and representatives of nations are brought before Him, and He judges them, dividing the representatives of the nations into two categories. The sheep, or Israel, now Anglo-Saxon nations, are put into one category; while the goat, or pagan heathen nations are put into another category. This judgment is based, not on whether one is saved or unsaved, but upon the conduct of the leaders of nations regarding unfortunate peoples such as feeding, clothing, and visiting the unfortunate peoples of their nation.

Let us remind you that before we can settle the matter once and for all as to what will happen to the unsaved who are living at Christ's appearance, we must settle in our minds one great fact, which is that God is love! The fol-

lowing Scriptures should be read and reread many times: I John 4:16: *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.* It is unfortunate that most ministers do not believe, or preach, or infer by their actions, that God is love. Instead, many of them, because of what they teach, and believe, imply that God is hate and not love, that His purpose is to condemn, not to approve; to damn and not to save, to send virtually everybody to hell, instead of redeeming, saving, and blessing mankind. It is a wonder that there are as many people who believe in God and the Lord Jesus Christ as there are, due to the terrible light in which God is pictured by the average Bible students! Once we realize that God is love, and (though He hates sin, He loves the sinner and will love him eternally) that God's grace is sufficient, that His mercy endureth forever, and that He declared that if He be lifted up, He would draw all men unto Him, ultimately—then we are ready to deal with the sin question and the question before us in this address dealing with the status of the living unsaved at the coming of Christ.

Now, to the question What happens to those who are living when Christ returns to this earth? Do they die at that very moment? No, not according to the teachings of the Bible. If they are fortunate enough to escape the ravages of the final conflict, will they go on living as normal human beings? The answer is yes! It is unfortunate that the average person cannot see that the end of the age can take place and a new age begin without everybody being destroyed! May we ask you that when the Lord came the first time, as a Babe, at which time the Old Testament dispensation ended and a new dispensation, the church age, or age of grace, began, did everybody die? Did everybody go to hell? Didn't everybody continue living? The answers are obvious. Then why not be just as sane and sensible in answering the question before us in the light of what happened at the ending of the age and the beginning of a new one at the time of Christ's birth?

In answering this question, may we remind you that there will be three distinct groups of people among the unsaved who will be living on the earth at the return of our Lord. The Lord deals with each one in a different manner.

First, let us look at the Canaanites who represent the children of the wicked one—the serpent race to whom the Bible refers in the Revelation as being those who call themselves Jews and are not, but are the synagogue of Satan. Jesus referred to them and said, *Ye are of your father, the devil.* In the following Scriptures we learn what will happen to this particular group at the coming of the Lord: Matt. 13:41,42; *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.* Another Scripture sheds light on the matter. *Zech. 14: 21 . . . and in that day there shall be no more the Canaanite in the house of the Lord of hosts.* So we naturally conclude, from the above two Scriptures, that the false Jew, the Canaanite, at Christ's coming will be exposed, unmasked, put out of business, taken out of the Kingdom, and put into outer darkness, where there will be weeping, wailing, and gnashing of teeth. Thus there will be no more Canaanite anywhere to be found in the house of the Lord!

Now, we want to deal with another group—the Gentiles. The term, "Gentile," ordinarily means pagan, or heathen as it is used in the Bible. We have been taught, of course, that when the Lord comes back to this earth, the pagan, heathen peoples in the Belgian Congo and in the deepest depths of darkest Africa, where they have never heard of Christ, will all be destroyed and sent to hell. How can anyone believe such a thing and yet believe that God is love, and believe in John 3:15, which tells us that God did not send His Son into this world to condemn the world, but through His Son, the world might be saved! What if our son had been lost from us and sent to a lonely island when he was three years of age and had miraculously survived. Then if we went to him when he is thirty years of age and found him on that island alone, where he had never seen a school, heard of a school teacher, and never had read a book, and if we told him that because he did not know the English language, the tables and was not able to work complicated problems and higher mathematics, we were going to beat him, imprison him, and make him live on bread and water (even though these conditions were beyond his control and through no fault of his own), what kind of a father would

we be to do a dastardly thing like this? And yet that is exactly what people want God to do, and most of them believe and teach that He will do this to the poor, benighted heathen at the Lord's coming, who have never heard of Christ, nor seen a Bible, or a white man. No, God isn't going to do anything like this, thank heaven, for He is too gracious, merciful, loving, and kind. These heathen are not saved and they are not lost, because they are not responsible for their condition, if they have not had the opportunity to receive light concerning Christ and the Bible. In the following Scripture, we are told that where there is now law there is no transgression. We all know that the law was not given to the Gentiles, but to Israel, instead, where the Gentiles have had the opportunity to hear about Christ through the Israel and other peoples of the world. They are responsible for all the light they have received but when they have received no light, and when the law was not given to them, they are not going to be judged for something that was not given to them. And if sin is a transgression of the law, which the Bible teaches, and if the law were not given to the poor heathen in the Belgian Congo, then naturally the heathen have not sinned, since sin is a transgression of the law, and the law was not given to them. The following Scripture makes this quite plain: Rom. 4:15: *Because the law worketh wrath: for where no law is, there is no transgression.* So the Lord is coming, and He will be merciful to these poor heathen people who have never heard of Christ. He will then give them a golden opportunity to know about Him, that they may have the opportunity of accepting Him. Surely God will be more fair than man would be! One might say that this would be giving these poor heathen people a second chance. Why, my dear friends, these poor people who have never heard of Christ have never even had a first chance, much less a second. Don't you believe God would be fair enough to give them a decent first chance? Yes, He most certainly will!

Now, let us deal with God's covenant, or chosen, raie, the latter-day Israelites (Anglo-Saxons) and the status of the unsaved living of this group at Christ's return. covenant, or chosen, race, the lattaught, such people who escape death during the final conflict and tribulation will go on living right here on this earth under far more favorable circumstances than they

are now living in this age under the Babylonian system. This is shown in the following Scripture: Matt. 25:34: *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* The preceding verse tells us that at the coming of Christ, as He takes the throne of His Father, David, and divides the nations into two groups, the heathen and the Israel nations, He will say unto the living people of the Israel nations who obviously are unsaved (for the saved of these nations will have been translated and gone into the air to meet the Lord before He comes back to take over the throne of His Father, David) as He takes the throne and begins to rule and reign over His Kingdom, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* So you can see by this, and we can quote many other Scriptures to support this position, that these living unsaved Israelites, at the coming of the Lord, do not die, unless they die in war—nor do they go to hell at this particular time. Rather, they go on living.

Mind you, we are not putting a premium on people continuing in sin until Christ arrives, by no means! Such people should accept Christ now, for now is the acceptable time. The lost are missing fellowship with God, with the Holy Spirit, with Christian people, and with the Bible, because of their lost condition. Not only so, but they may be risking the chance of being killed during the horrible happenings that lie ahead, which means they would have to die and not be resurrected until the thousand year reign is finished. Who wants to miss the glorious millennial reign of our Christ! So we can say to the lost, by all means accept Christ now. Become born again, a new creature in Him—now.

Now, back to the subject; will the Lord ignore the sins that these lost people committed before His arrival? Indeed not. The Lord hates sin, and every unconfessed sin not covered by the blood of Christ will have to be dealt with by Christ, and the sinner will receive punishment for having committed all such sins during his unsaved condition. We are told that the Lord will appoint the twelve disciples as kings under Him, the King of kings, to sit on twelve thrones, judging the twelve tribes of Israel. Thus the unsaved at Christ's coming will be judged and will certainly be punished for hav-

ing remained out of Christ, and for all the sins they committed. Then after this takes place (and this is something which most people don't want to hear, but to us, since it is scriptural and represents God's plan, it is the most glorious, thrilling news we can think about), a glorious revival will occur when the Holy Spirit is poured out upon all flesh and millions of these living who are unsaved at Christ's coming, as the Holy Spirit is poured out upon them, will recognize their unsaved condition, will be convicted of their sins, will fall on their face before the Lord, will cry out unto Him for help, for deliverance from sin, and for salvation—at which time multiplied billions will be gloriously saved. How do we know? Because of the following Scripture: Ezek. 36:25-29: *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.* Also, Jer. 31:31, 33, 34: *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah... But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.* So we can see from these two Scriptures that God isn't dead. Satan has not taken over Israel. Instead, Satan will be bound; the Lord will return as a mighty Hero and Conqueror; a mighty revival will sweep the world, and millions will know the Lord as Saviour. In fact, ALL shall know Him, from the least to the greatest, ultimately. Isn't this thrilling? Isn't this good news? Aren't you glad that God is

going to win, instead of Satan? Aren't you glad that truly His mercy endureth forever, and that where sin abounds, grace does much more abound?

Praise the Lord!



"FOOD FOR THOUGHT"

"Give me the power to issue and control the money of a nation and I care not who makes the laws."

A. ROTHSCHILD.

"Speaking of Communist infiltration into Trades Unions of the 15th September 1948, Mr. Bevin remarked - "We are up against a plan." Indeed so. Not only in the Trades Unions, but in PALESTINE and EVERY OTHER COUNTRY "we are up against a plan."

E. BEVIN.

"Communism can never conquer the world before the BRITISH EMPIRE has been overthrown".

KARL MARX

"It is fundamental to socialism that the British Empire be liquidated".

SIR STAFFORD CRIPPS.

"Governments do not govern, but merely CONTROL the machinery of government, being themselves controlled by the hidden hand."

DISRAELI.

"There is some hidden pressure behind all the worries of Europe, Asia and America."

THE LATE FIELD-MARSHAL SMUTS.

"A NATION AND A COMPANY OF NATIONS SHALL BE OF THEE".
Genesis 35:11

British Israel is our study,
It's our guide and it's our theme;
It's as true as is the Bible
And it isn't any dream.
So open up your Bible
And look up all the laws
Of Commandments and the Statutes,
It does give you the cause -

Of so many, many ailments
Of sickness and of pain.
You'll find that all recorded
In the Bible, very plain.
And regarding all the food laws,
Who knows just what to do -
Should we eat boiled lobster
Or clams, or lyster stew?

See the blessings and the curses
In Deuteronomy Twenty-eight,
They're our guide and we should heed
To keep our pathway straight. them
We are Israel, God's servants
And we see evil intent.
So we're watching and we're waiting
For Christ's second advent.

The evils they are many,
In churches where they can
They discredit all the Bible
Teaching "Brotherhood of man."
This all sounds very noble
As we help out one another,
But we teach "Fatherhood of God"
And in Christ are we brothers.

United Nations are in the news
And don't think this is fun,
For if they get World Government
We're out-voted five to one.
They plan to send our Forces
To Africa or Japan,
And bring the foreigners in here
To police our pleasant land.

And the laws they would enforce
Would be a man-made lot,
We would be better off indeed
With the freedoms our fathers sought.
So read your Bible every day
And get to know each other,
We find that Ephraim is Joseph's son
And Manasseh is the other.

Now Ephraim stands for Britain true
And company of nations,
Manasseh stands for Uncle Sam,
Which makes us near relations.
Manasseh was the THIRTEENTH TRIBE
And just as sure as fate -
"He also shall become a people
And he also shall be great."

Now what about the U.S. Seal,
The Eagle with wings spread -
With thirteen bars and thirteen stars
Clustered round his head.
And in the talons we can see
The olive branch with berries,
And arrows bundled in his claw
The number never varies
For if you cound them you will find
Thirteen - what did we tell thee?
Manasseh was the Thirteenth Tribe -
It shows in all the heraldry.

And too, we've heard and hope it's true,
We think it's very keen.
The steps that lead to White House Door,
When counted are thirteen.

And how about the Pyramid
On the reverse side of the Seal?
Thirteen layers of cement
Our counting does reveal.
And scanning the letters at the top
O'er the All-Seeing Eye,
Here we can count thirteen again,
Does it make one wonder why?

We mention here the original flag
Just for consideration;
Thirteen Stars - one for each State,
Which union formed the Nation.
If these few facts do you intrigue
And you would learn the more -
What is the book to buy and read?
It's "Destiny" for sure.

Now turning to your Central Park
What have you there so rare?
From Egypt came the Obelisk
Entrusted to your care;
And on the Thames in London town
An Obelisk beguiles,
Which came from Egypt long ago
To Ephraim in the Isles.

For years these Needles stood erect
For years lay on the sand.
Set up in honour of the boys,
Now stand to grace our land.
Who are these boys we mention here?
They're Joseph's sons, of course,
And Israel blessed them with his own
He made the Israel Cross.

Manasseh stood upon the right,
For his blessing he did wait,
But Israel crossed his arms and said
His people would be great.
The right hand blessing Israel gave
To Ephraim, his relation,
His seed to be a multitude -
A COMMONWEALTH OF NATIONS.

God set up David's throne we know,
Today it can be seen,
And on that throne there reigns this day
Our beloved and gracious Queen.
So Abraham's seed march down the years
And if you take a look,
You'll see that Celto-Saxons are
"THE PEOPLE OF THE BOOK."

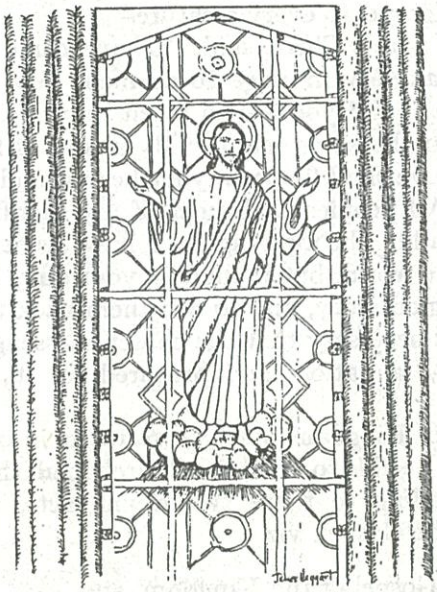
A.L. McEwen,
Regina, Sask., Canada.



Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart and ye shall find rest unto your soul. For my yoke is easy and my burden is light. Jesus Christ, Matthew 11.

THE ERA OF REDEMPTION

J. Morey



From the drawing by The Rev. James Haggart

Our Lord shown here as the gentle Redeemer, the Prince of Peace, exalted in glory.

In accordance with the plan and purpose of the Mosaic dispensation Christ came to perform two great divine acts, viz. :

The Redemption of Israel, and
The Salvation of Mankind.

In order to remedy the fall of man He has redeemed Israel, for she is to be the bearer of salvation to all mankind. Before the world can know of the Gospel of Salvation God must call and prepare a teacher, a messenger, a

witness; and this is the task Israel is appointed to carry out.

The fall of Israel is first remedied in order that the restoration of the world may be achieved.

Our Lord said, "I am not sent but to the lost sheep of the House of Israel," but to them He said, "As the Father hath sent Me, even so send I you"; and "Go ye, and preach the gospel to every creature."

In other words Christ said, "I have come to you, that you may take My message to all men. My law was first given to you, and you are to teach its principles to other nations. In the same manner My gospel is first given to you; My love shall first win your hearts, and you shall do the rest. All peoples shall hear of my sacrifice for them, but you shall be the messengers. I have atoned for the sins of the whole world, but it shall be your duty and privilege to tell the glad story, and to win them back to God."

So it was necessary that the chosen messenger should be redeemed as a nation, and prepared for its great world task.

The Israel Kingdom must be restored in order that its people may be able to build the Church in all the world.

Corresponding to these two divine acts, we find two phases of the Gospel, viz.:

The Gospel of the Kingdom, and
The Gospel of Salvation.

The Gospel of the Kingdom was given to the lost House of Israel, and is still the great message for them.

Christ sent His disciples to preach it, "not to the Samaritans; not to the Gentiles; but to the lost sheep of the House of Israel." It is the good news of the redemption and restoration of the Israel nation and kingdom.

By the act of "redemption" the nation is bought back, and is restored to the blessings of the covenant which God made with her, but from which she was divorced because of her idolatry. Christ paid the price of the redemption, and she is restored by a new covenant. Jeremiah describes this new covenant in the 31st chapter of his book, and

states clearly that it is to be made with the House of Israel.

Redemption is national; salvation is individual. Our Lord is the Redeemer of Israel, and the Saviour of the world.

Both are true; both are important; and the knowledge of universal salvation depends upon the witness of the redeemed Israel nation.

It is evident, therefore, that there are also two organizations corresponding to the two phases of the Gospel, viz.:

The Kingdom, and
The Church.

It is interesting to observe that immediately after the death and resurrection of our Lord the Christian Church was established in Britain by the apostles themselves. Wherever the lost Israel nation was to reappear, we may be sure that there the Church of Christ would find its home, and from that centre would spread out to all the world.

In the first century the home of Christianity was removed from Jerusalem to Britain, and here it has ever since remained. God knew that the early Britons were a part of His lost race, and that in this land the tribes of the House of Israel would regather and become a mighty nation.

To this land the throne of David would come, and the Kingdom be restored. After the national redemption God's plan for Britain was quickly revealed. The early British Church became strong and full of zeal, and missionaries from these shores found their way to Scotland, to Ireland, to Europe in the early centuries of the Christian era. By the time Augustine came at the end of the sixth century Christianity was firmly established.

He was met by a bench of bishops representing hundreds of British churches, and for a long time the efforts of Rome to influence and control the beliefs and forms of worship of these early churches were strongly resisted.

The British Church is 500 years older than the Papacy, and true Catholicism belongs to Britain rather than to

Rome. The Pope has now publicly admitted that this early British Church did really exist, and that these facts are true.

The point to notice is that where the Israel nation is there the Church will be found, for they are two parts of one Divine plan.

The Kingdom is the basis of the Church, and the people of that Kingdom are to preach the Gospel of salvation to all mankind.

The Kingdom has grown side by side with the Church.

In the ninth century King Alfred codified British law, and as a basis he put the Ten Commandments, and many of the statutes and judgments of Israel, into the law of the nation.

By the close of the eighteenth century the House of Israel came to the completion of the "seven times" period of punishment, and the national redemption may then be expected to have a marked effect, bringing to them release and restoration. If Britain be Israel, then we may look for a great advance to be evident at this period, and a study of British history of the eighteenth and nineteenth centuries will completely satisfy the keenest expectations.

Not only do we find in those years the greatest religious awakening of the Christian age; we see the formation of most of our great missionary societies and Bible institutions.

We find a nation awaking to its world-wide responsibilities; missionaries are sent to foreign lands to preach the Gospel, the Scriptures are translated into native languages and, with their civilizing and uplifting influences, are freely given to heathen peoples. The Israel nation began to realize that it was her privilege to preach the Gospel and to build the Church of Christ.

When Britain addressed herself in earnest to this great task the blessing of God was given in the enlargement of the Kingdom and the growth of empire. Jehovah remembered His covenant with Abraham, and the "company of nations" promised to Jacob came into existence.

The Kingdom and the Church have grown together.

Britain has stood for the law of God as well as for the Gospel of salvation.

The Church has rested upon the basis of the Kingdom. The power of the throne and the government of our land have supported the Bible and the Gospel message.

Without the strength and influence of the British nation the Christian Church could not have been established in other lands as she is to-day.

The two have developed together; they belong to each other; they must stand together; they are two parts of one great plan and purpose.

It is no accident that we have a National Church, and that the Church is supported by the State. The two were one in ancient Israel, and in the near future they will be one again.

At the end of the Christian Age the Kingdom will realize to the full her national redemption. A study of Bible prophecy discloses the fact that the present era commenced with the redemption; but that, as soon as Israel is released from her bondage, the era will close. It is the age of Redemption and Release, beginning with the former and ending with the latter.

When Christ came, His servant nation, the House of Israel, was in captivity, and could not do the work of the King and Saviour. The Christian Church was instituted to fulfil the task which Israel as a nation ought to have discharged. That part of the nation which accepted salvation has been used to preach the Gospel which the whole nation ought to have preached, and the Church has done the work the whole Kingdom should have accomplished.

When, however, the Kingdom is released from her bondage, is made clean, and is fully restored, she will take over her appointed task; the Church and the nation will merge into one, and will become the Kingdom of Christ on earth.

This time is rapidly approaching: and the two great acts of Redemption and Salvation will meet, for all men of all nations who have accepted the Saviour will come into the redeemed Kingdom. The Gospel of the Kingdom will come to its climax, for the King will reign, and all who are

born again will be with Him in His Kingdom.

The Head of the Church is the King of the Kingdom, and as both are united in Him, so both Church and Kingdom will be united under Him.

The two lines, separated when Israel went astray, are rejoined as the result of the redemption when the Kingdom is restored.

Then the redeemed nation will fulfil its great task, and will carry to the outer world all the blessings of Christian civilization, and all the enjoyments of Christianity, through the atonement of our Lord Jesus Christ.

Prayer for the Month

O God, our Heavenly Father, Who by Thy Great Voice didst bring us into being, grant we pray that we may at this time come before Thy Throne of Grace through Jesus Christ our Lord.

We think, dear Father, of the dimensions of Thy Love in that Thou didst give Thy Son, our Lord and Saviour, Jesus Christ, that we should not continue to be estranged from Thee. And in a spirit of deep humility we remember that unasked, Thy Word became flesh and unsought, Thou didst provide the means of salvation for Thy people.

O that men would praise the Lord for His Goodness and for His Wonderful Works to the children of men. Yet, O Father, our lips are sealed by the adversary so that many cannot and will not make supplication to Thee. Forgive us for this, O Lord, so that we, Thy people, will no longer continue to fail Thee but instead, will do only that which is pleasing in Thy Sight.

Hear us we pray for we ask this in and through the Name of Jesus Christ our Lord to Whom be all Honour and Glory both now and for ever.

Amen.

WHEN THE TRUMPET SOUNDS. *By Howard B. Rand.* This booklet contains two chapters which were formerly articles in DESTINY Magazine. PART I: "The Day Approaches"; PART II: "A Signal of Great Magnitude." PART I confirms the fact that the sign of "Peace and Safety!" has been given. PART II sets forth the evidence that the *ultimate* in acts of desecration in Palestine have been committed by one who was to fulfill certain prophecies pertaining thereto. 40 pages with cover. 60 cents
Plus Postage

Some Important Pronouncements

The following quotes by renowned men in their time need to be reconsidered. Just because a man or woman may have acquired great understanding in their respective field, it does not necessarily mean that what he or she believes is the whole truth. This is especially so in the matters of scripture.

Nevertheless, when one knows that not so many decades ago there was preached in many churches a national message based upon the scriptures, then one must ask the question, why is this not the case today? In view of the worlds' problems, one would expect that a message of national destiny would be equally emphasised with personal salvation.

The following quotes are but a sample of the many hundreds expressed by great men of God. In view of the need to awaken the man in the street to the eternal hope, I believe these quotes need to be kept on hand, especially during time of discussion.

SOME IMPORTANT PRONOUNCEMENTS

BISHOP BUTLER:—"... nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered."

ABRAHAM LINCOLN:—"The man who will not investigate both sides of a question is dishonest."

TYNDALE:—"The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin."

KING ALFRED THE GREAT (in his laws):—"Vex thou not comers from afar, and strangers in the land; for YE were formerly strangers in the land of the Egyptians."

BISHOP SAMUEL THORNTON, D.D. (First Bishop of Ballarat, afterwards Bishop of Manchester):—"British-Israel truth is most wonderful. I wish I had known it twenty-five years earlier. It makes clear so many things that had been obscure."

BISHOP TITCOMB (Rangoon):—"The inspiration of Scripture must stand or fall by the Church's discovery of Ephraim as a company of non-Palestine nations restored to the Covenant of God during the last days, i.e. the Christian Dispensation.

"Thousands who have begun by cavilling at B.-I. truth, have ended with conviction; and for the most part, those who have not become convinced, have failed only because they were without sufficient patience to go through an examination of the subject carefully."

The late BISHOP of the FALKLAND ISLANDS:—"If the British Empire is not Israel, then none of the prophecies concerning Israel are YET fulfilled! Then we are on the horns of a dilemma: First, God has failed in His promises; secondly, we shall lose all we have got, and God has been playing with us, for WE hold all that Israel is supposed to hold, and yet there is some other nation not yet developed which is to take all this, as well as our unique character and reputation in the world (for Israel is to have it all), and if we are not Israel, we shall have to give it all up. even the Coronation stone itself."

The Rev. DINSDALE T. YOUNG, D.D. (ex-President, Wesleyan Conference):—"I stand here to express my obligation to this grand Federation because of the light it is casting upon the Bible, and because of the way it is calling attention to the Bible. That is what we want everywhere. I do not know of any Society that is calling attention to the Bible more emphatically and more insistently—yes, and I make bold to say, more successfully than this Federation is doing. . . . I came into an inheritance on this subject of British-Israel. I am more and more convinced that this truth pours a wonderful radiance on the Old Testament. It is a Gospel for the Nation, a Gospel for the Empire, as well as a Gospel for the individual. I am delighted that the membership of the Federation is growing, and that it is getting such influential support. I believe that this Federation has lighted a lamp, the golden beauty of which will never be obscured."

The Rev. W. M. H. MILNER, M.A. (Oxonian):—"I have completed the forty-fifth year of my study and advocacy of the great British-Israel Cause. I am quite confident that as I go on with it, preaching and writing about it, I shall still find an increasing interest in it. From the moment when I first read about it out of curiosity I have never doubted that Israel and the Anglo-Saxon race are one and the same people. From that moment it has been a continual happiness to me."

Rev. A. B. GRIMALDI, M.A.—"A *Cyclopædia*, in an article some years ago, estimated the numbers of what it called 'Anglo-Israelites' at some two millions. What must the numbers be now? We see that all classes, all professions, all occupations, are now worthily represented upon the 'Roll of Israel,' mounting upwards, through all grades, all titles, till the very steps of the Throne itself are reached! And as this result has been reached without the factitious aid of being either a Church, a Sect, a Society, or Secret Association, surely we may, without exaggeration, exclaim: '*Magna est Veritas et Prevalebit*'; and humbly add from the Christian point of view: 'What hath God wrought?' "

The Rev. Commander ROBERTS, R.N.:—"The proof that we are Israel lies in the fact that of Israel it was stated that she should have a home of her own, and that David's descendants should reign over Israel. That this home should be in islands to the North and West of Palestine, and that from there Israel should spread abroad to the West, to the East, to the North, and to the South; should be in many waters, and should blossom and bud and fill the face of the earth with fruit, and be a means of blessing to the whole world."

Professor EDWARD ODLUM, M.A., B.Sc., F.R.G.S. (Canada):—"The proof that we Anglo-Saxon people are the ten-tribed House of Israel, in a national and official sense, is as clear to my mind as the noonday sun is to the eyes of mortals."

The Rev. MARTIN LYMAN STREATOR, M.A (U.S.A.):—"The Anglo-Saxon race will not die. Other races may perish, but this one, chosen of the eternal God, survives the ravages of time and lives on, under the power and guarantee of an everlasting covenant by the everlasting God. It supplies the most stupendous demonstration of the survival of the fittest that the world has seen. Great empires have perished, but Israel survives, and has become the chief of the nations, destined to continue through all generations."

HERBERT GARRISON, F.R.G.S., F.R.C.I. (late Secretary-General, B.I.W.F.):—"The British-Israel World Federation stands for the inspiration of the Bible, for the correct interpretation of prophecy, for the honour of our Covenant-keeping Jehovah, for the sanctity of God's Sabbath, for the restoration of Israel, for the service of humanity, for the triumph of Christianity, and the salvation of the world. Let our statesmen, our clergy and ministers, take hold of British-Israel Truth, then we shall see how it will sweep over our land and our empire, and what a transformation of our race will follow!"

The Rt. Hon. COUNTESS-DOWAGER OF RADNOR:—"I say that the descendants of the 'Lost Tribes' (i.e. the House of Israel) are now to be found in the English-speaking nations of the world. . . . I marked all through my Bible the promises and prophecies concerning Israel with a red pencil, and those relating to Judah with a blue pencil. The contrast was amazing and convincing; and when I realised that the misleading headlines of 'Blessings promised to the Church,' etc., did not apply to the *Church*, but were intended to apply to *literal* Israel, the Bible became a new book to me."

BISHOP J. C. RYLE, D.D.:—"I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy. From the time of Jerome and Origen down to the present day, men have gone in a pernicious habit of 'spiritualising' the words of the prophets until their true meaning has been well nigh buried. . . . What right have we to say that the words Judah, Zion, Israel and Jerusalem ever mean anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem? Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian Churches. Against that system I have long protested, and I hope I shall always protest as long as I live. What I protest against is the habit of allegorising plain sayings of the Word of God concerning the future history of the Nation Israel, and explaining away the fullness of their contents in order to accommodate them to the so-called Gentile Church. In reading the words which God addressed to His Ancient people, never lose sight of the primary sense of the text."

ARCHBISHOP BOND (Montreal):—"I strongly advise a study of the Scripture prophecies upon British-Israel lines."

BISHOP FRANK VAUGHAN, D.D. (Reformed Episcopal Church):—"I am a humble disciple of British-Israel. I am convinced that this revelation of truth to individual hearts, which finds an echo in the United States, and in Canada, is of God, and I believe it will be the greatest blessing to the Church of Christ."

BISHOP CARMICHAEL (Canada):—"We never can understand prophecy unless we know the distinction between Israel and Judah. I believe we are Israel."

LORD BEACONSFIELD:—"History will recognise the destiny of the British race, but history will never record its decline or fall. History will say, 'This is *the* great, the understanding people'."

Admiral LORD FISHER:—"I have been a British-Israelite all my life and I cannot understand any Englishman of common-sense being otherwise."

LORD St. JOHN OF BLETSOE:—"The British-Israel-World Federation is the finest Bible Society that has ever existed. It is better, in some respects, than the British and Foreign Bible Society. That Society is supreme as an agency spreading abroad the *text* of the Scriptures. This Federation is supreme in making clear the DIVINE MESSAGE of the Scripture in its fullness."

The Rt. Hon. W. F. MASSEY, P.C. (late Prime Minister of New Zealand):—"British-Israel Truth is God's Truth. It is, therefore, bound to win. It is winning now all along the line."

The Hon. SIR THOMAS MACKENZIE, K.C.M.G. (ex-Prime Minister of New Zealand):—"I regard it as a high honour indeed to have been asked to preside over this meeting. I responded at once, for I am in deep sympathy with British-Israel and the objects which you all have in view."

Colonel EDWARD F. GOSSET (first Chairman of Council, B.I.W.F.):—"I see from the Bible how the vindication of God's faithfulness depends so greatly on the existence of a literal present-day Israel as the chief of the nations, with many other identification signs. As we British bear all these signs, and as I believe the Bible to mean what it says, I am compelled to believe that we are Israel."

DEAN ABBADIE (the greatest scholar in Europe of his day):—"Unless the Ten Tribes have flown into the air or have been plunged to the centres of the earth they must be sought for in the British Isles."

Lieut.-Colonel A. B. PROWSE, F.R.C.S. (Bristol):—"Jehovah made with Abraham the *unconditional* covenant that his descendants should be the agents through whom the whole world should be blessed in the Christian dispensation, and He gave many signs by which they should be known in the last days. The British race and no other has *all* those signs."

The Ven. Archdeacon DENIS HANAN, M.A., D.D., T.C.D. (late Chancellor of Cashel):—"The importance of the question as to the existence of God's chosen nation can hardly be exaggerated. Show the people that the nation God has formed and preserved for a foretold purpose and inheritance and they will believe. No subject can repay more research than British-Israel. History, sacred and profane, ethnology, physiology, philology, geography, and archæology, all attain a new interest . . . the distinction between the ten-tribed northern kingdom and Judah of the southern kingdom is never lost sight of in Holy Scripture."

The Rev. WILLIAM PASCOE GOARD, F.R.G.S.:—"This British-Israel truth is gripping the manhood and womanhood of the Anglo-Saxon people to such a degree that it will become really a racial rising, and a determination to return to the Bible. . . . With every obstacle brushed out of the way, God will lead us on. Let us recognise Him as our King. Let us follow under His standard by the ensign of our Father's House. . . . Above all, let us be very sure that we recognise Jesus Christ as our personal Saviour."

READER HARRIS, K.C.:—"I venture to think that the discovery of the kingdom of Israel, the descendants of the Ten Tribes, would have a greater effect upon the Kingdom of God and the hearts and lives of men than even the discovery of a new continent or of a new world. . . . British-Israel Truth proves the inspiration of the Scriptures and creates an intelligent and earnest interest in their study, to the destruction of that veiled scepticism or indifference so common to-day. . . . Let us not, like Esau, despise our birthright."

PROFESSOR PIAZZI SMYTH (late Astronomer Royal for Scotland):—"The effect of the discovery of the identity of the Anglo-Saxons with Israel is twofold. First, it causes us to behold and acknowledge therein the accomplishment of a true miracle, and of the mightiest kind through the ages, consummated in our own days. Second, it causes the Bible to become for us, as it was for the tribes of Israel of old, an infallible Book for national guidance in politics, as well as a collection of inspired instruction for each individual soul in religion."

The Rev. CHARLES KINGSLEY, M.A. (Canon of Westminster and Chaplain to Queen Victoria):—"As sure as God made Abraham a great nation, so if we English are a great nation, God made us so. As sure as God gave Abraham the land of Canaan, so He gave us this land of England."

Comment



Observer

The following article is from "The Review of the Anglo-Saxon Keltic Society", publication dated December 1983. It is the editorial of that month. As it is an excellent summary of events in the western world I believe it needs to be made available to a wider reading audience.

"Over centuries our freedom has been strengthened and fought for through the corridors of our courts, in our parliaments and defended on the battlefield. The result has been the best man-made system that the world has ever seen. True it is imperfect, but it guaranteed our citizens freedom of thought, expression and action something of which the rest of the world could only envy and marvel at.

Our institutions reflected our heritage and upon the ancient heritage our nation came into being when the independent colonies federated and our founding fathers wrote the constitution. Our liberties were backed by Common-law stressing that we are innocent- given the benefit of the doubt- until proven guilty. We prospered and were relatively happy. We were fiercely independent and felt secure in the fact that we were a part of a very large powerful family, which not only included Great Britain, but also Canada, New Zealand and South Africa. Too, we had a natural affection for the United States of America. We enjoyed the vastness of the world's wealth. Militarily we were unbeatable and our Christian faith and heritage was officially and readily admitted.

Our system had a proven track record; it worked and there was no reason why it could not continue to work. By 1983, all this was changing. We have been told by those who express alien thought that our flag, our language, our religious faith, our monarchy, our blood ties, our law, our written constitution, our families and our way of life are out-dated, archaic and what's more racist! We are told that we

must share our well-earned wealth with others and that we must open our door to millions of Asians and Africans, preferably those who were not white. (The next flood will be the Hong Kong refugees) More than this, we must send our wealth overseas in the form of foreign aid(some $80 million from Australia)whilst we ourselves are ruined economically through taxation. Our heritage must be ignored and if it is remembered then it is considered a severe case of racism. Meanwhile everyone else can enjoy the promotion of their background through an expressive and forced promotion called multi-culturalism. Our education system is geared to destroy our youth andthe money sharks are helping with such music (?) as punk rock, sick movies and obscene live entertainmentand corrupting printed material. Sport is highlighted as a be all and end all and our youth thrives on the excessiveness of alcohol.

The church of course which should defend our Christian heritage is split into two facions. 1. Those who are concerned, but are cowed down and do nothing 2. Those who are in the World Council of Churches and are helping to destroy us. In a sense therefore the church is as destructive a body as any other organisaion. The first group, plagued by the "chosen people" nonsense and prophecy, stands defeated even though some sections thrive on emotionalism.

Our enemy has learnt from history. There are no Vandals and Goths sacking our cities - there is only legislation: Racial legislation, the Human Rights Bill, Sex Discrimination Conventions, Aboriginal Land Rights, etc,etc - all geared to strip us a our freedom and to control our lives. From time to time a voice is heard expressing concern, a warning, but he or she is simply ignored or is destroyed though not by the bullet but by character assassination by the decadent media which is there to sensationalize.

In high places of influence we place aliens with the full intent to destroy us and to remove our inheritance.

One could almost be forgiven in believing that all is lost. Those amongst us destroy us, scorn us and ridicule our weakness. Afterall, a man can highjack a plane and place numerous lives in jeopardy to only receive when arrested a two year probation - because he was "unwell"

at the time and did not know what he was doing. Or was it that the col -our of his skin was the deciding factor? Afterall, we mustn't offend the minorities.

Perhaps we should become more militant. Should we stomp and rave and rampage like our oppressors? but then again we would become like them, and we are above that!

My deduction is this: Failing the intervention of the Divine, that unless we get back to our original aims, aspirations, pride and institutions, as a nation, nay as a people, we Wasps are finished. I can see the foundations of a dictatorial world government unfolding. Barring this, a complete break-down of society, followed by a fight and struggle for power. If that happens, whether the power be right or left, it will be tyrannical. Mayby then the circle of life will commence again and from it slowly, but progressively we can rise again and build a second time that which is good. BUT MUST IT BE SO?

RIPE FOR THE PICKING

When Mr Khrushchev , some decades ago stated that America (or the western world), would fall like rippened fruit into the hands of the Comm- -unists, I am sure he was not just referring to a military takeover. Rather he was referring to internal decay where the minds of the people have been "lullubied" to sleep.

For those with a discerning mind it is now obvious that the vast majority of people can be told almost anything and in varying degrees accept either all the details or at least most of what they are told. This ranges from believing certain breakfast foods are nutritious , to the fact that our national leaders are endeavouring to secure genuine peace in a world of strife.

Everyday our experts are saying that the minds of the people have to be changed. Such examples are the educating of the mind to live with a life style that cannot do without alcohol. The changing roles of our teachers in schools is resulting in our youth believing that if you can change the environment you can therefore change the attitudes and responses to certain social stimuli that the human being is confronted with on a daily basis. One example of this is the almost total acceptance that government

has the almost God given approval to interfere and regulate our lives. This ranges from forced medication to money matters and the affairs of the banking institutions.

All these things Mr Khruchshev knew about. The history of Russis since the 1917 revolution could be looked upon as a mammoth experiment, in which we have seen thousands of lives either exterminated because they did not agree with the authority, or even worse kept alive and subjected to mass propaganda, that somehow even surpasses our own method of distorting the truth.

Those in the western countries who believe in regionalisation or socialisation of the nation and eventually of the world, have either convinced themselves and therefore have become "useful idiots", or either they are people who see themselves as part of this scheme of events due to their desire for personal power, position and wealth.

For the man in the street, who finds each day a hurdle, to even contemplate the grandiose scheme of world government and where he will fit into it, is just beyond his scope of ideas. This is where we surely see the God of our fathers intervening in the events of world history. The world planners have not given any thought to the return of Christ. Is it any wonder that Christ will rule the nations with a rod of iron. I am convinced that Christ will be a benevolent dictator where His law will be the law of the land - the first will be last, and the last will be first.

Nevertheless we must not lose heart for even in the darkest period of history, God always had his witness. There was always a remnant who never bowed the knee. This remnant is our hope. Even if as a poople we are conditioned in mind and body for the rubbish heap, there will always exist a very small discerning remnant who,with Christs' help will save the day.



"..... when money is lent by a bank, it passes into the hands of the person who borrows it without anybody having less. Whenever a bank lends money, there is therefore, an increase in the total amount of money available". Dr. H.C. Coombs in his E.S.& A.Bank Ltd. Research address on 15th September 1954.

The Danger of Spiritualising the Bible



A. G. EASTMAN

One of the most extraordinary things about to-day's chaotic world, when everyone is seeking for a solution to the grave problems which face mankind, is the almost total disregard of the one Book which contains that solution. That book is, of course, God's written word—the Bible.

People will consult all manner of other books, and the writings and commentaries of wise men, so called —and even call on the astrologers and star-gazers, as did the heathen of old, in an endeavour to find out what is going to happen in the days ahead; but not one of them can possibly give any assistance unless their advice is based solely on God's word, for the Creator alone is able to foretell what is going to happen, and what the solution is to our many problems; because it is His plan which is being worked out on this earth, and not ours.

I have often tried to put my finger on the cause for this almost total disregard of God's word; but it is very difficult to pin it down to any definite point, though we know that there has been a determined plot by satanic forces to discredit and neutralise the power of this wonderful Book, which, although it continues year after year to be the best seller of any book published, it is the most misunderstood of all Books, and yet it contains information from the highest authoritative source, that is, from God Himself, of the most vital importance for every one of us on this earth.

There is no doubt that one of the greatest neutralisers of the power of the Book is the spiritualising doctrine introduced by the evil forces in the way of Modernism, and Higher Criticism, which have subtlely spiritualised away statements which God intended to be taken literally, and in this way the whole plan and purpose of God has been taken out of this earth into some unknown realm in space.

God created this earth to be the home of men, both in this life and in the life to come; and He has addressed His words to earthly men; and put them down in such a way that, even with the limitations of our finite minds, we are able to understand what He is saying to us, through the guidance and understanding of the Holy Spirit which He gives to us, if we will only ask for such enlightenment.

The Bible contains God's plan for the redemption of mankind from the sin of Adam, through His Son Jesus Christ; and the restoration of the earth back to the perfection it enjoyed prior to the fall.

If we will bear in mind that the Bible is not primarily what we would call a religious book, but is an historical record, both past, present, and the future in prophecy, of what God intends to carry out in this restoration plan, we shall soon get a much better understanding of it.

For this purpose He formed a great nation through Abraham, Isaac and Jacob-Israel; and this great nation is the nation of the Book; and its

function was to act as God's servant in this great restoration plan.

This is a literal nation on this earth, and it is none other than the British nation to-day, as can very easily be proved by comparing God's identification marks for the nation as given in His word with our British history.

By spiritualising God's word away, even this nation has become something ethereal instead of a literal nation on this earth; and in consequence even God Himself has become, in the eyes of many people, just a force or power, with no Being; whereas God is, indeed, the Living God, the God of Israel, Whose voice has been heard by the children of Israel, and Whose presence has been seen on this earth in His Son the Lord Jesus Christ.

I have mentioned in past broadcasts that Britannia is the present-day name of Israel, whom God married at Sinai; and for this I have been reprimanded by some people, who say it is blasphemy to make such a statement. But is it? Is it not a literal fact? Britannia is the modern name for redeemed Israel, who is the wife of Jehovah.

I think the main difficulty to-day with many people is the placing of God right outside all to do with events on this earth. He is looked upon as a far-away God, Who is not interested in material affairs, and has planned to take us away to heaven out of all this chaos on earth; and that the only way we can get in touch with Him is by going to church.

Let me just read the words which Paul spoke to the men of Athens:

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, Him I declare unto you.

"God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing that He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us; for in Him we live, and move, and have our being; as certain of your own poets have said, For we are also His offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now He commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:22-31).

Our God is certainly not a far-away God; He is ever present with us, and being our Creator, knows every detail about us, and so it is not necessary to seek Him in temples and churches; we have ready access to Him every moment of our lives, without the intervention of any man; but simply in the name of Jesus Christ His Son, Who is the sole Mediator between ourselves and our God.

God has appointed a day in which His Son, Jesus Christ, will return to this earth in Person, not as a Spirit, as the spiritualisers would have us believe, but clothed in the body of a man, in His glorified resurrection body of flesh and bones; and, as we are clearly told by God in His word, He is coming to take the Throne of David, which is an earthly throne, and reign over the house of Jacob,

which is an earthly nation; and is this great nation which God formed in Abraham, Isaac and Jacob, the great British nation of to-day.

God told Abraham that He would make the name of this nation great; and the only nation on earth to-day which is named "great" is Great Britain. Is this merely by chance, or is it the fulfilment of God's promise? It is clearly the fulfilment of God's promise which cannot fail.

This great nation of Israel, now known as Britannia, is the wife of JEHOVAH, the God of Israel; and there is thus the most intimate relationship between us, for JEHOVAH is our Husband; and we are very shortly to receive Him back with us on this earth again in the Person of Jesus Christ, Who is coming to take the Throne as King, and reign over us for ever. This British Kingdom is Christ's kingdom on earth. It is no use spiritualising the Kingdom up into the skies, for that brings the word of God into disrepute and of no effect.

The spiritualising of God's word away out of this earth is responsible for nearly all the infidelity there is to-day. It just does not seem to make sense, or else is so far beyond the powers of the average man in the street to understand, that he has simply ignored it as something far too difficult to grasp. How well the powers of evil have done their work in discrediting the word of God; and how simple it becomes when we realise that God is speaking to us here on earth; and is giving us vital information and warning in regard to His plan and purpose; and also laid down the times and the seasons of the various great events of this plan; such as the time of the first advent of Jesus Christ; and sufficient information that we shall know when to expect the second advent; though He has not given the information to anyone of the day or the hour of this wonderful climax to human history; but we can see that we are living in the very times and season when this will take place.

Paul, writing on this, told us: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5:1-3).

Have you not noticed that all Soviet Russian propaganda uses this deceitful cry of "Peace and safety"; pretending that they are out for world peace, when we know that the opposite is the case.

It is truly a sign to us who are alive and awake to the realities of the times, that the sudden coming of the Lord is near; for at the moment preceding His actual appearing, there will be a sudden destruction of this mass mobilisation of the forces of evil; and, as we read, they shall not escape.

If we try and spiritualise this away out of the earth, it is quite meaningness, whereas if we read it as literal truth which is to be fulfilled on this earth, we can take warning and watch events as our Lord Himself told us to do. He was most emphatic in His advice to us, that we must Watch and Pray, for we do not know the moment of the coming of the Son of man; but if we are wise we shall heed the warnings so clearly given us by God in His word, as to when to expect this great day of the Lord. God's storm warnings are now flying, and we see the storm clouds gathering all over the earth. Let us prepare for it, and Watch and Pray, so that we may be accounted worthy to escape all the things that are coming to pass, and to stand before the Son of man when He comes.

THE LITERAL KINGDOM OF GOD ON EARTH.

Paul stated that God had fixed the

times and the seasons for the various nations of the earth to have power, etc., and also fixed the territorial boundaries for each nation; from which we can see that all the changes which come about are by Divine decree.

In the song of Moses we have further authentic information given us in regard to national boundaries, and you will notice that they are all subject to the expansion of the Israel or British nation.

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deut. 32:819).

Thus, when God formed this great Israel-British nation in Abraham and established it as a kingdom at Sinai, it was with the expressed intention that it was to be His Kingdom on earth, and all the other nations, as this Kingdom grew in population, would have their boundaries decreased, until the time came when they would all be merged into this one great Kingdom; for under Jesus Christ's rule it is to fill the whole earth.

This is the stone kingdom which Daniel saw being set up on earth during the period known as "the times of the Gentiles."

Here we find a fragrant case of spiritualising, for the spiritualisers not understanding the facts of the case, have taken this literal kingdom right out of the earth to some place in the heavens; and if you tell them that it is the British Kingdom, they hold up their hands in horror, and say it is Christ's Kingdom. Well, they are quite right—it is; but it is Christ's Kingdom on earth. Here is the wording of Daniel's statement, made to Nebuchadnezzar:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44).

Daniel had previously been speaking to Nebuchadnezzar about the succession of Gentile kingdoms which would come on the earth; why, then, should he suddenly start spiritualising this other kingdom out of the earth into some unknown realm in the skies? It just doesn't make sense! But none of the spiritualisers' statements do; because they will not give God credit for His plan of restoration on this earth; they can only think of a God in the skies Who is not interested in earthly affairs. That is, I think, one of the main reasons for the lack of interest in the Bible to-day by the average man in the street; it doesn't make sense: and it certainly does not unless it is interpreted literally, as God intended it should be; for He wrote it for men to understand, otherwise it is useless; and when He tells us about the Kingdom which He was going to set up on the earth during the times of the Gentiles, we must look around the kingdoms of the earth to find a literal kingdom which will conform to all the other identification marks He has given regarding this Kingdom. We shall very soon find that the only kingdom on earth which does so conform is the British Kingdom; and this wonderful fact soon changes the whole outlook of men in regard to the Bible. The Book is no longer dead, it is the Word of the Living God.

THE FUNCTION OF THE ISRAEL-BRITISH KINGDOM.

This Israel-British kingdom which God set up in the British Isles during the times of the Gentiles, will, as we see from the statement, never be left to any other people; we are the servant nation left in charge of the

kingdom and told to occupy it until Jesus Christ the King comes to take over the rule and government from the Throne of David, and it will remain in our custody.

Its function has also been to break in pieces and consume all the Gentile or continental kingdoms, and it is to stand forever. There is, therefore, no chance of this last and final enemy, Soviet Russia, ever being able to destroy the British kingdom; it stands secure on the word and promises of God, for it is Christ's Kingdom on earth; and we wait now for the glorious day when He will return to this earth to fulfil all the promises God has made in regard to His glorious reign on earth.

Hymn for the Month

Come, let us to the Lord our God
With contrite hearts return;
Our God is gracious, nor will leave
The desolate to mourn.

His voice commands the tempest forth,
And stills the stormy wave;
And though His arm be strong to smite,
'Tis also strong to save.

Long hath the night of sorrow reigned,
The dawn shall bring us light;
God shall appear, and we shall rise
With gladness in His sight.

Our hearts, if God we seek to know,
Shall know Him, and rejoice;
His coming like the morn shall be,
Like morning songs His voice.

As dew upon the tender herb,
Diffusing fragrance round;
As showers that usher in the spring,
And cheer the thirsty ground.

So shall His presence bless our souls,
And shed a joyful light;
That hallowed morn shall chase away
The sorrows of the night.

J. MORISON (1750-1798).

"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."

2 Chronicles 7:14

Promises

MICAH, CHAPTER 5.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

STRENGTH UNITED IS STRONGER

by Colonel A. G. Puttock



THE LION AND THE UNICORN

The British Coat of Arms depicts the Lion and the Unicorn, the young lions, the Harp of David and the scarlet thread of Zarah—all Israel symbols, and the motto translated means 'God and my (birth)right'

To give an honest expression of loyalty to Elizabeth II, Queen of Australia, is not, as so many ill-informed people like to insist, a matter of meaningless sentiment but a simple affirmation of the fact that Australia has inherited a royal and not a republican system of democratic government.

The British system of government is deeply rooted in human history. It must be, because a direct descent exists, and has been traced, from David, King of Israel (B.C. 1085) to our present Royal House. The idea is not a British monopoly, but it is an historical fact that the British monarchial system, of which Australia is an integral part, because of its British connection, has developed and preserved the idea in its most advanced form.

There are few Australians who have ever bothered themselves to evaluate the advantages of the British monarchial system over a republic nor who realize the implications of a very real disadvantage that a change would bring.

Let us first examine the legal position. Lawyers consider it essential to maintain the Constitutional Monarchy if Australians are to continue to enjoy their liberties. They would otherwise be faced with the situation where the

Executive Government is supreme and has control of the Courts. Under the monarchial system the Courts belong to the Crown and this means that the Executive Government does not control them in any way whatsoever. It is this negative aspect which is so important. As it now stands, if the Executive Government acts unlawfully, the citizen can go to Court and have the Government restrained. This is the cornerstone of British liberties.

The current denigration of the Crown is part of the move to get rid of this safeguard, and it is designed to make the Court a branch of the Executive Government (as it is in Russia). The customary plea is that we are now grown up and that we should therefore be a republic. We are not told what safeguards will be introduced to protect the independence of the Court, and there will, of course, be none.

During the Chifley Government an order in which intended Nationalisation was to take place was announced. This comprised firstly the Banks, secondly the Insurance Companies, thirdly the land (so that we would all be crown lessees instead of owners) and fourthly the legal profession. In this last case the lawyers would have become public servants (again as in Russia). The reason for this fourth item is that an independent court cannot be operated without an indepedent legal profession. The citizen would have had no protection.

The real advantages of the British legal system, not enjoyed by many other countries, may be summarised as the following:

1. An independent Court served by an independent legal profession.
2. A presumption of innocence which means that you are presumed innocent until proven guilty.
3. A writ of **"habeas corpus"** which means that one cannot be thrown into prison without being charged.
4. A concept of residual liberty resting with the citizen. Our code does not confer a few liberties and leave the citizen to act at his peril outside those few liberties. Under our system we do as we like until the law says "no"
5. A right to change the membership of our Parliament at reasonably frequent intervals.

The Crown is an essential cog in the social order which provides these very real advantages.

Under our Federal system we have some additional checks and balances, and it was under the terms of Section 92 that the nationalisation programme of the Chifley Government was stopped.

The current attack is on the Crown as an institution, on the independence of the courts and (through financial domination) on the existence of the State. If this attack is allowed to succeed there will nothing between the public and a Soviet style dictatorship, because if the States go then automatically Section 92 ceases to operate.

So long as the Crown remains, there will always be an area of power and influence which cannot be invaded by the politicians. Furthermore, Cabinet Ministers are constantly being reminded that they are "Ministers of the Crown". Thus the very existence of the Crown limits the power aspirations of the polirician. The monarchy is not a completely infallible barrier against Dictatorship but so long as the monarch and her representatives function, the aspiring Dictator cannot gain complete power.

The British monarchy has become not only a solid institution but it has remained completely impervious to party politics, and therein lies its strength. Immediately a monarch dies the next in line, who will have undergone special training for the task, steps into the vacated position. There is no power struggle nor is there any interference in the normal running of parliament.

Frequently one hears the cry that the monarchy costs too much. In Britain the actual cost to the country is far less than the revenue received from the Exchequer from the Queen's personal and private income. In Commonwealth countries the cost of the monarchy is considerably less than would have to be paid out if a President had to be elected and maintained.

One of the most ridiculous arguments against the Crown is that it it "not our own" and that the people of Australia are "clinging to the relics of their Colonial past by expressing their allegiance to a British monarch". This is quite untrue. The fact that so many Australians fail to understand that Queen Elizabeth II is as much Queen of Australia as she is Queen of the United Kingdom or of Canada or New Zealand, is an extremely serious reflection on the Australian educational system, which should be corrected immediately. The Governor-General and the separate Governors are working to maintain the monarchial system of Government in Australia. For this reason alone they are in every way as Australian as the Australian Parliament and the Courts where the Queen's writ runs.

This system of multiple rule appears illogical to many people but in fact it is a unique international arrangement which provides an example of true internationalism which is so desperately needed in the world today.

The soul of the nation is made up by its character, its culture and its tradition. This is the result of a slow process over a lenghthy period of time.

The monarch is a living symbol of the values of the Australian nation, values which did not exist when Captain Cook first arrived here. These values have been built up with British influence, because Australia is in all its essentials a British nation and any attempt to deny this with talk of the country "growing up" or "gaining its self respect" is an outward display of ignorance.

With regard to the question of New Australians, many have left their own countries because of the fear of what may happen there under a republican governmental system, or even a dictatorship. One of the features of the Naturalisation Ceremony used to be the oath of allegiance to the Queen. The fact that this oath ceremony has now been discontinued shows clearly the disregard of Australian tradition current in governmental circles. This little ceremony did nothing but good and it should be re-introduced.

Loyalty to and love of our Queen is not the prerogative of any particular social section of the public, neither is it bound up with any particular party. This is ably brought out by the enthusiastic welcome Her Majesty receives when mixing with or visiting any and every section of the general public. It is only a very small minority, often influenced by an association with the extremely false glamour of communism, in which one finds views openly displayed which express any serious dislike of the Queen or the system over which she rules.

The chaos that is coming upon us has been recorded centuries ago. It is found in 2 Tim. 3:1-5, and shows us why an attack —and pinpoints by whom—will be made upon our very solid way of life:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY."

Isn't it time we turned back to the New and Better Way of Life that Jesus Christ gave us through the Holy Bible before we act and look like most of the unshaven, dirty, long-haired revolutionaries leading the mob today?



"It is the peculiarity of knowledge that those who really thirst for it always get it" - Richard Jeffries.

Discrimination: Good or Bad?

W. B. RECORD
Los Angeles, Calif.

"NO DISCRIMINATION as to race, creed or color." How often you hear those words in these days. You hear politicians use them, men who are seeking office. Politicians have been led to believe that unless they "sing the tune," they cannot hope to be elected to office.

In industry, employers have been told that they must not discriminate because of race, creed, or color in the hiring of employees.

Labor unions seem to have been sold on the idea 100%. And because organized labor wields such a powerful influence, it is a mighty force for putting over the "no discrimination" idea. A basic tenet of the United Nations is "non-discrimination". In practically all U.N. literature, non-discrimination is the main line of thought.

In our public schools non-discrimination is being fed into the thinking of the oncoming generations, indoctrinating them with the idea that our whole structure, industrially, politically, morally, socially, spiritually, and every other wise, will be strengthened, broadened, and benefitted by the practic of "non-discrimination."

And Christian ministers are beginning to lend their voices to the hue and cry, parroting the phrase "no discrimination because of race, creed or color."

What about this, anyway? Who are the originators of this no discrimination slogan to which American people are asked to rally? How come that the nation that has done more for all races, creeds and colors than any other nation on earth, now has to be told that we must not discriminate? What is back of all this?

The answer is just this—it is the brain child of the communists. And whoever parrots their pet phrase of "no discrimination" is singing the communist tune, either wittingly or unwittingly.

Carry this thing to its logical end, and what will result? It will result in the breaking down of the racial barriers and the mongrelizing of the white race. The proponents of "non-discrimination" would have you believe that even that would work for the betterment of humanity. In fact, the communists know that if they succeed in pushing this "no discrimination" idea to its logical limits, they will have brokn down barriers which were erected of God Almighty between the various races, and their scheme for world conquest will be virtually assured.

No preacher who understands, be-

lieves, and preaches the plan and purpose of God, will ever give voice to "no discrimination," unless he is reprobate. There are such, sad to say.

God discriminated when He called Abraham. And again when He confirmed His covenant with Abraham to his son and grandson Isaac, and Jacob. (Gen. 12:1-3; Ge. 26:3,4; Gen. 28:3, 4).

God discriminated when He selected the offspring of Jacob-Israel to become a kingdom of priests and an holy nation. (Exodus 19:6).

God discriminated when He gave His perfect law to Israel, and to no other people or nation on earth. (Psalm 147:19, 20).

God exercised discrimination when a bride for Isaac was to be taken from among Abraham's own people, and none other. (Genesis 24.4).

God was discriminating when He ordained that the Israel people should become the sons of the living God. (Hosea 1:10; Romans 8:29).

God used discrimination when He said that His people should make no covenants with the Canaanites, and that they should not intermarry with them. (Deut. 7:2).

God was exercising discrimination when, incarnate in the person of Jesus Christ, He said that no man could come unto Him except God the Father (Spirit) draw him. (John 6:44).

Jesus again showed discrimination when He said, *I am not sent but unto the lost sheep of the house of Israel* (Matt. 15:24).

Jesus was discriminating when He selected the twelve apostles. And when He said to those who believe in Him, *Ye have chosen me, but I have chosen you.* (John 15:16).

In fact, God's Word, the Bible, is a very discriminatory Book from Genesis to Revelation. And that God is discriminatory is clearly seen in the fact that in certain nations and peoples He has planted and nourished the Christian faith.

God has shown discrimination in race, creed, and color. He selected the offspring of Abraham, Isaac, and Jacob to be His human instrumentality, His witnesses, His chosen people, a chosen race. (Deut. 7:6; I Peter 1:1, 2 and 2:9).

He was discriminating when He said, *Thou shalt have no other gods before me.* In this He branded all other forms of religious worship as false, and their creeds as false.

He discriminated as to color when (the proof is before your eyes) He chose the white people to be His servants in the earth. They are the people He has used as His servant peoples and nations. They have been the elevating influence in the world. They have published the Bible in practically all tongues and languages and carried it to the ends of the

earth. They are the people whom the communists are attempting to invade (with propaganda), conquer, and destroy.

They are the people whom evil forces are attempting to convert to the unscriptural doctrine of "no discrimination because of race, creed, or color." It is astonishing to witness the measure of success their efforts have attained. Do not be "taken in" and become a peddler of this propaganda for the subverting and destruction of this most God-blessed country on earth.

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The Days of Reckoning

Mrs. D. Price

For some time, these articles on the mysterious time cycles in current affairs will mainly feature events linked with our Australian Federal Parliament, and so I wish to stress that all will be without political bias. Back on the night of February 3, 1983, when the former P.M. Fraser announced the date of the next elections, March 5, 1983, I immediately counted the days forward to Sept. 3, 1986, David Davidson's date for the end of the 70th. Jubilee, and the total equalled 1278.3 days, or 1260 solar days, which means SEVERE TRIBULATION for whichever party won the coming election. If there was to be TRIBULATION for the victor, then the Great Pyramid's Displacement Factor of 286.1022 days would also come into operation. Counting 286 days forward from the election brings us to December 1983. At the time of writing (15-12-83), we have already seen our dollar "FLOATING" for the benefit of overseas bankers, a referendum cancelled, a possible climb-down over the docking of U.S.A. and British ships for repairs. The sharp comments by the U.S.A. Secretary of State, Mr. Schultz, has made the ministry think twice. A chart on displacement in December 1983 is shown towards the end of this article.

THE FLOATING DOLLAR. - WILL IT SINK ??

On Dec. 9, 1983, P.M. Hawke and Treasurer Keating decided to "FLOAT" our dollar. On the 10th, the media published the news. On the 11th, the leaders of the major banks met all day (Sunday) in conference, and finally, on Dec. 12, the dollar "FLOATED," for better or for worse. All B.I. students will recognise these December dates, and thoughts will go back to 1917 when General Allenby captured and liberated Jerusalem. 66 and 666 are part of the 'beast' system, (Rev.13:18), which is destined for removal and

destruction.

British free Jerusalem.
DEC. 9-12, 1917

Aust. dollar floats.
DEC. 9-12, 1983

66 years.

The closure of the New York stock exchange for 10 days in 1929 was the forerunner of a world-wide depression.

U.S.A. Financial crash.
OCT. 23-NOV. 2, 1929

? ? ? ? ?
JULY 6-16, 1984

30 x 666 days (Rev. 13:18

APRIL 23- MAY 3
1 9 8 5.

30 x 666 SOLAR (6757) days.

For further details in charts for JULY AND AUGUST 1984, please refer to the NOV./DEC.1983 issue of the Kingdom Herald, pages 61 to 65.

Australian dollar to float.
DEC. 9, 1983.

SEPT. 5, 1986

$3\frac{1}{2}$ x 286.1 = 1001.35 days
Displacement on Time, Times and a Half.

Floating the dollar is very significant, as I have observed that paper floating on water eventually sinks.

Our dollar floats.
DEC. 12, 1983.

SEPT. 2, 1985

630 or one-half of 1260.

1260 days the Divine length for Tribulation, to the eve of the beginning of the 7oth. Hebrew Jubilee.

The next chart is curious! Why a link with the Israeli State? Is it because of the ownership of the U.S.A. major banks?

Israeli State set up.
MAY 14, 1948.

Aust. dollar to float.
DEC. 9, 1983.

2 x 2300, + 20 x 286.1, + 2 x 1335.

Cleansing - displacement - blessing.

Strangely, I cannot find a link between the Total Eclipse of the sun over Australia on Oct. 23, 1976 and the 'floating' dollar, but only with Dec. 6, 1983 when Mr. Justice Hope presented his report by the Royal Commission into the Coombe/Ivanov affair and its related problems. Oct. 23, 1976 was 17 x 153 days before Dec. 6, 1983. Australia's time-cycle of 1 5 3 has not appeared in connection with the floating dollar. Well, 1 5 3 has NO dealings with 6 6 6!!!

Students of the Great Pyramid know that major financial events are usually linked with the date SEPT. 15/16, 1936. JULY 11/12, 1984 will apparently be no exception.

Great Pyramid Hall of Judgment
SEPT. 15/16, 1936.

1 9 8 4.
JULY 11/12.

1600 + 666 + 12900 + 2300

1600 = Divine Judgment on the '666' beast system which is a 'desolator 12900 - a giant one - and finally cleansing, or a clean sweep.

Australian dollar to float.
DEC. 9, 1983.

JULY 11.
1 9 8 4.

215 Or one-sixth of 1290.

Dan. 12:11.

Here is another July 1984 date linked with SEPT. 3, 1986 when the 70th. Israel Jubilee ends. JULY 15/16, 1984 will be 2 x 390 days (Ezek. 4:5) from that date = Punishment upon the House of Israel.

The question I ask myself is this. Will the DISPLACEMENT CYCLE of 286.1022 days begin to operate and affect the Hawke Government in December 1983? I leave the answer with you, but here is the evidence.

1 9 8 3.

March 5.	Elections.	282 (or 286 lunar)	Dec. 12, 1983. Aust. dollar floats.
"	"	286 days	Dec. 16, 1983. Row over 'invincicle docking.
" 11,	Hawke P.M.	286 days	Dec. 22, 1983.

At the time of writing (Dec. 15, 1983) it appears as if the referendum timed for February 1984 has been cancelled because of Senate opposition. P.M. Hawke also threatened to hold elections late in 1984, or early 1985.

When the Hawke Ministry and Parliament were sworn in, quite a number of both male and female members did not take the oath on the Bible, but merely made an AFFIRMATION, thereby proclaiming that they were 'unbelievers' who deny the existence of GOD as the Supreme Being. There seems to be some objection to being 'bugged' by A S I O, but judging by the perfect timing,

there must be constant 'bugging' from Above.

> "The eye of the Lord is in every place, beholding the evil and the good."

And the sobering thought is that it applies to each of us.



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British-Israel Bible Lesson

Chapter 39

PARABLES OF THE KINGDOM – 1
THE POTTER AND THE CLAY

Read Jeremiah 18:1-10. Many sermons have been preached wherein the principles laid down in this Parable have been applied directly and solely to the individual whose character having been "marred" by sinful, rebellious acts against God and His Laws, has become a completely new person in the Hands of the Great Potter when, through repentance, the individual became willing to let the Holy Spirit re-mould his life, re-shape his destiny, and thus become a "goodly vessel" in the Hand of the Lord.

Far be it from us to belittle the supreme importance of the individual's conversion from sin to obedience, from darkness to light, from Satan to God; but there is such an abundance of Scripture upon which the Evangelical Appeal may be fittingly and forcibly based that there is no need to divert from their original meaning the many passages which refer solely to the nation. By this means much confusion has been caused, making it difficult for sincere Bible students to perceive the truth and to assimilate the real teaching of the messages thus obscured.

This Parable is most definitely NATIONAL. It is addressed to the Nation of Israel, the whole nation, not to the individual. We are told there is One Potter, one Workshop, one Lump of Clay. The passage clearly states that Jehovah is the Potter, and the Clay is the House of Israel. The meaning of the Parable can only be found by a study of the events resulting from God's handling of His Chosen Nation from Sinai to the present time.

The Bible reveals that Almighty God has a Purpose, and a Plan, for the Redemption of the world through the people He formed into a Nation at Mount Sinai. The words "Purpose" and "Plan" are not by any means synonomous. God's Purpose is His Design or Intention for the world. He Purposes that Perfect Conditions under His Direction shall exist on the earth where Peace, Health, Happiness, Security and Prosperity shall be normal. He might be likened to an Architect in this connection, and God as the Great Architect of the Universe first visualizes in His Mind's Eye that which He desires to have built. He knows what He wants – the picture is complete in His Mind – just as a human architect will draw a picture of the completed building before a sod is turned. Then comes the Plan and Blueprints for the carrying out of the Purpose, and the selection of the right people for doing the actual building; for bringing the Purpose and the Plan into actual fruition.

God's Purpose is revealed in the Garden in Eden, and despite all human frailties, He declares over and over again that the world will yet be built to harmonize with His Design for it. Then He draws up the Plans, the Divine Blueprints, as shown in the Commandments, Statutes, Judgments, revealing how His Purpose is to be attained. Then He selects the people who are to bring the Plan into operation. In the Call of Abraham we see the beginning of the selection followed by the declaration of blessing of all peoples on the earth through the people who are to do the actual building. (Gen. 12:2, 3)

When Israel was formed into a Nation at Sinai, the moulding of the Clay began. In the Books of Moses are recorded the many Commandments, Statutes and Judgments by which the nation was to be brought into shape and made beautiful according to the pattern known to the Great

Potter. Laws of Health, Diet, Finance, Social Relationship and Service, were clearly laid down. Religious ordinances, forms of worship, moral standards of conduct, and detailed instruction as to their duty to God and Man were most definitely given; and to enforce the great importance of all these, severe punishments even to death, were imposed upon those who wilfully disobeyed. Jehovah was their King, ruling over Israel through the Prophets and Judges, and later through the Divinely-appointed Kings.

For five hundred years the Potter moulded the Nation, and at times it appeared to be taking shape, promising success; but owing to foreign substances that had become mixed with the Clay it would not mould properly. The rebellious Clay twisted and turned, and the vessel was marred in the Hand of the Potter. Israel forsook the Law of the Lord, rebelled against the restraining influence of the Commandments and Ordinances of Worship, and drifted into the sensualities of idolatry. And then what happened? Just as the Potter removed the twisted, partially-made vessel from the wheel, so Jehovah ceased to mould Israel, and cast them from Him for a time. (see for example, Hosea 1:9, 10). See also Mich chapters 1 to 3; then read of the restoration in chapter 4.

The Clay is not laid aside for long, however, for the Potter, it is said, made it again another vessel, "as it seemed good to the potter to make it." He now takes the same lump of Clay and re-moulds it, working upon it patiently and skilfully, removing the foreign particles which would not blend, and this time the Clay responds to his handiwork and is made into a goodly vessel. So with Israel. The same nation is reformed; (in both senses of the word) the same race becomes obedient and responsive; the same Kingdom is brought up to the standard which it failed to reach in its first experience. It is plain that somewhere the Israel Nation is undergoing this second phase in its history, and that the result is to be gloriously successful.

Jehovah is still the Potter, and the Lost Sheep of the House of Israel are still the Clay in His Hand. He came to earth that He might soften the Clay and render it more amenable to His Touch; He put it back upon the wheel, and with His tender, bleeding hands shaped and guided it, formed and reformed it, bringing His Pattern and Design to it, teaching it here and there in love, until it began to appear once more a vessel which seemed good to Him.

Surely at the Redemption the great remoulding act of the Potter was begun; and ever since that day the vessel has been assuming its new and proper form, and will continue so to develop till it is universally recognized to be the Kingdom of God on earth. The first vessel was Israel, marred by idolatry and sin. The second vessel must also be Israel, brough back to its normal by the redemption of our Lord and the operation of the Holy Spirit; for it is moulded from the same Lump of Clay.

It is useless to "spiritualize" this beautiful parable; and it is quite unnecessary. God's Plan has not changed, and modern theologians cannot change it, however much they may seem to so desire.

God's Nation is precious in His Sight, for He needs it as an example to the world. When Christ comes back to it as King He will complete the shaping of the vessel; He will give it the finishing touches and the decoration it requires; it will appear a Holy Nation, a peculiar treasure, a pearl of great price, and with it He will not only rule the world in righteousness, He will "make the place of His feet glorious", and will "see of the travail of His soul and will be satisfied." (Isa, 60:13 and Isa. 53:11)



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Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are *of* Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced under the Mosaic law and its identity temporarily lost to history,but known to God; it was to be recovenanted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

Israel to have a change of name (Isa. 65:15).

Israel to be called by a new name (Isa. 62:2).

Israel to be called after Isaac (Gen. 21:12).

Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
Israel to be a multitudinous people (Gen. 13:16; 15:5).
Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
Israel to become a Nation and a Company of Nations (Gen. 35:11).
Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
Israel to be a Nation for ever (Jer. 31:35, 36).

Israel to have a perpetual monarchy (Jer. 33:17).
Israel to come under a new covenant (Jer. 31:31-34).
Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
Israel was taken captive into Assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

The Jews to be known by a change in physiognomy (Isa. 3:9).
The Jews have retained their old name unchanged.
The Jews' name to be a curse to them (Isa. 65:15).
The Jews still claim to be the chosen people.

The Jews to be bereft of children (Jer. 15:7).

The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
The Jews have been strangers in all lands (Jer. 15:4).

The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
The Jews have remained under the old law.
The Jews do not accept Jesus Christ as the Messiah.
Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).

The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:9).

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

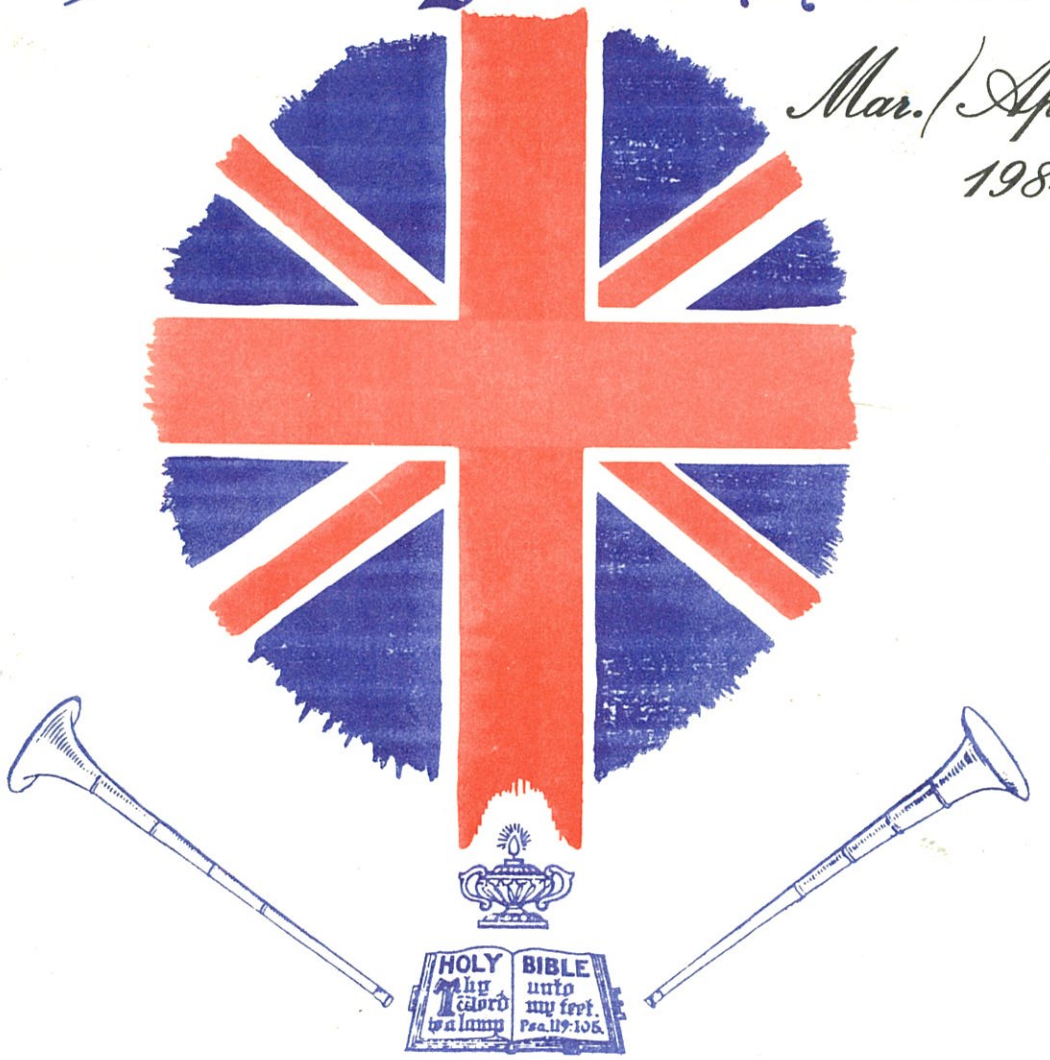
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

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1984



PROCLAIMING

THE HERITAGE OF THE ANGLO – SAXON – CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR
LORD JESUS CHRIST

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From the President's Desk



Greetings Christian Friends,

Amidst an ever increasing crescendo of evil which is enveloping our nation, it is time that Christians, irrespective of their denominational and political differences, took stock of the situation and made a stand for the faith that they claim to uphold and believe. I doubt whether any Christian worth his salt would argue with this as a basic principle. The difficulty is not with accepting the principle, but with implementing it!

Satan has done an excellent job. So good in fact, that very few Christians realise the extent of his success. Satan's name means, "The deceiver." Without any doubt whatsoever, he is well named.

But what is really meant by "being deceived?" What did our Lord mean when He stated that 'Satan would deceive even the very elect.'?

Judging by what we hear today, one would conclude that to be deceived is just to be led into sin. But when we examine the situation, we find that this definition is in itself a deceit. What we must realise is that deceit is not the committing of an evil action, nor having an evil intent. It is primarily the COVERING UP of such evils and their intent. In times of war, for instance, soldiers camouflage gun positions and other important installations so that the enemy cannot recognise them for what they are. The other side is 'deceived' into thinking that what they see is different from what it really is.

This brings us back to our earlier statement that the difficulty is not so much in accepting a principle, but rather in IMPLEMENTING it. The reason for this is that the majority of Christians don't bother looking under the camouflage to see what is really there. Sad to say, the majority of Christians don't even realise that there is any camouflage there in the first place. And in not realising or recognising the true nature, not the frightening extent of the danger - in fact, in many cases not even realising even the EXISTENCE of the danger - we have become the victims of policies, both on the national and international scene, as well as the individual and personal scene, which are designed to do nothing else but to COVER UP what is really going on behind the scenes. Thus we are DECEIVED into not recognising who our REAL enemies are!!

Christians fail to recognise the implementation of this policy within their Christian and religious life at their own peril.

The Holy Spirit led Paul to write:

> "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand." (Eph. 6:13.)

Why have we been so commanded? Was it that we, as individuals, could have a suitable defense against Satan? Of course it was. But if we leave the situation just there, and use our suit of armour merely as a defense machanism, then we lose the whole point of the command. The main purpose of the armour is to make us into a more efficient, and a more effective, FIGHTING MACHINE. The armour is there primarily to preserve our ability to fight, NOT just to preserve our self-appointed desire to 'rest in peace.'

Again, we return to our earlier theme. Once we accept the fact that we must be FIGHTING, then we must recognise WHAT we are fighting. We must look for the 'camouflage'. Having found it, we must remove it and recognise the facts as they are, NOT as we are led to believe they are by those who have no understanding of God's Word, or those who are the sworn enemies of God and His Word, nor even as we ourselves prefer to believe.

Believe me, when we lift the lid on what is really going on in our very midst today, the sight is not a pleasant one at all. In fact, it is frightening in the extreme. The forces of evil are not to be met today with weak knees and pious platitudes. They must be met with the utmost firmness. There can be NO quarter. We must wake up to the fact that in our fight against evil, KINDNESS IS WEAKNESS. And this applies both to the evil acts themselves, and to those who are deliberately imposing this evil upon us!!

May I enjoin you, in the word of the Apostle Paul, as recorded in Coll. 2:8:

> "Don't let others spoil your faith and joy with their philosophies, their wrong and shallow answers built on men's thoughts and ideas, instead of on what Christ has said."



THE WAR WITHOUT WEAPONS

W. G. Finlay

"... and they came with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it" (Judges 6:5).



The question has been asked by many a sincere Christian: 'If the Anglo-Celto-Saxon and Kindred people are Israel, what good does it do? The query betrays the fact that the questioner has fallen victim to the war without weapons and is floundering in the uncertainties created by this great conflict. The 'good' in the acceptance of the modern identity of true Israel is an awareness of the war without weapons – an understanding of the great spiritual conflict and the acknowledgement that there is only one defence in the struggle – a return to the faith of our fathers which was centred only in the Word of God. To many, this is not 'good' enough but this, however, betrays yet again the dimensions of this war and the extent of the casualty inflicted on men and women. Tragically, this is a lopsided 'war' with the prosecutors of the war very much aware of its ultimate goal but the 'other side' blissfully unaware that the war is being waged. The weapons used are invisible, but they are accomplishing more devastation than any war with conventional weapons. The insidious assault on the mind, the hideous attack on faith, the pernicious lowering of morals and standards of principle – all this is the tangible evidence of the war without weapons which is succeeding where armed conflict has failed in the past.

Another aspect, indeed a very important phase in the war, is the call in both the secular and religious spheres to 'forget the past'. The younger generation at the various institutions of learning are encouraged to blame their parents for the present tumultuous state of human society and to excuse their own perfidious actions as a sincere attempt to escape from the rigorous controls which fettered the mind of the past generations. Forget the past – it is a symbol of a primitive mentality and Nazi-like human control! Within the sphere of religious thought, that uppermost in the minds of people is the selfish and egotistical principle of: 'I don't care where I come from as long as I know where I'm going'. Thus, the propaganda continues with men and women falling easy victims to the war without weapons..

In contrast to the call to 'forget' and certainly revealing this as a diabolical mechanism, is the

Word of God with its insistent call to 'remember'. "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me . . ." (Isa. 44:21). Time and again one reads this call to remember with each occasion prefaced by an account of some historical event in the nation wherein the Lord intervenes and brings deliverance from the very jaws of destruction. However, apart from the glorious assurance of Divine Intervention, the events which should be 'remembered' are usually found to be instances of satanic penetration. The portion of Scripture with which this article is prefaced is one of those instances.

The background story and the actual event is identical with the situation as it obtains today. Israel, from the moment of her release from the Egyptian captivity, had been well versed in the arts of war in the conventional sense. There was the armed conflict with the Amalekites with the victory vouchsafed to them by the Lord. There was the conflict with the Moabites and the war with the seven nations in Canaan. It is no exaggeration to state that Israel was well versed in the arts of armed conflict. Today, and within the brief space of 45 years, Israel has been involved in three wars and has gained the same degree of knowledge of armed conflict as had her forebears in Canaan.

In Canaan, Israel stood poised and ready for the armed confederacy of Midian, Amalek and other eastern nations. They were geared for conventional warfare but were ill-prepared and ill-equipped to deal with an army which came against them and which had outwardly, *no visible weapons of war*. The Scripture describes the enemy army as 'grasshoppers' and any person who has seen a plague of these insects will surely appreciate the destructive nature of their appearance. It is not without significance that the Bible history of the event makes special reference to the fact that the time was that of the harvest with the Midian-Amalek confederacy of *unarmed* men, women, children, cattle and camels entering the *land to destroy it*. It should be noted that it was not the Israel army but the Israel land which was the primary target of this invasion. Israel could only stand by helplessly watching as these people devoured the food, thus bringing economic ruin upon the nation. The invasion was merely the 'softening up' process for, at this time, the nation Israel, filled with its own importance as a militant power, had deviated from the Directives of the Lord and were steeped in apostasy. They were thus deprived of the counter to this thrust of the enemy and became an army without weapons. Trusting in their own analysis and appreciation of the necessary treatment of alien immigrants, they fell into the deliberately prepared trap. To fully appreciate the utter bewilderment of Israel under these new conditions of warfare, the whole account should be read up to and including the whole of the seventh chapter. Out of the God-ordered preparation for the battle and of the original 32 000 men, only 300 were equipped to deal with the situation and with these the Lord routed the enemy.

The overall situation as recorded in Judges 6 is, as has been stated earlier, reminiscent of the conditions obtaining in modern Israel-Anglo-Celto-Saxondom. There are countless warnings in the Word of God indicating that Israel's one great weakness was refusing to accept God's ruling insofar as race relationships are concerned. It would appear that Israel considered, and considers, the stringent prohibitions governing the treatment of the 'stranger' as incompatible with their concept of a God of love and therefore apply their own precepts. The consequence of this had, and still has, tremendous repercussions in the lands occupied by Israel. In the land of Canaan and many years before the Assyrian invasion of the land of Israel, Isaiah, the prophet, warned of the effect of the 'stranger' and the 'permissiveness' of the nation in this respect. "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence (recall the Judges' story of the grasshoppers?) and it is desolate, as overthrown by strangers" (Isa. 1:7). This account of the then contemporary scene was written some forty years prior to the militant invasion of the Assyrians. Hosea the prophet, too,

adds his voice by describing the conditions obtaining in the leading tribe of Ephraim – a description which is reflected in the modern development of that tribe – Britain. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not" (Hos. 7:8-9). Time and again these warnings appear but pass unheeded indeed, are lost because Israel has fallen an easy prey to the machinations of those manipulating this war without weapons.

What diabolical machinery is at work which causes men and women, professing the Christian faith, to reject the basis of that faith – the Bible – and to superimpose over this their own views on the subject because those recorded in the Bible do not conform to a watered-down version of the once vigorous Bible Message? What influence has the audacity to turn men and women against the specific commands of God? In terms of relationships with other people, the command for separateness is most specific. "For thou (Israel) art an holy (separated) people unto the Lord thy God . . ." (Deut. 7:6): "For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever . . ." (II Sam. 7:24): "Come out of her, my people that ye be not partakers of her sins . . ." (Rev. 18:4): "Be ye not unequally yoked together with unbelievers . . ." (II Cor. 6:14).

God's call for separation was based on His foreknowledge of the tragic consequences of integration, particularly where Israel was concerned. A nation commissioned to bless 'the nations of the earth' could not be a blessing if it integrated itself with the nations and their general pattern of living – a pattern which itself necessitated the creation of this national entity of Israel. The price of integration was paid in times past and it is being paid for now in coin which leaves nothing but destruction in its path. It has been the invariable pattern that the impingement of the alien has ever led to a deepening apostasy in Israel and the same is evident today. What better example of this than the story of Canon Hugh Montefiore who, having infiltrated the Anglican Church, was consecrated Bishop in that Church by the Archbishop of Canterbury, Dr. Ramsay. *This is the man who previously had caused a tremendous storm by suggesting that the Lord Jesus Christ might have had homosexual leanings.* The man's name itself suggests an alien origin but an interview given to the Press settles the matter once and for all and vindicates what has been written above on the seriousness of permitting strangers into the nation with no application of the Directive of the Lord. Montefiore said: "I was born a Jew and I will always be one. I don't think being or not being a Jew is at all relevant. In Christianity there is neither Gentile nor Jew – just God's children."

In this age when Ephraim Israel and many other brethren in the nation are wilting under the onslaught of the enemy, this type of thinking is considered as quite in order and, coming from a 'man of the cloth', has the signal of Divine approval. Oh, Israel, know yourself and know your enemy. This man, in propagating the now familiar propaganda of one-worldism, is using a slogan which is refuted by the Highest Authority in Christendom – Jesus Christ Himself. In typical tear-jerking fashion, Montefiore appeals for an acceptance of the universal Fatherhood of God and brotherhood of man. There is no such thing in the Bible. The Lord Jesus Christ Himself, in speaking to the Jews, emphatically denies this by saying to them: "Ye are of your father the devil . . ." (John 8:44) – a statement which is certainly at variance with Montefiore's "Fatherhood of God". Unfortunately, it would appear that the ramification of evil is such that a man of Montefiore's calibre is accepted when the plain statements of the Son of God are not! This same 'alien' invited a Jesuit to preach from his pulpit thus cutting right across the work which true men of Israel did in creating the Reformation. The Lord said: "By their fruits ye shall know them" but so drugged are the Israel people that even the

most obvious identification of the anti-God, anti-Christ conspiracy fails to stir them into righteous indignation. This same man makes no bones about what he is doing for 'beat' services for students are no novelty for him!

The influence of aliens in the Israel community of nations is to be seen all over the world. In South Africa, and in 1970 just before a general election was due to be held, certain Churchmen issued what they called an "Election Manifesto" which normally, and in a Christian community, would evoke much interest. The first point one would look for in such a Manifesto surely would be the injunction to all voters to seek out righteous men, men who know the law and fear God, but no such thing was forthcoming – only the usual one-world propaganda with a tremendous indictment against God. In one of twelve statements, purporting to guide the electorate and under the heading of 'reconciliation', it was stated, "Man's sinful urge towards discrimination and separation stands in direct conflict with the Bible's message of reconciliation". Unless the Bible is completely wrong, it is the Lord Himself Who is the greatest Separator. Did He not separate the races of men? (Deut. 32:8; Acts 17:26). Did He not discriminate against other races when He chose Abraham the Hebrew as the progenitor of a nation which He commanded to be separate from all others? (Gen. 12:1 and Deut. 7:6). Did He not discriminate when He entered into Covenant relationship with Israel only? (Amos 3:2). Did He not discriminate when He promised a New Covenant to Israel alone? (Jer. 31:31 and Hebrews 8:8). Read the Bible and study the passages given and see if there are any other than Israel mentioned – they are not. Turn to the New Testament and see if there is any discrimination there and it will be found that the Lord Jesus Christ certainly did discriminate. The Syrophenician woman came before Him asking for the healing of her daughter and it was on this occasion that the Lord said that His Commission was only to the 'lost sheep of the house of Israel' (Matt. 15:24). Why do men insist on reading into this something that is contrary to the words spoken? The woman pleaded and Jesus' answer was: "It is not meet to take the children's bread, and cast it to dogs" (Matt. 15:26). Dogs? Read the Scripture again and this is precisely what was said, whether it conflicts with views held on the subject or not.

The mechanism of the war without weapons is increasing in tempo and the Anglo-Celto-Saxon and Kindred people are slowly but surely being destroyed in the process. "My people are destroyed for lack of knowledge" (Hosea 4:6) is the vital factor in the current circumstance of true Israel. They do not know who they are and are therefore most vulnerable to this vicious war aimed at the obliteration of God's 'hidden ones' (Ps. 83:3) Israel. Pseudo Israel is not hidden, indeed it seizes on every chance to publicise itself in the world's Press. However, this subtle attack is not against them but against true Israel. Knowing who she is, Israel could then defend herself with the 'sword of the spirit' and so preserve the Christian faith from the ashes of this end of the age conflagration. What good is the Israel identity message? – let the reader ponder the situation in Christendom and then know what good it is.



"The people are governed by very different personages than what is believed by those who are not behind the scenes."

DISRAELI.

NO COMPROMISE

By U.N. Owen

(Courtesy 'The Covenant Message')



"Laying a landmine that doesn't kill, only maims? How clever. After all we don't want to break the 6th Commandment do we?"
The Natal Mercury.

"Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?"

(Amos 3:3-5)

It is one of the facts of today that the destructive forces do not compromise one iota in their rampaging through every department of life. Conversely, the Western world, through a succession of compromises, finds itself in retreat until it stands in very real danger of complete collapse.

This is particularly true of the Christian church for it is unfortunately no exaggeration to state that the Church in all Anglo-Saxon lands is dying of neglect after having been a power and in fact, *the* power, from the beginning of our national history and yet today it is struggling, with very little success, to surmount the indifference with which it is regarded and is even casting around for Black Archbishops in the forlorn expectation that Christianity might take root among the primitive peoples of the world after having been abandoned by the Whites. Yet, in many Christian lands, churches have had to be locked against local savages who, engendered with the 'blessing of universal education' deliberately despoil and desecrate.

It is a tragic fact too that in order to attract congregations, some clergy are resorting to compromise with the humanistic trend and engaging in sensational 'gimmicks' ranging from pop-music to near 'love-ins' which, naturally enough, can only succeed in converting Christianity to materialistic decadence and profanity instead of the other way about. Other clergy, somewhat less idiotic, adopt the 'one of the boys' attitude and turn up at the 'local' for a pint or more and a game of darts. This, too, is a forlorn hope for the minds of the people are quick to perceive this relinquishment of ecclesiastical dignity and authority and the admission of failure and the attempt to compromise.

Notwithstanding all the endeavours, people are not and will not be wooed back to Church by the clergy behaving like 'bruisers' and trying to amuse the crowds, for, while the people can be pleased by an occasional unbending of one's dignity, the pleaser must first possess the dignity and respect of the people.

It is becoming increasingly evident that people are less Christianity-minded with each passing year and that Science and modern theories are taking over. Darwin, with his monkey theory, has perhaps delivered the most telling blow to which so many have bowed in acknowledgement. Others have compromised with this theory and professed a belief in 'Theistic Evolution' as a means of holding on to the waning faith. The non-Christian Freud, with his conception of the soul as a sexual disease and a Gothic cathedral as a piece of frozen sexuality, has more than added his contribution to the contraction of the Christian Faith and what answer have the modern clergy to these subtle and not so subtle scourges?

There can be no doubt that the Word of God reveals God's reaction to the compromise which is going on: "Woe be to the shepherds of Israel . . . I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them" (Ezek. 34:2-10).

What is needed today is the kind of shepherd such as Bishop Fisher who, in the 16th century, was an uncompromising upholder of the traditional Church with an eagle-like presence to match his fierce orthodoxy and the courage to refuse to recognise Henry VIII as the head of the Church of England even though he knew that this would mean his death. His sermons preached to the London mobs were 'hell-fire and brimstone' but did not lack the dignity of his office. He would never compromise no matter what the opposition. His acts and sermons have survived the ravages of time although today their contents fail to find favour with the progressive modern school of theology and yet, by compromising, indulging and appealing to people, the Church is only confessing that it has nothing of its own to offer them.

The truth is, of course, that people want to be *told* what to do! They want to be chided, scolded, scorned – anything but be appealed to. They want to be grabbed by the scruff of their necks and forced to better themselves, like juvenile delinquents wearied of their own unchecked excesses but despairing of finding discipline and guidance; of finding someone who cares enough for them to punish instead of indulging them and, by punishing, prove his power to protect them as well. People, generally, want to be cleansed and uplifted and given something worthier than the 'amusements' which so quickly prove to be no more than empty dust and ashes. They need to be inspired and fired with a new purpose

Such action as suggested above will, no doubt, be received with much criticism and even more scorn, but, being Biblically based, it is the sure remedy for the ills within our Anglo-Saxondom today. Did not the Lord God Almighty order something like this when, through the prophet Isaiah, He said: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." This is what the people need for it is more than evident that those within what are known as the Christian nations, are essentially dispirited and because the Devil is very much alive. Is not the decline of the modern Israel nation the work of the Devil and his agents? "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Israel, in its modern development in Anglo-Saxondom, is very much the target of this satanic onslaught and the consequences are very much in evidence. The leaders, both political and spiritual, are compromising all along the line and *compromise means depriving the people of the truth.*

In a bygone era, Israel was destroyed because of lack of knowledge (Hosea 4:6) and the leaders of the people are particularly singled out as the responsible parties for this. "For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. 9:12). These same 'teachers' or leaders are characterised as being caught in the 'snare of satan' (II Tim. 2:26) and teaching compromise and damnable heresies (II Peter 2:1-3) making merchandise of men.

At that time the teachers in Israel, who were mainly from the tribe of Levi, had specific duties and these revolved around the 'no compromise' principle. They had the Law of the Lord and adherence to this was strictly enjoined - they had the ceremonial laws and these, too, were the only way by which worship was acceptable to God. In point of fact it was as though the Lord said: 'This is the ONLY way for you and I will tolerate no compromise.' However compromise with other ways of life and faith crept in because those in high places in Israel permitted themselves to be side-tracked and attracted to the facade of good living (?) apparently enjoyed by other nations. Through lack of instruction in the only way of life for which Israel was designed, the nation was destroyed. They gained a knowledge of the world but lost the knowledge of the true and living way as designed by God.

However, having passed through 2,520 years (the seven times punishment - Lev. 26:28), the nation began anew and the golden opportunity to demonstrate this 'living way of life' was afforded them. The Reformation which presented the people with the Open Book, enabled them to see the promise of 'peace, quietness and assurance for ever' (Isa. 32:16-20) a state not produced by the inventive genius of man, but which is a Gift from God. Tragically refusing to accept this Gift of God, the nation forged ahead without the Directive from His Word and slowly but surely, the parable of the house built on sand became the experience of modern Israel. The leaders again erred in following the ways of others and thus a compromise with the truth has created the lamentable condition of spiritual and political deterioration experienced today.

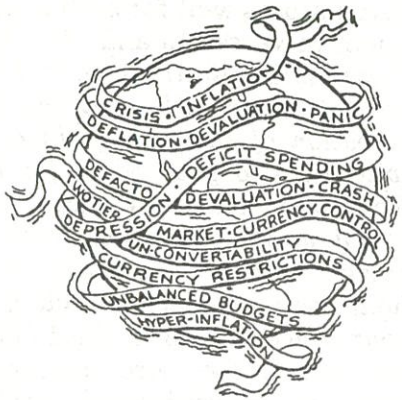
What is required now is not lethargic surrender to the forces of materialism but vigorous action dictated by the Pages of Holy Scripture for does it matter if other nations call us archaic or primitively antiquated? They have other names which are more slanderous than these but in the current diminishing of authority (Dan. 12:7) there is a wonderful opportunity to regather our strength and to begin anew with the Bible as the basis for a national growth. No doubt there are those who will sneer at this suggestion but what alternative is there? *Something must be done to stem the tide of compromise and vigorous Bible action is the only answer.*

Can this be done? Of course it can. This revolution can begin with the individual recapturing the spirit of the Crusaders and acting as a modern Crusader. 'No Compromise' must be the slogan, and the watchword: 'Thus said the Lord'. This *will* succeed - why not try it?



The dedication of the patriots who refuse to compromise will remain as long as they have life . . . The captains and the kings have departed, the aristocracy has turned craven, the squirearchy has gone bad but the true loyalist of every land still advance into battle with hearts unafraid and with intrepid souls.
— A. K. Chesterton.

Crises in Israel



PASTOR DELBERT CLAYTON

Israel is facing a crisis! As we watch the development of world events, it becomes more and more obvious that the Anglo-Saxon-Christian-Israel nations are being forced into a condition of isolation from the rest of the world, whether they like it or not. It is apparent that the balance of world power is shifting, as the governments of both the United States and Britain follow a policy of appeasement with our enemies who are headed up in the Kremlin, and also in Peking. The noose is beginning to tighten around God's people, Israel, and we are facing a crisis, indeed. This should not be any great surprise, because if there is anything that God's people, Israel, have been adept at doing, it is creating a crisis. If one didn't exist, it seems that all through history, it would only be a short time until they would figure out some way of creating one and bring trouble heaping upon their heads. This is the penalty that God's people Israel have paid for being a stiff-necked and a stubborn people, refusing to comply with the righteous principles of God's law in their national affairs. Our theologians have neglected to proclaim the great truths which they find, or at least, they should find, in the Holy Bible, pertaining to God's plan for the development of His Kingdom and for the administration of the laws which He gave for that nation. Our politicians are scurrying around frantically in an effort to find a solution to the problem. They are willing to look every place, it seems, and to try every scheme that man can think of, but they steadfastly refuse to look to the One Source of wisdom, knowledge, and instruction that could solve the problem, which is in the Word of God. Yes, Israel is facing a crisis today!

As we look for the solution to the problems confronting us, it would be profitable to turn to God's Word and to the history we find there regarding God's people Israel and the problems and the troubles which they faced down through the ages past, and note the solution for the problem in their day. Yes, God's Word does provide a solution to our problems. If we go back into the Old Testament at the time of the exodus from Egypt, we find an account of this experience, which was a very serious crisis in the history of God's people, Israel. They had been under the bondage of the Egyptians for several hundred years and finally God had raised up Moses; and after his confrontations with Pharaoh, who finally agreed to let the people go, Moses led the people to the shores of the Red Sea. There, as they camped on the bank of the sea, a real crisis confronted those people. The Pharaoh had changed his mind again and sent his chariots and his army after the children of Israel, to bring them back; and as they looked across the desert from this encampment, they saw the armies of Pharaoh in pursuit. They were trapped between the armies of Pharaoh and the Red Sea — a hopeless situation, from a human standpoint. But as we read the account in the 14th chapter of the book of Exodus, we see that the Lord had prepared Moses well for such a situation. In verses 13 and 14: *"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."* Then in the following verses, the Lord instructed Moses to lift up his rod, stretch out his hand over the sea and divide it, and the children of Israel would go on dry ground through the midst of the sea. And then as Moses waved his rod over the waters of the Sea, the account tells us that the angel of God, which had gone before the camp, removed and went behind them, and the pillar of the cloud went from before their face and stood behind them, coming between the Egyptian forces and the children of Israel, and prevented the Egyptians from attacking. Then it says that God blew with a strong east wind all of that night, and caused the waters to divide and the land dried. The Israelites went over, dryshod, but as Pharaoh and his armies attempted to pursue them, the Lord allowed the waters

to again return, and the armies of Pharaoh were destroyed but the children of Israel were delivered and the crisis was averted. Yes, this is a lesson that Israel is going to have to learn today. We need to learn to trust in God, rather than the United Nations and such policies of appeasement as we have been following with our enemies. Instead, we are going to have to rely upon God, just as the Israelites did when Moses told them, "Fear ye not, and stand still, and see the salvation of the Lord."

In the 20th chapter of II Chronicles, we find an event in the history of God's people several hundred years after the time of the exodus, when the children of Moab and the children of Ammon, along with others, came against Jehoshaphat, king of Judah, to do battle. The forces that were arrayed against Jehoshaphat and his armies were so superior that the situation looked hopeless. Humanly speaking, there was no way that he could hope to repel the invasion of the hordes that had come against him. But Jehoshaphat was a righteous man — he trusted in God, the God of Israel. In the first part of the chapter we read where he petitioned the Lord to help him and to protect his people, and the Lord answered Jehoshaphat in that day of crisis, as we find in verses 15-17: *"Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you."* The account then continues to describe Jehoshaphat's preparations to go to meet the enemy, and on the following day we read that they went forth. Finally, we come to the 24th verse, and we see the results of the promise which God had given to Jehoshaphat: *"And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."* Again, the leader of God's people of that day, Jehoshaphat, was a righteous man, he had faith in God, and he believed and trusted in

the power of God, and believed that God would deliver His people. We see that God responded, and He did protect His people, and Jehoshaphat enjoyed a complete victory — but the battle was not one which he had fought, for God had interceded in his behalf. Yes, God does answer the prayers of His people if they will but believe, if they will only trust Him. And as to the further results of this incident in the time of the good King Jehoshaphat, we see, reading verses 29 and 30: *"And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about."* Yes, when all the nations round-about heard what had happened to the enemies of Jehoshaphat, the fear of God was upon them, and they left them in peace, and God gave them rest. Do we have peace in our land today? Do we have rest in our land today? No, we are living in mortal fear of the enemy as we see the confederation forming against God's people Israel. We are fearing because we do not trust in God, as did the good King Jehoshaphat. What a lesson this nation could learn from this account, when God dealt with the enemies of Jehoshaphat and his realm.

On another occasion the righteous King Hezekiah was faced with a similar situation when Sennacherib, the king of Assyria, came up against Hezekiah's realm of Judah. Again, the odds were overwhelmingly against Hezekiah and his forces. We find the account of this in the 32nd chapter of II Chronicles, and in the first few verses of that chapter it tells about the preparations which Hezekiah made in order to withstand the onslaught of Sennacherib. In verses 6-8, we read: *"And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and he spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than him: With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah."* Yes, Hezekiah believed, as had Moses, and as had Jehoshaphat before him, that God would fight the battle for His people, if they would only put their trust in Him and believe. Hezekiah gave the people the assurance that God would de-

liver them, and from the Scripture we read, we see that they believed him, because it says, *"They rested themselves upon the words of Hezekiah."* In the following verses we see that Sennacherib sent his messengers to the people of the realm of Hezekiah, and tried to shake their faith in their belief in Almighty God. He tried ridiculing their king, Hezekiah, for leading them and teaching them to believe that God would deliver them from the might of his army. Yes, Sennacherib used every tactic he knew to try to discourage the people, to cause them to lose faith, and to submit to his own power and to his reign. But, praise God, Hezekiah and his people had a greater faith than that. We read in verses 20-21: *"And for this cause Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed and cried to heaven."* Here we see the head of the government, the King Hezekiah, join forces with the ecclesiastical leader of his day, the prophet Isaiah, and the two of them prayed unto the God in heaven. As a result of that, in the 21st verse: *"And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he* (that is, the king of Assyria) *returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword."* So because of the faithfulness of Hezekiah, and of Isaiah and the people, the Lord God interceded again in behalf of His people and defeated the enemy. Sennacherib's fate was sealed, and he met his doom at the hands of his own people . . . just retribution for an unrighteous king who was bent on conquering the rest of the world and imposing his might, his rule, and his tyranny upon God's people Israel. Yes, because of the faith of Hezekiah and those with him, God again delivered them from the crisis which faced them.

Now, let us look again at the crisis which is facing Anglo-Saxon Israel in the world today. We have come to the time prophesied by the Psalmist in the 83rd Psalm, verses 1-5: *"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more*

in remembrance. For they have consulted together with one consent: they are confederate against thee." Yes, the heathen hordes are all banding together with the purpose today of destroying God's people, Anglo-Saxon Israel, and we are faced with a real crisis, because their might is greater than ours. It is becoming more and more obvious that we are no longer able to flex our muscles, win our battles, and preserve our liberties through the power of our own might. We need a Hezekiah today, and we need an Isaiah today, who would join hands. Our government, symbolized by Hezekiah, and our theological leaders, symbolized by the prophet Isaiah in this previous account which we read, should be on their knees before God, petitioning God to have mercy upon His people and to deliver them. But such is not the case, because our national leaders and the vast majority of our theologians have lost the vision. They do not know the power of Almighty God, and they have no faith that He would deliver them. So the crisis is serious, indeed. Hezekiah and Jehoshaphat would never have been victorious in their day had they not believed implicitly in the power of the God of Israel to deliver them. We turn now to Hosea 4:6-7: *"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame."* This is the reason for the crisis before us today. This is the reason the situation is so grave. Our ecclesiastical and our national leaders have rejected knowledge; they have rejected the Word of God; they have rejected the counsel of Almighty God; and they have refused to apply the righteous principles of God's law in governing the affairs of the modern nations of Israel today. And the Lord said in His Scriptures that because they had forgotten God, He would forget us: *"Therefore,"* He said, *"will I change their glory into shame."* This is what is wrong with America today; this is what is wrong with Britain today; this is why we are frustrated at every turn; this is why we are given leaders that seem to have no real understanding of the gravity of the situation, and certainly have no comprehension of the only solution to the problem — which is to get on their knees in repentance before the God of Israel and

beg for the forgiveness of sin and for the wisdom to lead this nation down the paths of righteousness, so that God could again intervene in our behalf and deliver His people from the crisis which confronts us.

The Lord reveals to us, through the prophet Ezekiel, much of what is going to happen as modern-day Israel faces the crisis of which we are speaking. In the 38th and 39th chapters of Ezekiel, we read the prophecy and the account of the outcome of the assault which is to be made against God's people Israel (Britain, the United States of America, Canada) by Gog of the land of Magog, identified as Russia and the hordes who are aligned with her in this great and final day of the Battle of the Great Day of God Almighty. In those chapters, He reveals that He is going to intervene, that He is going to destroy our enemies, and that Israel will again be delivered. And when that deliverance takes place, the King of kings will appear in glory and assume His rightful place as King over Israel; then He will receive from God the throne of His father, David, and will rule over the house of Jacob forever, and of His Kingdom there will be no end. (Luke 1: 32-33.) But prior to these chapters, and particularly in the 36th chapter, the Lord had revealed to Ezekiel how Israel had been a stiff-necked and rebellious people — how, as they traveled through the nations, they had polluted His Holy Name, and had been an unrighteous and rebellious people. Then He speaks of His delivering Israel from the bondage under which they had been, serving under the heel of the heathen for many centuries. The portion of that account with which we are most concerned is found in Ezekiel 36:22-23: *"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."* Yes, God made a covenant with Israel, with our forefathers, Abraham, Isaac, and Jacob. That covenant was unconditional, and He promised that certain things would obtain. And God is going to keep that promise, as He says here — not because His people deserve it, not because we deserve it — but because He must

protect the integrity of His Holy Name. The trouble which we are facing has come about because the chastisement of God is falling upon His people Israel, because of the manner in which we have profaned His Name, the way we have refused to believe, and the way we have denied Him as our rightful leader in the affairs of our nation. The Scriptures make it clear that these chastisements are going to be increased until we as a nation recognize that our only hope is to turn to Almighty God, as did Moses, as did Jehoshaphat, as did Hezekiah. Yes, the crisis is grave today, and the only solution is for our leaders and our people to get on their knees before the God of Israel and cry out, "God have mercy upon thy people." As in Ezekiel 36:37: *"I will yet for this be inquired of by the house of Israel, to do it for them."*

Yes, Anglo-Saxon-Israel is facing a very grave crisis today; but, praise God, He has shown us in His Holy Word the solution to the problem confronting us. This nation must awaken to the truths of their identity; they must come to the realization that we are the children of Israel, with whom God made the covenants, and that our forefathers ratified that covenant with Almighty God; and they must realize that we have a responsibility to God as His people, to be His servants on the earth, to proclaim His glory not only within the boundaries of the Israel lands, but to all the rest of the world. We must be willing to lead this nation in accordance with God's will, and when we come to the point that we are ready to do this, and as we cry out to God to have mercy, then the Scriptures that we have cited previously show clearly that God is concerned, that He will hear, and that He will bless His people and deliver us from this terrible crisis. When this happens, then the glorious manifestation of the sons of God will be a reality and the world will be able to see the glories of the God of Israel and the blessings that He will shower upon all of His creation, if we will only turn to Him in repentance and ask for forgiveness for each and every sin, as individuals and as a nation. Then we can claim the promise which God made to the prophet Isaiah, in the 54th chapter, verses 13-14: *"And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."*

Nature's Way

OVER-EATING—A SLOW KILLER

Some people eat as though they were going to do the hardest kind of physical labour. A sedentary person by habit and conditioning will get up in the morning and eat a heavy breakfast of cooked or dried cereal, ham and eggs, buttered toast and a stimulating beverage like tea or coffee or sometimes milk, which is mucus forming. No animal except man ever drinks milk after they are weaned. I do not approve of milk drinking for adults—neither raw nor pasteurized.

They then go to work in an office, store, etc., and sit or stand around. They will usually have a mid-morning snack and at noon they will eat a heavy meal: bread and meat and dessert and again a beverage like tea or coffee. In the mid-afternoon, more snacks and tea or coffee. Then home for the biggest meal of the day; consisting of meat, potatoes, bread, dessert and a beverage, and to top off the day while watching T.V., will snack again. This kind of daily habit is making tens of thousands of sick people, exhausted people . . . sending them to hospitals and to an early grave.

The average person living the ordinary inactive life cannot possibly burn this tremendous amount of food. So what happens to people who eat this way? You know as well as I do they are sick or half-sick most of their entire lifetimes.

They fill the Chemist-Drug Shops, the mental institutions, the old people's homes and arrive early at the graveyard.

Over-eating is a vicious and dangerous habit, and most people over-eat. They have been told they must have regular meals at regular hours, and they believe this nonsense. They hardly have one meal down before they are putting down another. They think that by this constant stuffing, that they are "keeping up their strength"—they are doing the opposite—they are weakening their Vital Power. Why? By over-eating they are burdening their whole system—also this continual eating never gives the machinery time to repair or rest. Reason I stress a twenty-four-hour weekly fast as a must! This is so vital to unclogging and cleansing your system.

I see these over-stuffed people every day of my life. Most of them suffer from chronic fatigue. They get up tired and go to bed tired. They push all kinds of stimulants into themselves to try and keep going. In civilization today people take pep pills to keep going during the day and sleeping pills to try and get to sleep at night. What a pitiful plight the average person gets himself into.

Three Alternatives

J. TROTTER

After observing the condition of the world it appears that there exists three alternatives that effect the existence of future generations. These three alternatives are broadly:1. Nuclear Disaster 2. World Government 3. the Kingdom of God on Earth.

NUCLEAR DISASTER



A number of recent surveys have shown that a majority of youth believe that there is to be a nuclear war within their lifetime. Those carrying out these surveys say that the social and psychological problems that are related to this belief are causing great concern. The attitude of "live and let die" is being adopted by many of the youth and adults.

The increasing use of war games on video machines also helps, in themind of the user to accept the apparent inevitability of total disaster. Many realistic films and documentaries consolidate the opinion that there is little hope for the future. One more interesting effect to this constant reminder of nuclear war is the wearing down of resistence within the individual.

There appears to be no doubt that mankind has the capability of

destroying all flesh as is indicated in Matthew 24:22. Science and technology has rapidly advanced since World War II. Whilst these advances can be used to our advantage, the force associated with nuclear technology can be used for destructive purposes. It is these destructive forces that have turned the minds of many people to unwittingly accept the second alternative:

WORLD GOVERNMENT



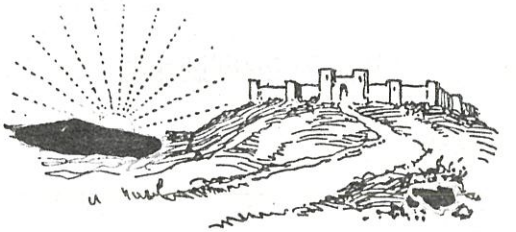
It is intended that world government, via international agreement will stop or at least deter the chance of nuclear war.

The question must be asked:"Whilst it would appear that man has the capability of total destruction, will he in fact use that power to end life on this earth?". We are of the opinion that this power is being used to scare people into accepting world government.

During this century we have seen many attempts to centralise power into the hands of a few, who believe they can guide the destiny of mankind into a state of utopia. Such examples range from United Nation interference with national sovereignty to council amalgamations. This belief is firmly based on the following quotes: Des Griffin in his book,"Fourth Reich of the Rich", says,"James Warburg proclaimed before the U.S. Senate on 17th Feb. 1950,"We shall have world government whether or not we like it. The only question is whether world government will be achieved by conquest or consent"". Dr. Carrol Quigley, in his book,"Tragedy and Hope", stated the following, "Their aim is nothing less than to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as a whole ...". These and many other quotes from men who are in favour of world government wuould indicate that this second alternative is in fact a more real possiblity.

What can we learn from history as regards man's intentions to establish controls by a few over the masses? Whilst history can provide many examples of such attempts to control, they all have one thing in common,namely, failure. Can we trust and expect that future attempts at world government will prove to be beneficial? How much faith can we place in man? Or is there a third alternative? We believe there is and that is an earthly kingdom ruled by Christ.

THY KINGDOM COME



Many who pray the Lord's Prayer give little thought to the phrase, "Thy Kingdom come, thy will be done ON EARTH AS IT IS IN HEAVEN". Even less thought is given by the man in the street to the possibility of Christ's return to this earth.

Throughout the scriptures there are many verses describing conditions in the last days. Two of the conditions given are that men's hearts will fail them due to fear of the unstable future and that belief in Christ's return will not be considered at all likely. How true is this today.

So much of Christ's teachings and that of the prophets centre around the promised return of Christ and the subsequent earthly kingdom. When the disciples stood in amazement and say the Christ ascend into the clouds they were promised by the angels that this same Jesus would return in like manner.

It is our opinion that within a short period it will become obvious,even to many who are in favour of world government, that man's desires for peace and justice will not eventuate, inspite of his efforts. The record of man is not good, as is seen by the time that he has been on this earth. There have been very few years of peace.

The seriousness of the world's problems will in due course cause many to call upon the Lord, to rescue His chosen people and eventually mankind. This thought is expressed in Ezekiel 36:37.

What causes man to repeat his errors? Would you return to your doctor if his patients remained ill? How much faith can we have in the "experts" who seem to take mankind from one crisis to the next? In view of these questions we ask you to consider the following: Is it not time that we put our faith and confidence in Christ and not in man? For it would be only then that our stony hearts will be turned to hearts of flesh. We shall then have a natural desire to be obedient to His Divine Laws - "The law of the Lord is perfect, converting the soul" - Psalm 19:7.

ANY PLAN FOR WORLD GOVERNMENT WHICH HAS NOT CHRIST AS THE CENTRAL FIGURE IS SOCIALISM. It would therefore appear that the paradox of "poverty amidst plenty", can only become a problem of the past when we "seek first the Kingdom of God and His righteousness". It is only then that God can provide for all our needs. We are also promised in the scriptures that God has promised bountiful earthly blessings to all those who anxiously await Christ's return.

The world that we live in has left Christ out of all programmes and therefore has become materialistic. It is therefore no wonder that the return of Christ and the establishment of His righteous Kingdom appears to have little relevance or reality to the daily problems and chores. If it is true that Christ sees every sparrow fall and counts the very hairs of your head, then we as individuals and certainly we as a nation must be seen as part of a greater plan.

What type of society do we want for our children? Certainly not a charred world or even a world where we would find ourselves as economic slaves. It is within the context of seeing ourselves as a valuable contribution within society that the literal RETURN OF CHRIST PROVIDES THE ONLY HOPE FOR MANKIND.

EVEN,SO COME LORD JESUS!

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Promises

ZEPHANIAH, CHAPTER 3.

8 ¶ 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.

9 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.

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

11 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.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 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.

16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack.

17 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.

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

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.



The Era of Restoration

J. Morey

ALTHOUGH Daniel foretold the coming of the Messiah in the most definite manner possible, marking the very year in which He would appear; and although wise men and kings expected Him at that time, the Jews rejected our Lord because He did not come as an earthly King, and restore the Israel Kingdom as they desired.

They all knew the time of His coming, but were only prepared to receive Him on their own terms. They did not understand that the Kingdom could not be brought back until a redemption had been made; neither were they willing to admit that repentance and forgiveness through Christ must be made conditions of citizenship in the restored Kingdom.

The religious leaders rejected both the Kingdom and the King. In their ignorance they are still looking for an earthly King who will restore Israel to power, but who will say nothing about repentance and personal salvation.

Because the Jews made that mistake, and because the Saviourship of Christ was emphasized as the necessary preparation for His Kingship, the Christian Church has lost the vision of the earthly Kingdom altogether, and there are only a few here and there who believe our Lord's clear teaching concerning it. The Church has felt that because Christ did not come then to be King on earth He never will come; because the Jews expected an earthly Kingdom then, and were wrong, we never must expect it: because

salvation or the new birth is to be the condition of citizenship, therefore the Lord has abandoned all intention of reigning on earth, and His teaching on the subject must be spiritualized, and made to apply only to the Gospel of salvation and the fellowship of saints.

The Church is making as great a mistake as the Jews made. When Christ came as a Saviour they wanted only a King; and when He comes as King they want only a Saviour. The Jews rejected the Saviourship, and the Church is rejecting the Kingship. They wanted an earthly monarch only; the Church wants only a spiritual power. Unless there is a great change our Lord will be rejected by the religious leaders as He was at His first coming; and He surely knew this when He said, "Nevertheless when the Son of Man cometh, shall He find faith on the earth?"

The Kingdom teaching of Christ cannot be understood if it is separated from the Kingdom of Israel, which was made the basis of the Kingdom of God on earth; but when it is seen that this Kingdom is to be released from the control of Babylon and Satan, is to be made clean and holy, then the mysteries of the Kingdom are made plain to all. Jehovah-Jesus is the King of Israel, and with His restored Kingdom He will rule all nations and will win them to Himself.

It is impossible to put aside our Lord's many references to His return to earth. He will come as the Son of Man. This statement is repeated in many forms, and is sufficient to refute the common error that the reign of Christ is the power of the Holy Spirit within.

The Son of Man is a literal person, with a body which can be seen and handled, whereas the Holy Spirit is a spiritual presence, dwelling in the spirits of men.

The Son of Man will sit upon an earthly throne; will rule the disobedient nations with a rod of iron; will overthrow Satan and Babylon, and will make His enemies His footstool; will return with the same body as that with which He ascended; will deal with ungodly men at His coming: will appoint thrones for His disciples in Israel; will stand upon the Mount of Olives; will govern all

peoples and judge them righteously ; and it is impossible to speak of these things as the work of the Holy Spirit in the hearts of men.

If His Kingdom is not to be established on earth why is there to be a resurrection, when Abraham and the saints will rise with new bodies to live in the Kingdom ?

In another part of this book we have dealt with some Kingdom texts which are frequently misinterpreted, and are used to teach that the Kingdom is only spiritual.

Blind leaders have done much to prevent earnest Christians from understanding the truth ; and in these last days those who are looking for Christ to come as King are being ridiculed, and even persecuted, by ecclesiastical leaders who have decided what the attitude of the Church must be towards these great questions.

Very much is stated in both Old Testament and New as to the conditions of life in the world during the Kingdom Age, and some of these may be referred to under the following headings :

(1) The Kingdom will be a part only of the world at the commencement of our Lord's reign. The remainder of the world is evidently spoken of as the "outer darkness," and different conditions prevail outside the Kingdom from those which are enjoyed within it.

(2) All the citizens of the Kingdom will obey the King willingly, and they will all know Him from the least to the greatest.

(3) The Christians of all lands will eventually live in the Kingdom.

(4) Three classes of people will live in the world during the Kingdom age, viz. :

(a) The translated saints, who have received the new body, and who reign with Christ over the world.

(b) Christians living in the Kingdom who are still human.

(c) Unbelievers residing outside the Kingdom, experiencing many of the limitations and disabilities which exist to-day.

(5) The translated saints will be like Christ, the Son of Man in His resurrection body, and will never see death.

(6) The human population of the Kingdom will enjoy long life, will have perfect health, will experience perfect social conditions, and will become a model Kingdom, an example to the world.

(7) The men of the Kingdom will go to the outer nations to teach, heal, govern, uplift, and to preach the Gospel of salvation, for the Kingdom Age will be as much a Gospel Age as the Christian Age has been. The great task of the Kingdom will be to bless and to save mankind. Released from all material and financial difficulties, the citizens will be free to devote themselves to the great work of bringing other nations into the Kingdom.

(8) In the Kingdom there will not be a separate organization called the Church, for everyone will know the Lord, and the nation and the Church will have become one.

(9) The law of the Kingdom will be the Ten Commandments, together with the law of love and the principles of the Sermon on the Mount, in which the new social order is described by our Lord.

(10) In the Kingdom the law of heredity will not operate, for both Jeremiah and Ezekiel say that "It shall no longer be said, 'The fathers have eaten sour grapes, and the children's teeth are set on edge,' for every man shall suffer for his own sin." From this it is clear that children will be born in the Kingdom under perfect conditions, having no taint of heredity, and a race of strong supermen is made possible in a few generations. "The streets of the city will be filled with boys and girls," so family life is continued by the human population of the Kingdom.

(11) During the Kingdom Age Satan is bound. There

is therefore no temptation or disturbance caused by the devil. Saints will rise to great heights of experience; society within the Kingdom will be clean, brotherly, and happy; while outside the Kingdom other races will easily find their way upward into civilization and Christianity.

(12) At the end of the Kingdom Age Satan is loosed from his prison, and is able to tempt those of the outside nations who have not in heart yielded to Christ the King.

Another rebellion is described in Revelation xx, v. 7-10, but the citizens of the Kingdom have lost all knowledge of warfare, and God alone defeats the enemy with fire from heaven.

These and other descriptions of the Kingdom Age convince us that our Lord will return to His Kingdom on earth; Christianity will renovate the world; the Throne of the King will follow the Cross, and the era of the Kingdom will be a fitting sequel to the eras which have preceded it.

"The Kingdoms of this world have become the Kingdoms of our Lord and of His Christ."



"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."

2 Chronicles 7:14



F. W. Dowsett

STUDY NUMBER TEN.

THE JEWS.

It will no doubt come as something of a surprise to most Christians to find that the literal word 'JEW' does not appear in the entire original text of the Bible, neither the Old nor the New Testaments. The original Hebrew of the Old Testament uses the word 'Yehudim', meaning 'Judahite.' The original Greek of the New Testament uses the word 'Ioudaios', meaning 'Judean'.

These original words were used in the earlier translations of our Bible, such as the King James Authorised Version, and only seem to have been replaced by the word 'Jew' in fairly recent times.

Dr. Young, in his 'Analytical Concordance of the Bible' says of the word 'Jew',

"A descendant of Judah. Strictly speaking, the name is only appropriate to the subjects of the kingdom of the two tribes after the separation of the ten tribes."

I cannot too strongly emphasise that point. The word 'Jew', even as it is presently used in the Bible, was only ever applicable to the southern House of Judah, and in fact, only to a small portion of even that section of the overall people of Israel. The Northern House of Israel was NEVER referred to as 'Jews.' In fact, the major portion of the House of Judah was also NEVER referred to as 'Jews.'

The word 'Jew' was only ever used in the Bible, and then only by modern translators, in regard to the descendants of the portion of the Southern House of Judah who returned from the Babylonian captivity under Ezra and Nehemiah. The word could not have been applied to the balance of the House of Judah, nor to the Northern House of Israel, for the simple reason that they were not there!! These people, who formed the major part of Israel, were in captivity to the north of Palestine, and included the whole of the northern ten tribes which had been previously taken into captivity, together with the major section of the southern two tribes who had subsequently been taken captive into the same regions long before the Babylonian captivity. The Apostle James was fully aware of this fact, because he addressed his epistle to, "The TWELVE tribes scattered abroad."

It is absolutely essential for a correct understanding of the Bible that we acknowledge the difference between "The House of Israel," "The House of Judah," and "The Jews."

God never ever confused these terms in the Bible. And if God considered it so necessary to make such careful distinction between them,

THEN THERE IS ABSOLUTELY NO EXCUSE FOR US NOT TO DO LIKE-WISE. The 'House of Israel' is NOT synonymous with the 'House of Judah'. What is more important is that the terms 'The House of Israel' and 'The House of Judah' are NOT synonymous with the term 'Jew.' The House of Judah and some of the Jews are OF Israel, that is, descended from Jacob. But the distinction which we wish to emphasise is that whilst some Jews may be Israelites, ALL ISRAELITES ARE NOT JEWS. In a similar way, for example, all Scots are British, but all British are not Scots.

When the general blessings were apportioned by Jacob to his twelve sons just prior to his death, the dominion, which was to come from the promise of the developement into a Nation and Company of Nations, was given to Joseph. But the kingship over this dominion or nation, including the Great King Himself, our Lord Jesus Christ, was to come from and through Judah. Thus, the northern House of Israel, which came from Joseph, and the southern House of Judah, which came from Judah, each had their GOD-APPOINTED tasks and destinies to fulfil.

The prophets displayed meticulous care in their address to 'The House of Israel', 'The house of Judah', and 'The inhabitants of Jerusalem, the Jews.'

To apply to one House a prophecy which refers to the other, only confuses both the message and its understanding.

But in regard to the 'Jews', it is essential to note that this name is used in the New Testament of those who resided in the portion of

Palestine called Idumea. Thus they were, in the main, the Idumeans. It is also interesting to note that not once did our Lord ever have a good word for these people. On the contrary, He constantly referred to them as His greatest enemies.

Thus we have two distinct sections within the people of Christ's day referred to as 'Jews.' There were the Galileans, who were mainly from the tribe of Benjamin (The 'Light-bearing' Tribe). It was from this section of people from whom came all of the disciples except Judas. These were the GOOD FIGS referred to in the 24th. chapter of Jeremiah. Most of the true descendants of Israel of the Babylonian captivity were to be found in this group. But there were also the Idumeans, comprising the 'mixed multitude' who came back with the others from Babylon. These also mixed with the people of the land who were NOT Israelites, and constituted the BAD figs of Jeremiah's prophecy. It was these people who were claiming to be God's people, and whom our Lord Jesus Christ accused of being 'Children of their father the devil.' The good section of these people, that is, the Galilean section, later escaped and joined up with their brethren of the twelve tribes already migrating westward. The balance of them, the BAD FIGS, were destroyed in the destruction of Jerusalem by the Roman General Titus in A.D.70, or dispersed among the nations of Europe, where they became a 'Proverb and a taunt and a curse,' just as the Lord had spoken through Jeremiah. We read in Jeremiah, 24:9-10;

> "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, till they be consumed from off the land that I gave unto them and to their fathers."

Our Lord Himself warned us about 'those that call themselves Jews, but who are not, but are of the synagogue of satan.' He knew who His enemies were even if we don't.

A few centuries after this final dispersion, a nation called the Khazars took over in Palestine, after officially adopting the Jewish religion of Judaism. The descendants of these people and those who escaped the final destruction of Jerusalem have become the present day Zionist Jew. These people do NOT constitute a nation. They are held together purely by, and as, a religion. They are made up of people from every nationality under the sun. THERE IS NOT AN OUNCE OF ISRAELITISH BLOOD IN THEIR VEINS.

There is absolutely no relationship between the present-day Jew and the true Judahite of our Lord's day. To refer to our Blessed Lord as a 'Jew', in the modern context and useage of the term, is an insult of the greatest magnitude to our Saviour.

Most Christians believe that the occupation of the land of Palestine in 1948 by the Jews was the fulfillment of prophecy wherein Israel was prophecied to return to the land which God had promised them. Nothing

could be further from the truth! Israel, that is, TRUE ISRAEL, returned to its rightful inheritance in 1917, just as the Word of God said they would. Edom/Esau, the modern Jew and the sworn enemy of God, posing as Israel, threw them out in 1948, JUST AS THE WORD OF GOD SAID THEY WOULD. Referring to this enemy as 'the inhabitants of Jerusalem', (Note, NOT as Judah), the prophet Ezekiel has this to say, (Ezek.11:15);

> "Son of man, thy brethren, even thy brethren, the men of thy kindred, and **ALL THE HOUSE OF ISRAEL WHOLLY,** are they unto whom the inhabitants of Jerusalem have said, 'Get you far from the Lord: unto US is this land given in possession.' "

As Christians, we are enjoined to 'rightly divide, or understand, the Word of God.' We will NEVER be able to do this whilst we confuse the terminology of the Bible and apply the promises of God to the wrong people.

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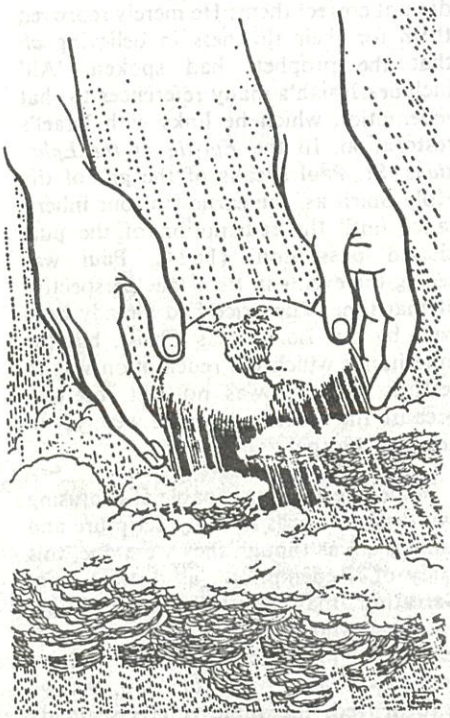
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The Lord, Our Redeemer

GLADYS TAYLOR

'But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine' *Isaiah* 43 : 1



'ALL THAT THE LORD HAS SPOKEN HE IS ABLE TO PERFORM'

(Drawing by Stuart Peterson, of Sydney, Australia)

IT IS unfortunate that the chapter divisions in Holy Scripture, which were not in the original text, often break up what should be a continuous message. The theme of Israel's Redeemer rightly begins in verse 23 of chapter 42, where the Lord calls upon those who are able to hear to receive it 'for the time to come', or 'for the after time', which must surely be a reference to the Latter Days. This, then, is a message for Israel in the Christian Age and it forms part of the greater theme—virtually the whole *Book of Isaiah*—which deals with Israel's spiritual blindness.

The Redemption of Israel

Having in mind the fact that the arrangement of the text is always significant it appears, then, that Redemption of Israel and the nation's witness for God are seen as part of God's wonderful work while Israel is still blind. He begins by asking those who 'will give ear to this': 'Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned?' Isaiah makes it very plain that Israel has fully deserved all the troubles that are descending upon the nation at the time that the

prophet is writing. Therefore the message that follows is all the more surprising for the Lord, against Whom they are sinning so grievously, is, even at such a time, revealing His plans for future blessing.

It is strange how loosely words are used by modern theologians. None is more misused than the words 'Redemption' and 'Redeemer'. The Hebrew word, which is so translated, means 'to purchase back' or 'to pay the ransom price'. Dr. Strong defines it as 'to be the next of kin (and as such to buy back a relative's property)'. It is so used in the Books of the Law and there are instances in Old Testament history, most notably in the *Book of Ruth*, where a relative's possessions are redeemed.

Study the use of these words with the aid of a concordance. It will be found that, apart from the legal statements in the *Pentateuch*, by far the greatest number of references are found in *Isaiah*, the prophet of Israel's restoration, who foresaw Israel as a Christian nation far more clearly than any other prophet. The equivalent words used in the New Testament are few, but significant. The Greek words used—not always the same ones—all have the meaning of purchasing, buying back, or paying a ransom. The song of Zacharias, the father of John the Baptist, begins with a statement that places the theological detail in the right perspective, 'Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David' (*Luke* 1 : 68, 69).

The Walk to Emmaus

Further, in the same Gospel, we have emphasis upon something which was evidently an article of faith imparted by our Lord to His disciples, for the two who walked with Him on the road to Emmaus said, 'But we trusted that it had been he which should have redeemed Israel' (*Luke* 24 : 21).

In both these New Testament references the emphasis is upon the prophesied redemption of Israel—the buying back of the people that He claimed as His own and the paying of the redemption price by their kinsman, Jesus Christ. The disciples on the Emmaus road were perfectly accurate in their facts. The Lord did not correct them; He merely reproved them for their slowness in believing *all* that the prophets had spoken. 'All' includes Isaiah's many references to that redemption which he links with Israel's restoration. In the *Epistle to the Ephesians*, St. Paul speaks of the gift of the Holy Spirit as 'the earnest of our inheritance until the redemption of the purchased possession' (1 : 14). Paul was seeing the events in their true perspective at that time. The price had already been paid by our Lord Jesus Christ, but the inheritance which the redemption was to restore to Israel was not yet received, because the redeemed people were yet to hear the Gospel.

To people who are capable of confusing two distinct words in Holy Scripture and using them as though they were one, this study of 'Redemption', as distinct from 'Salvation', may seem to be hair-splitting. But those who genuinely wish to discover the truth will not draw careless conclusions about the Word of God. As we have proved, the Bible is precise in its meanings: it is slipshod reading, in which 'Israel', 'Judah' and 'Jew' are confused and used as interchangeable terms, that prevents theologians seeing the truth of

our identity as Israel. The issue becomes even more clouded when they are uncertain as to whom the Lord 'redeemed' that the whole world might be 'saved'.

The Apologists for the Bible

Much of the vagueness regarding political matters arises from the lamentable woolly-mindedness of Church leaders today. Instead of guiding the people according to the Word of God, many of them seem to spend their time apologising for the Bible, while themselves absorbing left-wing propaganda and giving it out as though it were veritable truth. Nothing could please our Communist foes more than to hear leaders of thought in Britain speaking as though every race on earth were more civilized, more gifted and more 'Christian' than our own. The result is that not only does the morale of our young people suffer, but standards of behaviour slump. Subconsciously they are fitting themselves into the pattern set by the lowest of the low, with whom they are said to be 'equal'.

Modernism has played far greater havoc with the people's faith than would have seemed possible fifty years ago. Satan's agents have achieved this by combining it with the political doctrine of 'equality', which has so far failed in Soviet Russia, the land that gave it birth, that its leaders are often more rich and powerful than American tycoons. Truly, 'some are more equal than others'. Let our theologians who take their authority as spiritual leaders from the Bible, stop making statements that are contrary to the Word of God. If they say, 'God has no chosen people', they are contradicting both Old Testament and New. If they say 'all men are equal in the sight of God', they are still contradicting Holy Scripture.

Even the political doctrine of 'equality of opportunity', which seemed at first to be equitable, results, when allowed to function without control, in the least useful members of the community demanding more and more of this world's luxuries, while we fill our universities with unkempt young hooligans who are more concerned to demand what they regard as their 'rights' than they are to get on with their studies, for which the nation foots the bill. This is hard on the decent, intelligent students, who become unpopular because of their unruly neighbours. Let the opportunities at least be given to those who are capable of using them aright.

Divine Choice

This is where Divine choice is important. When God chose Israel, He was also creating the nation, choosing the patriarchs and their wives. He did not give the task of building His Kingdom to a family chosen at random but made certain that the necessary qualities were bred in them and also strengthened by training. Even the long periods of captivity endured by them were part of the training. A nation of strong character, if allowed to be dominant all the time, could easily have become arrogant and impatient in dealing with backward peoples. Even the punishments must fit the sins so exactly as to give to them a strong sense of justice.

Israel—God's People

The Biblical doctrine of Israel's redemption, which is very clearly stated both by prophets and apostles, is important as part of this theme of Divine choice. It shows a logical continuity. Even when Israel sins so greatly that God describes her as 'not my people', the work toward redemption is taking place and the same

prophet points to the day when, after Israel's scattering, the Lord will say to her, 'Thou art my people' and they shall say, 'Thou art my God' (*Hosea* 1:9; 2:23). Never does Israel cease to be the Lord's chosen. There may be a painful interlude for the nation when Israel is under punishment, but the Divine building process has not stopped. Isaiah, who is given many messages for Israel's future, denounces her sins in no uncertain terms, in chapter 48, then gives the Lord's message Who for His name's sake will defer His anger and will not cause Israel to be 'cut off'. He tells her, 'I have chosen thee in the furnace of affliction'. So Israel is still God's chosen, even then, and the emphasis of repetition is given here, when He addresses the nation in these words, 'Hearken unto me, O Jacob and Israel, my called'. It is not surprising that the same chapter contains a reference to 'the LORD, thy Redeemer'.

King and Redeemer

Now return to chapter 43 with which we began this study. Having declared Himself to be Israel's Redeemer, the messages of comfort which follow are surprising in their intensity, for the Lord reveals Himself as their Protector, 'For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee'. Here is a mystery, for God is placing Himself on the side of Israel and taking on her enemies as though they were His own.

The Modernist will dismiss these statements scornfully. Having refused to believe the truth of Holy Scripture, he regards them as the biased opinions of the prophets who are members of the Israel nation. If these critics are honest, they will think the matter through to its logical conclusion, for they will find that the promises of God have been fulfilled, not only in the days of the prophets, but throughout subsequent history. There are two similar verses in this context. We have quoted verse 3, in which we are shown that the Lord has dealt with a group of Israel's past enemies; now turn to verse 14, where He pledges Himself to mete out judgment upon the enemy of the moment: 'Thus saith the LORD, your Redeemer, the Holy One of Israel; for your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.' Then, as though to explain this identification of Himself with His chosen nation, He adds, 'I am the LORD, your Holy One, the creator of Israel, your King.'

This is not the only occasion when the Almighty God describes Himself as Israel's King, and a king, in terms of Divine Law is not a mere figurehead. He is not only a member of the nation, in a strange way he *is* the nation, holding responsibility for it, acting as its supreme representative and leading its armies against its foes. When God declares Himself to be Israel's King, He takes on all these functions.

Perhaps this helps us to understand why we are told that our Lord Jesus Christ became sin for us. He so far identifies Himself with His people that His involvement is complete. This involvement works both ways, for Paul tells us, in the same verse, that 'we might be made the righteousness of God in him' (2 *Cor.* 5:21). Strange are the ways of God's love; He takes on our sin that we may be clothed with His righteousness.

At the end of the fifty-fourth chapter of Isaiah, in which the Lord's sufferings for His people are so wonderfully described we are given that long-term promise which has been fulfilled so many times in

Britain's history, 'No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn'. This promise is carefully placed, after the Lord has paid the price of Israel's sin and she has accepted Him as her Saviour. So this promised protection is followed by these significant words, 'This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.'

God's Witnesses

It is not by any virtue of her own that Israel enters into this heritage. It is the gift of God, the result of His faithfulness. But we must be careful to remember that the Lord's pledge to His people is not made, like those of man, hoping that the purpose in mind will work out successfully. He Whose foreknowledge is complete made the plans, knowing precisely how they would be carried out. The enemies of Israel prove, every time, to be the cruel, aggressive enemies of humanity. In the same way that to bless Israel is to bring, through them, blessing to all mankind, so the defence of Israel results in the defence of all that is good in human life. This proves to be true, even when the individuals within Israel are behaving foolishly and sinfully. We cannot explain this; we simply have to accept it as part of the proved truth of God.

Let us turn again to chapter 43. Between the two similar verses, 3 and 14, is an important passage. This is part of the method used in Holy Scripture; between two 'bookend' verses there is always a statement of an important truth. Here it is very easy to see. It concerns the time when scattered Israel is gathered together, but they are still spiritually blind and deaf. Despite this blindness, the Lord twice describes them as 'My witnesses' and He calls upon the other nations to gather round, listen, and to acknowledge the truth. What is the truth that Israel is to declare to the nations, even before her own eyes are fully opened? Is it not the truth of the Bible, in which Protestant Israel has been foremost, both in the translation and the distribution of the Word of God?

The Latin Vulgate translation renders 'witnesses' as *protestari*, a word that seems to be designed to remind us of its true meaning. It is an accurate translation, for the Hebrew word, *ayd*, means to bear witness, to testify as by reiteration, to protest. It is interesting to find that *ayd* is taken from a primary root meaning 'to duplicate or repeat' (according to Dr. Strong), so Israel does not make her witness just once, it is reiterated permanently.

The Protestants

The word 'protest' is given here in its original meaning, which ties up with the Latin *protestari*. When our ancestors were named Protestants, the word did not mean simply to complain about something and oppose it. 'Protest' was a positive word, it meant not only to declaim against something untrue, but to declaim the truth itself, positively. Our Protestant forebears were not only opposing the errors of Rome; they were doing something more permanently practical—teaching the truth of the Word of God.

Here then is the key to the whole chapter, the reason why the Lord redeems Israel, protects her from her enemies, past, present and future, watches over her gathering out of many lands, regards her as precious and honourable in His sight,

blotting out her transgressions and clothing her with His righteousness.

In chapter 14, where the Lord reminds us yet again that we are His witnesses, He describes Israel of the latter days in words that we of this Federation should take to heart, 'One shall say, I am the LORD's' (he is evidently a Christian); 'and another shall call himself by the name of Jacob' (he knows his origins but apparently does not know God); 'and another shall subscribe with his hand unto the LORD and surname himself by the name of Israel' (this one has his eyes opened and knows the truth).

It should be our fervent aim to bring the whole of Israel into this last category, as defined by God Himself.

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Comment



Observer

Some days ago a very valuable book came into my possession. It is entitled, "Money:the question of the age" by Stanley Allen. The book was printed in 1944 (9th Edition). I am hoping to have this book republished.

Even though printed some 40 years ago it is as up-to-date as though it was printed only yesterday. The author has filled this book with many important quotes showing that the real issues of today centre around this question of money.

I am sure you have noticed that all the poiticians and church leaders who have a genuine desire, and at times not so genuine, never mention the subject of money and the related influence of the banks over our lives.

Nowwhilst I am not against the transformation of a soul unto repentance I believe that a saner world will only dawn when the present system of economics and finance has been drasticly changed. This obviously includes those tares in the wheat who have manipulated the system to their own ends. Of course we must realise that the angels of heaven will do the reaping.

In view of the above I believe the following quotes are most interesting. The first is from the Sydney Morning Herald (Nov. 18,1935) and the second is from the Daily Telegraph,March19,1935.

> "It will be easier to save men's souls if we save their bodies first, for a man who is starving and without hope in this world will find little that is soul-satisfying in being told that he will reap his reward in the next world. Rather does he say, with Ingersoll, that it is better to have skimmed milk here than the promise of butter beyond the clouds".

"The new age has yet to find a new standard for the millions who are now but the bewildered slaves of an outworn civilisation.
There is a tendency-expressed by the idealists in many mad-schemes which, despite their bizarre features, contain a glimmer of truth here and there- towards the recognition of necessity that man, if he is to preserve his soul alive, must be saved from domination by his own inventions and his own innate stupidity.
What was normal in the past will never be normal again.
The idealist looks rather for conditions under which the problem of distribution will be solved and mankind will escape from the economic thraldom ofits own making into a new world, where there will be a wider freedom, more leisure from desk and bench and plough, contentment for all who are deserving.
That age, if man is capable of achieving it without first destroying all in some mad frenzy, will be the age of great mental and physical achievement, for, with more leisure to enjoy life, men will discover more of its beauty in their own minds".

The following two quotes will show that some ministers in the past did grasp the issue for why we have "poverty amidst plenty". The commission of assembly of the Presbyterian church in Victoria reported: "The monetary system is at present controlled by groups of private individuals, andis not performing its proper function of facilitating the production, distribution, and exchange of comm-odities and services". The Anglican Primate of Australia, Archbishop Le Fanu, speaking at Perth Town Hall in October 1935 stated the following: "Every man in the community is heir to all the inventions and scientific knowledge which have made this easier life possible, and yet the enhanced values and opportunities of life are not shared as they should be. Our present financial system is not doing the job. The fundamental Christian objection to the existing capitalistic system and to the banker's control of money, from which it seems inseparable, is that it holds persons in serfdom to the exigencies of financial policy."

There is most certainly needed a change of heart from one of

stone to one of flesh. But really how can one expect the man in the street to accept the teachings of Christ when he sees no evidence. In short he will only see "reality" when the consequence of obedience to divine law takes effect.

When John The Baptist sent his disciples to Christ to determine His credentials, Christ in reply gave in Matthew 11:5 the evidence of His position. "The blind receive their sight, and the lame walk ..... and the poor have the gospel preached unto them". I can assure you that when the present system passes from this earth our leaders will not be pleading for another term in office on the basis of expected increase in G.N.P. of 5% or of interest rates being reduced by ¼%, but rather they will realise that Christ our creator (Col. 1:16) desires to shower us with blessings.

The increasingdebt in the western society is comparable to the inverted pyramid; it is on the verge of crashing. The confidence that some men have in theysystem will prove to be very flimsy. In fact Babylon is to be ensnared in its own traps.

It is our duty to make ourselves aware of Divine Economics. By doing so we shall be prepared for the change-over when it takes place. I am very sure God in Christ will make use of your knowledge and understanding of a better world.

LEGAL PRECEDENT

I am sure every Australian has heard of the court case relating to the Chamberlains' and their daughter Azaria. As it has become a much talked about issue, most people in their minds, have arrived at their own conclusion, namely innocence or guilt.

For some years this case has dragged on resulting in a confusion of claims and counterclaims. Amidst this legal and professional confusion there has been forgotten an issue that is tied in with British justice. This issue is, that a person should not be convicted on circumstantial evidence and that onemust be innocent before being found guilty. Even the decisions of the courts have shown that this case is not unanimous in the sufficiency of the evidence.

In view of the integral envolvement of the press and the Australian public, I believe this whole case is being used to establish a legal precedent, on the question of how much evidence can be used to convict a person. The matter of the Chamberlain's guilt or innocence is another matter. No person unless they have had intimate contact with the case has a right to make any decision. The many arguments put to me in discussion indicating her guilt, can be surely only described as circumstantial evidence. Such evidence in no way should be used to convict any person.

If my feelings are correct, and I have discussed this point with a few people, and they agree with me, then the judiciary in Australia is heading in a direction that is most dangerous, especially for individuals and organisations that believe that the STATE is the servant of man. We do not want a legal system as found in a communist country and neither do we want "people's courts".

Christ clearly understood the importance of true freedom when He said that the sabbath was made for man and not man for Sabbath. (Mark 2:27) Instead man has created a legal monster, with the end result that justice within our courts has become a secondary issue. In its place we have professional jealousy being used to uplift one's ego, with the end result that the defendant is eventually lost in a legal wrangle. It appears that "truth has been thrown in the streets", even in our courts.

This article is not in any way intended to establish the Chamerlain's guilt or innocence.



I am no more a Christian than Pilate was, or you gentle reader, and yet for Pilate, I greatly prefer Jesus to Annas and Caiaphas; and I am ready to admit that after contemplating the world and human nature for nearly 60 years I see no way out of the misery but the way which would have been found by Christ's will if he had undertaken the work of a modern practical statesman. G. B. Shaw.

The Original Food Of Man

PAUL BRAGG
The Health Seeker



AFTER GOD created Adam, He told him what he should eat, and this is what He said as recorded in Genesis 1:29: *Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*

Note the "it". No parts, or some alteration, and these natural products were given man for food, but the entire products, as they came from God's hand. And the entire products, with their natural chemistry intact, no longer remain after much of the present day refining, milling, chemicalizing, processing and cooking are applied to them.

Interfering with and altering the food chemistry which God and Nature have compounded essentially dishonors His work, and the wholesale doing of this today, undoubtedly, is one of the chief causes of the bodily trouble and disease we now find in every land.

When the human race was young upon the earth, life was long and men were mighty in strength, and it will be so again when mankind learns to obey God and lives and eats as He ordains.

To play any game, or to run successfully any complicated organization, some rules are necessary.

The greatest game of all is the "Game of Life", and the most complicated organization known is the human body. So there is no reason for surprise that a few rules must be observed to keep the body ready to play its part in life's game.

Even a superficial knowledge of the human system, with its 206 bones, and 520 muscles, the marvelously intricate circulatory and nervous systems, the brain with its nearly ten billion cells, and the eyes with more than 400,000 nerve fibers . . . makes one realize that some attention and care must be given it to

maintain Health.

It is a never ceasing cause for wonder that the myriad parts of the human system work together with chronometer like regularity, as they do, under any circumstances. And they do this without friction or difficulty when God's laws relating to the body are obeyed and not interfered with.

For the sake of the body's health, the following rules should be engraved in the memory, made a part of the daily thought and put into action at every meal.

Rule A: Do not eat when not hungry, and do not try to arouse appetite by putting something into your stomach.

(Note): Natural hunger, or appetite, is the most important factor in digestion. Natural hunger is indicated by a desire for some kind of simple food, accompanied by "watering of the mouth".

Natural hunger is the primary requisite to excite the glands which pertain to digestion and cause them to produce digestive fluids of the right chemistry and amount. When one is not genuinely hungry the digestive processes will not operate so as to take proper care of food eaten, and it will be certain to make trouble, even though it may not appear at once to do so. But in time there will be gas pains, indigestion, stomach bloat, acid stomach, and constipation.

Wait for genuine hunger.

Refuse to eat without it.

Rule B: Never overeat; never put one particle more into the stomach after sensing that enough has been eaten.

(Note): An overloaded stomach cannot properly perform the function of digestion: first, because of the resulting distention of the stomach walls; second, because of the fact that the contents of an overloaded stomach are practically always imperfectly masticated, therefore are not properly prepared for treatment by the stomach.

Habitual overloading of the stomach is so serious in its results upon the health that it should be guarded against alertly with firm resolution. One of the best safeguards against overeating is the careful observance of Rule E.

Rule C: For health, eat regularly of the products from each of the following in their fully matured or ripened state; the fruits, grains, leafy vegetables, that is which have not been changed as concerns their original perfect natural chemistry.

(Note): We must have a sufficiency of genuine first class natural food to start with. It must be prepared so as not to rob it of its natural chemistry, and it must be eaten so as to enable the body to make use of its food values. Otherwise, health cannot comtinue and sickness and premature aging must come.

Do not overlook the words, "fully matured and ripened", especially with regard to fruit. Often fruit, which needs its natural sugar to make it taste delicious and sweet, is not fit to eat for the simple reason that it is picked too soon and its chemistry is not completed. Nature's laws were violated by ignorant or greedy men, and the fruit was denied a chance to receive from the bush, plant or tree, all of the elements necessary to complete it and give it the satisfying sweetness which only ripeness produces.

Properly grown and properly prepared food does not require added sugar or condiments to make it pleasing to a normal sense of taste.

Rule D: Take only a very small quantity of food into the mouth at one bite, and preferably only one kind of food. Avoid mixtures in the mouth.

(Note): Normal reaction between the nerves of taste and nerves controlling the secretion of the digestive juices is important for normal digestion, and this reaction will hardly occur with the different flavors, particularly unnatural flavors, together in the mouth. And with much food in mouth it is not easily possible to apply Rule E and masticate thoroughly; some of the food is very likely to be swallowed without complete mastication. One quarter to one-half of a teaspoonful is enough to take into the mouth at one time.

Rule E: Chew every particle of food taken into the mouth until all of its flavor is extracted and tasted.

(Note): This rule is far more important to health than will be recognized at first. It brings about two vitally important results:

One, it causes mixing the food completely with the most important of the digestive fluids, the saliva, thereby preparing it for prompt and complete digestion.

Two, it automatically controls the matter of quantity and guards against over-eating, which always should be avoided. The manner which complete mastication and tasting of food operates to guard against overeating is well worth explaining. We secure satisfaction in eating through satisfying the sense of taste. We willingly cease eating of a desired kind of food only when we have tasted enough of it. Therefore, if we extract only one-half of the flavor from that which is eaten, we shall have to eat twice as much to be satisfied. Chew slowly and thoroughly small amounts.

Incomplete mastication of food is conducive to both overeating and indigestion. Also, the stomach walls, working against the improperly prepared (not chewed enough) food, are liable to be so irritated and injured by the undue friction caused by the unnatural putrifying mass that often ulcerated conditions develop.

Thorough mastication of genuine natural food in accordance with these rules results in normal nourishment,

normal elimination, and vital health. Also, it produces a copious flow of saliva which makes drinking any liquid during meals unnecessary and undesired.

If one's teeth are not in condition to masticate thoroughly and easily, everything possible should be done at any cost to put them in such condition. The blender will be a valuable aid to those who cannot chew their food thoroughly.

Rule F: Eat slowly. Eating is one of life's greatest pleasures. No matter how simple the meal is, it should be enjoyed. Never eat when in a hurry, for you will bolt your food down and will not get the full benefit of it. Make every meal a joy and a pleasure. Have no arguments or deep discussions at meal time. Don't teach your children table manners at the table—do all that between meals. For meals served after dark, use soft candlelight. Play soft, sweet music . . . all this will help you digest your food and enjoy it more!

Rule G: Always eat fruit, raw vegetables or a fruit or vegetable salad at the beginning of the meal. You have 260 taste buds in your mouth. Teach them to enjoy the supreme food of man, raw fruits and vegetables.

Rule H: Don't have too many mixtures at a meal. Too many items on the menu cause over-eating.

Rule I: Always get up from the table feeling you could have eaten a little more.

Overeating brings on many digestive troubles. Those who are prone to gain weight must follow this rule to the letter.

Rule J: Do not eat or snack between meals. The only thing that you may eat between meals is fresh juicy fruit. Also between meals is the time to drink your fresh fruit or vegetbale juice. When taking juices, they should be sipped very slowly and rolled around in the mouth before swallowing.

Rule K: Get eight hours restful sleep very night.

(Note) : Why we sleep. Every move we make causes us to spend a certain amount of vitality, and every thought we think squeezes a little life out of us.

This loss is partly made up by the food we eat, the fluid we drink, and the air we breathe. But it is chiefly during sleep that the life principle flows back into us—that our loss in vitality is made good.

DOMINION OVER THE EARTH. *By Howard B. Rand.* This is a clear, concise outline of God's great plan, showing how its marvelous design is working out in history. 24 pages. 30 cents

The Sceptre of Israel

by N.S.Turbill



The sceptre as a symbol of kingly power and authority goes back to the dawn of history. It originated in the shepherd's club- his weapon of defence against wild beasts and robbers, upon which his life and the life of his flock often depended.

This club has a bulging head which was frequently studded with spikes, so it could be a weapon of aggression or defence: and the Hebrew word,"Shaivet", translated into sceptre, means a club or bludgeon an interesting fact which we shall see the significance of as we go on with this article.

When the Lord was forming Israel into His Kingdom nation on earth He gave her a miracle working sceptre. Out in the lonely Sinai desert Moses was keeping his father-in-law's sheep when God commanded him to go and bring the children of Israel out of Egypt.

But Moses shrank in consternation from the task. "And Moses answered and said, But behold they will not believe me nor harken unto my voice: for they will say, the Lord hath not appeared unto thee. And the Lord said unto Moses, what is that in thine hand?, and he said, a rod. And the Lord said, cast it to the ground. Moses cast the rod to the ground and it became a serpent and Moses fled from it. Then the Lord said unto Moses, put out thine hand and take it by the tail. And Moses put out his hand and caught it and the serpent became a rod in his hand. That they may believe that the Lord God of their father the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee". Exodus 4:1, "And God said unto Moses "I am that I am". And He said, thus shalt thou say unto the children of Israel, I am, hath sent me unto you ..... The Lord God of your fathers, the

God of Abraham, the God of Isaac and the God of Jacob hath sent me unto you: this is my name forever, and this is my memorial unto all generations" (Exodus 3:14-15) "And thou shalt take this rod in thine hand wherewith thou shalt do signs". We are told that Moses set out for Egypt and took "the rod of God" in his hand.

The rod of the shepherd of Midian had now become the miracle working sceptre of the Kingdom of Israel-the sign-manuel of the Lord God, the Great I Am, the King of Israel. Egypt staggered under its blows when it was lifted up to bring terrible punishment upon her.

The waters of the Red Sea had to obey its authority; Amalek was routed before it at Rephidim. It was called "the Rod of Aaron", as well as the "Rod of Moses" and of God. Aaron as High Priest represented the Church of the Mosaic Covenant. Moses the "Law Giver" represented not only the executive government of Israel, but also "The Throne of the Lord over Israel", because the people had implored that He should do so. "Speak thou with us and we will hear, but let not God speak with us, lest we die".

We are told Moses "was King in Jeshurun" uncrowned but king. So Moses and Aaron as representing church,legislature and throne, typified in the wilderness what Mount Zion was afterwards to signify in the kingdom in Palestine, and will represent in the millenial kingdom of our Lord. And the "Rod of God", and of Moses and Aaron typified that "Sceptre of Zion", that we shall refer to later. Now both Moses and Aaron were of the priestly order. The "Rod of God" could be wielded by none other. The people had no right to touch it because they had abrogated their priestly offices. There is a saying, "The voice of the people is the voice of God", but the Bible repudiates such teaching. The Bible clearly shows us that "the voice of the people" is not only often quite hostile to God and His laws but is very frequently the voice of the arch-enemy himself (Matthew 12:24)

We read in Jeremiah 17:9 that the heart of unregenerate man is deceitful above all things and desperately wicked. Before man can speak the things that be of God he has to be a reborn creature through Christ Jesus our Lord."That which is born of the flesh is flesh" and

flesh and blood cannot see God, much less speak with His voice. Unregenerate man must bring the wicked heart to the cleansing of Calvary so that God may fulfill in him His promise of a new birth from above of the Holy Spirit and he may become a new creature in Christ Jesus our Lord. "That which is born of the Spirit is Spirit";"create in me a clean heart, O God", prayed David; "and renew a right spirit within me.....then will I teach transgressors Thy ways".

Not until then can man begin to speak with the voice of God; and so the voice of an unregenerate people is very often the voice of the tempter- the God and Prince of this world- accacking the "Sceptre" of Jehovah over Israel.

It was so when the Israelites rebelled against Moses and Aaron on the ground that, "all the congregation of Israel were holy, everyone of them". In other words, the communistic ideas of democracy, andthe rights and equality of man. "Ye take too much upon you ....wherefore then lift ye yourselves above the congregation of the Lord".

In one thing Korah and his followers were right, all Israel was a holy people,(that is a set apart people) " a peculiar treasure", to God above all nations. He had called them to be a "Kingdom of Priests", His great missionary nation on earth. "Ye shall be to me a Kingdomof Priests", can only mean that everyone in that nation had the right which the Hebrew word for priest(cohen) implies, namely to stand in the presence of God. And God intended that every member of "His Kingdom people should be able to come into the Glory of the Shekinah Presence, because at Sinai He ordered Moses to sanctify the people against the third day, when He would come down on Sinai in their sight.

But when that day came, that day of such awe inspiring happenings, Israel because of her murmurings against God and hankering after the fleshpots of Egypt, could not stand in His presence or endure the sound of His voice. The people fled in terror, entreating Moses, "Let not me hear again the sound of the voice of the Lord my God, neither let me see this great fire any more lest I die". Thus the nation refused the Priesthood, and God took one Tribe, Levi, for the priestly office and out of that tribe the House of Aaron for the ministry of the Holy Place .

When the people rebelled against the authority of Moses and Aaron the Lord commanded Moses to lay up twelve rods for the twelve tribes. Aaron's name to be inscribed for Levi. In the morning Aaron's rod had blossomed, budded and yeilded almonds, and Hebrew tradition identifies this rod with the rod of Moses- the Sceptre of Israel.

The Lord commanded to lay it up before the Testamony "for a token against the rebels", therefore signifying His condemnation of this attempt to establish a man made democracy in Israel. God has His plan of Government for His people in the future and in that plan there is what we might call a Divine Democracy, but it is very different from man's ideas of Democracy.

Today the consequences of past follies and our neglect of God and His laws are raining down upon us. Our financial system has failed, our parliamentary procedures do not improve and they have brought every nation to a state of chaos. "As for my people", says the Lord, "children are their oppressors and women rule over them,"equal rights etc. Is not this true of today? Young people of 18 years have a vote and women outnumber men. The whole system is contrary to God's plan of government for His people.

But we thank God we know our wrong system will go and the nation will come to God's plan for her under a wonderful sceptre that as yet she knows nothing about. Nationaly Israel has been so long without the experiences of a miracle working sceptre that she has no idea what it means. She lost her former sceptre because it was once used in disobedience of the command of God

At Meribah the children of Israel were murmuring because there was no water, and the Lord said to Moses, "Take the Rod, and gather thou the assembly together, thou and Aaron, thy brother and speak to the Rock before their eyes and it shall give forth his water.... so shall thou give the congregation and their beasts to drink. But Moses took the Rod ..... and lifted up his hand and with the rod he smote the Rock twice. Hear now, ye rebels, must we fetch you water out of this Rock? (How wrong was this act? Numbers 20/ And the Lord spoke unto Moses and Aaron:Because ye believe me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them".

Moses was allowed to view the Promised Land but not permitted to enter because of his anger and failure to glorify God. A friend recently said to me that she thought it rather hard that Moses had to bear such punishment but God had said - "strike once" - not twice as Moses had done. From that day the Rod disappeared from Israel's history. After such misuse of it we never hear of it being used again as the Sceptre of Israel.

Israel andher leaders had proved themselves unworthy of being entrusted with the sceptre of such tremendous power. The sceptre that had behind it the name and authority of the Lord God of Israel had not been used to sanctify that Holy name. We know that the nation in Solomon's time no longer possessed it, because it was not in the ark in Solomin's Temple. During the reign of Rehoboam the tribes separated, the ten tribes forming the Northern Kingdom of Israel under the tribe of Ephraim.

They forsook God, they set up the worship of the Golden Calf, also of Baal, and because of their sins were divorced from the Mosaic Covenant and were carried captive to Assyria. The prophet Ezekiel mourned over this and over the loss of Israel's Sceptre in this way: "Thy mother was like a vine planted by the waters, and she had strong rods for the sceptres of them that bear rule ....but she was plucked up in fury .... and now she is planted in the wilderness, in a dry and thirsty land; so that she hath no strong rod to be a sceptre to rule. This is anlamentation and shall be for a lamentation".

Tradition tells us a another sceptre in the two tribed South Kingdom of Judah, belonging to the Royal Throne of David "The Sceptre of Judah" promised in Jacob's dying blessing (Gen 49:10). But this was a symbol of kingly authority, not like the miracle working rod of Moses and Aaron, an emblem of the mighty name and power of the presence.

But Balaam had foretold about Israel's new Sceptre (Num 24:17) A sceptre shall rise out of Israel and shall.... break down all the sons of tumult and when we remember that Balaam was speaking of the "latter days" in which we are now living that translation

"sons of tumult" is remarkably significant. Although the Israel Kingdom had been sent out into "the wilderness", the Lord had promised that she would find "grace" there and would be re-covenanted to Him (Hos 11:14-20). She would again become "His people" and He would again be Her God.

Also the Psalmist had forseen that the coming of Messiah would be the Good Shepherd of Joseph-Israel, Thou that leadest Joseph like a flock (Ps 80:1). And when the Lord came to the remnant of the Judah Kingdom who returned from the Babyonian captivity and they refused to receive Him, He told them:"Ye are not my flock. My flock know my voice and they follow me, I am sent not but to the lost sheep of the House of Israel" Therefore He sent out His disciples on a missionary tour "to the lost sheep of the Huse of Israel" and the lost sheep heard the voice of their Shepherd and came to Him. St Peter writing his First Epistle "to the strangers scattered abroad" reminds them, "ye are a chosen generation, a royal priesthood, and a holy nation, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light. Which in time past were not a people but are now are the people of God". The priesthood forieted by Israel at Sinai was now restored to them through the Lord Jesus Christ. Everyone of every race has power to become a member of His "Body"through faith in our Lord. And all such receive naturalisation of Israel, for today there is an "Election of Grace" as well as an "Elected Race". "If ye be Crhist's, then are ye Abraham's seed and ehirs according to the promises. and all the members of that "body" have the right to weild a glorious sceptre, "The Sceptre of Zion", which I have pointed out Moses' Rod prefigured, but unfortunately for the most part people of today understand nothing about this sceptre because they have neglected the Gospel Kingdom and so their eyes have never been opened to someof the most marvellous glories of their high calling of God in Christ Jesus our Lord.

The Anglo-Saxon-Celtic people have been the missionary nations of the world, but until the British-Israel WorldFederation began proclaiming the glories of our kingdom inheritance and destiny we were ignorant of much that was common knowledge to our forefathers.

Today it is not rightly understood why our King or Queen is given

two sceptres and a staff at their coronation service, but St Columba who drew up the ancient Anglo-Saxon coronation service, was a Royal Prince of David's line through his descent from Tea Tephi; he was also probably the most learned man of his day andunderstood the mysteries and the coronation service is an Israel one from start to finish.

Before reading the delivery of the sceptre, it must be explained that the sceptre for the right hand is called the "Royal Sceptre". It is gold set with precious stones including a large amethyst mount on top, crowned with the cross. The monarch is first annointed. Then in the service today a glove is put on the right hand and the archbishop delivers the Royal Sceptre; saying "Receive the Royal Sceptre the ensign of kingly power and justice".

In the Anglo-Saxon service the delivery is much more illuminating. "Take the illustrious sceptre of the Royal Power, the rod of the dominion, the rod of justice, by which thou mayest govern thyself well and the Holy Church and christian people committed by the Lord to me; and that they may hold their right way, direct them with thine aid, so that from the temporal kingdom thou mayest attain to that which is Eternal by His aid whose endless dominion will remain through every age".

Now this "Royal Sceptre" stands for the Royal Sceptre of Judah which belongs to the House of David, and which the British Sovereign as lineal descendants of David, have the right to weild. In the service today the Duke of Norfolk has the privilege of supporting the monarch's arm as he or she holds the sceptre. But no one has the right to support the monarch's left arm as he holds the other sceptre, the New Sceptre of Israel, which only priests of the Lord may touch.

The King or Queen, however has before this been anointed, not only as sovereign, but also as prophet and priest, and so the sceptre which is called "The Sceptre with the Dove", but which was formally called "The Verge or Rod", is placed either through ignorance or design in the left hand. The sceptre is also gold, embellished with precious stonessurmounted by a mount crowned with a Jerusalem Cross and above this a dove with outstretched wings.

In the modern service the archbishop says: "Receive the Rod of equity and mercy: and God from whom all holy desires do proceed,

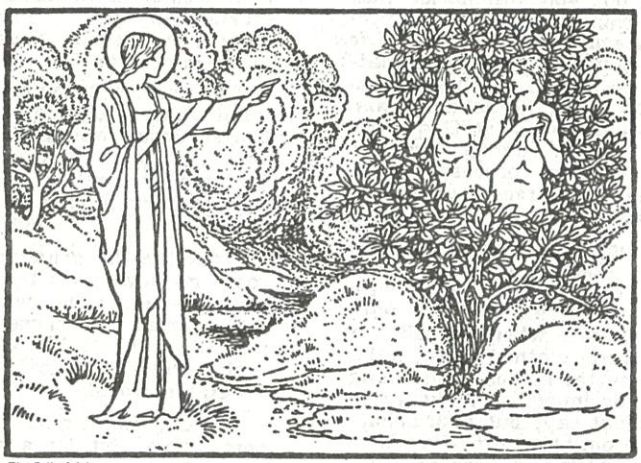
direct and assist you in the exercise of all powers which He hath given you. Be so merciful that you be not remiss to execute justice that you forget mercy,..... and lead your people in the way they should go".

But in the beautiful Anglo-Saxon service the wording is:"Take the rod of justice and equity by which thou mayest understand how to sooth the pious and terrify the bad. (We are reminded here of Balaam's prophecy of the future "sceptre of Israel" that was "to break down the sons of tumult) teach the way to the erring; stretch out thine hand to the faltering; abase the proud, exalt the humble, that Jesus our Lord may open to thee the door who says of Himself, "I am the door, if any enter through me he shall be saved" and He who is the key of David and the sceptre of the House of Israel .... may be thy helper .... that in all things thou mayest deserve to follow Him of whom David King "Thy seat, O God endureith forever, the secptre of Thy Kingdom is a right sceptre".

These two versions of the service can be compared to the authorised version of the Bible; and the more modern tanslations which alter the meaning of the original altogether. The Anglo-Saxon service reveals what this sceptre means: "He who is the key of David and the sceptre of the House of Israel". Even as the name and authority of the presence of the Lord God of Israel was behind the ancient sceptre of Israel so the name and authority of the presence of our Lord Jesus Christ is today behind Israel's "New Sceptre", the Rod of Zion, which He placed in the hand of every one of His Priest Kings, the members of His mystic Body, "and hast made us unto God, Kings and Priests: andwe shall réign on the earth (Rev 5:10) and which is so wonderfully placed in symbol in the hand of His Priest, king od David's line in our midst, who sits upon His throne over Israel as Head of His Church on earth and viceregent of His Kingdom here "till He Come". We must hope that when the people and nations realise that they are the Israel of God and the great honour and responsibility that that involves, the original words will be replaced so that if ever we have another earthly monarch he or she will be crowned with full honour as the holder of the "Sceptre of David" till He comes whose right it is to reign.

The Approaching End of the Adamic Drama

A. G. EASTMAN



The Fall of Adam E. Burne-Jones

'WHAT IS THIS THAT THOU HAST DONE?'

We are now drawing to the closing scenes of what we might call the Adamic Drama. This great drama had its first scene in the Garden of Eden, at the time of the temptation and fall of Adam and Eve, about 4,000 B.C.

The whole Bible narrative, except for the first chapter of Genesis, deals only with the history and destiny of the Adamic race, and covers altogether a mere 7,000 years of time, during which period God, through His Son, the Lord Jesus Christ, will carry to completion His plan of redemption and restoration on the earth.

The first chapter of Genesis, which deals with the creation of the earth, and all upon it, is timeless and dateless, because actually time and dates only came into operation after Adam and Eve had fallen.

The finite minds with which God has equipped us are not permitted to understand the marvels of creation, and if we do attempt to unravel them, we find ourselves completely lost in an infinite maze of miracles, shall we call them; and it is because some people are so intent on trying to understand, with only their finite minds to guide them, the marvels of creation, that they get bogged at the very start; and seldom get free from this condition, to further understand the history and destiny of the Adamic race, as set out by God in His Word.

There seems little doubt that there were great civilisations on this earth long before the Adamic race was formed by God.

In the creation, God made something out of nothing, that is to say, He called into being from the powers of heaven, the gigantic mass of atoms to do His will, and fashioned them into what He so desired, to make this earth beautiful, and a living thing.

In the sixth period of creation we read that "God created man in His own image, in the image of God created He him; male and female created He them." (Gen. 1:27). How long ago this creation took place we cannot tell; but you will notice that in the 2nd chapter, God did not create Adam, He formed him out of the dust of the earth, for there was material dust available from the original creation with which to fashion Adam, and, as we read also, that God made Eve out of one of Adam's ribs; this is quite a different process to the original creation of men and women in the sixth period.

I do not think that we can date the formation of Adam and Eve, because the Bible narrative only deals with the effects of the fall, and not with their original state when formed; for then they were clothed with light, and had immortal bodies. How long this period continued, as reckoned in time, we cannot say; but in 3rd chapter we are brought face to face with the tragedy which has affected every man and woman born since; and it was to overcome the effects of this tragedy that God sent His Son into the world at His own appointed time.

In this 3rd chapter of Genesis we are introduced to our great arch-enemy, the great deceiver, who, through his subtlety and deceit, brought about the fall of the Adamic family.

Here, indeed, was the tragic scene of Adamic history! The family lost its immortality, and became subject to death; they lost their robes of light, and became dependent on the mineral, the vegetable and the animal kingdoms for their clothes. A curse came upon the earth, and men and women have had to toil and slave ever since in order to keep themselves alive.

About 4,000 years after this tragic scene with its terrible after-effects, God sent His Son Christ into the world to be born of a woman, and become known as JESUS, the Son of man; and through Him, and the sacrifice of His mortal body, and the shedding of His blood as an atonement for the sin of Adam, God gave the opportunity for every man and woman of the Adamic family to be born again, and have their mortal bodies changed at death into the immortal body again. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

This unseen transformation of rebirth which takes place in us through Christ Jesus our Lord, was rather well expressed in a simple example sent me by a reader of these broadcast talks in London. This is what he wrote:

"Imagine the grass in the fiid, the roots go down into the soil, and absorb the minerals, when the vegetable works into these particles, the mineral is then taken out of the mineral world and transformed into the vegetable world.

"Again, the grass can never become flesh, but let a cow 'surround it,' and the gastric juices 'indwell,' and in its turn it becomes flesh.

"The law is that the higher draws the lower up to its own level. Hence the Christ came to draw us up, for we are incapable of doing it ourselves."

With the knowledge which we now have of the creative power of the atom, there seems little doubt that in some way God changes the atomic structure of our mortal body at death; for when we have been born again in Christ, that is, when we have accepted His sacrifice as a personal sacrifice for ourselves of the Son of God Himself, we are assured of immortality again; and at our resurrection we take on the new body, probably similar to the original body which Adam possessed prior to his fall.

It is quite clear from the demonstration which our Lord gave to His disciples after His resurrection, that the new body is not some form of spiritual ghost; but the body of a man composed of immortal flesh and

bones, able to be handled by mortal human beings, and also able to talk, walk, and eat with them; but with powers far, far greater than any possessed by mortal human beings.

Let us just read the account of this demonstration which our Lord gave of His resurrection body: He had first walked along the road to Emmaus with two of the disciples, who did not know when they first met Him Who He was, and were reprimanded by Him for not understanding about His death and resurrection; and then He made Himself known to them. They were relating this amazing experience to the other disciples: "And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And He said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." (Luke 24:36-43).

The mortal body of the Man Jesus Christ was, because of the sin of Adam, subject to death; but because of His perfection, and His complete obedience to God the Father, after His death, He was resurrected into the new body, which, as we see from this demonstration, was composed of flesh and bones, but no blood, because blood is the channel of life in the mortal body only; in the resurrection body it is the spirit. This new body has power to leave this earth, for it is not subject to the force of gravity, and thus Jesus Christ was able to ascend to the Throne of God in heaven, where He is still seated, until the great moment arrives for His return to this earth, with all His power and glory as King; and when He does so, we read: For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phill. 3:20-21).

So all those who, through their faith in the Lord Jesus Christ, and are thus born again into the new body of immortality, will receive this glorious new body at the time of the return of the Lord Jesus Christ as King over His Kingdom here on earth.

The great Adamic drama is fast drawing to its closing scene of this age, and we shall shortly be witnessing the great climax to the fall of Adam and Eve, before the final curtain is rung down on this Adamic age.

We are living in a generation of destruction to-day, for not only are we witnesses of the liquidation of a world order instituted by the Gentiles, and called Babylon or Mammon, but we are also witnesses of the preliminary stages of the complete removal of the curse which came upon the Adamic race at the fall.

During the course of the history of this Adamic age, God has been working for the restoration of His Kingdom on earth, as it was in the perfection of the Garden of Eden prior to the fall.

For the purpose of this restoration plan, He called out Abraham, and on his seed through Isaac and Jacob He established this Kingdom on earth at Sinai; but the nation so formed has had to contend with our adversary and arch-enemy, Satan; and, like Adam and Eve before them, they fell for his lies and deceit; and so, after coming into the Promised Land, the Kingdom was again disrupted, and the nation driven out and scat-

tered among the Gentiles; but, on the coming of Jesus Christ, and by His sacrifice, He redeemed this Israel nation, and so we find God bringing the scattered people into the British Isles, where the Kingdom was again established as the British Kingdom under the Throne of David; but it, too, has been unable to establish this Kingdom world wide; and now it remains for the King of kings, the Lord Jesus Christ, to return to this earth and establish it in righteousness, having as His Administrative Body all those born again Christians, who will be resurrected or changed into the glorious body of the resurrection at His coming.

Thus we are drawing near to the great moment when the Kingdom of God will be re-established on earth in righteousness under the coming King, the Lord Jesus Christ, and then as His rule and government extends throughout the earth, He will gradually overcome all opposition, and the earth during the next 1,000 years will be brought back again to its Edenic perfection, as it was before the fall, so that God will be all in all.

Hymn for the Month

Crown Him with many crowns,
The Lamb upon His Throne;
Hark! how the heavenly anthem drowns
All music but its own:
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of love,
Behold His Hands and Side,
Those Wounds yet visible above
In beauty glorified:
No Angel in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.

Crown Him the Lord of peace
Whose power a sceptre sways
From pole to pole, that wars may cease,
And all be prayer and praise:
His reign shall know no end,
And round His pierced Feet
Fair flowers of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of years,
The Potentate of time,
Creator of the rolling spheres,
Ineffably sublime:
All hail, Redeemer, hail!
For Thou hast died for me:
Thy praise shall never, never fail
Throughout eternity.

M. BRIDGES (1800-1894).

Our grand business undoubtedly is not to see what lies dimly at a distance, but to do what lies clearly at hand. Courage, brother. Get honest, and times will mend.

- Carlyle

Foundations of Christian Monarchy

THE ROYAL FAMILIES WERE CLOSELY INVOLVED

L. G. Pine, B.A.



'THE PICTS, before the coming of St. Columba, were pagans. The Scots, in their Dalriadic kingdom of Kintyre and Argyll, were Irish, and probably Christians. Under Fergus MacErc, they had crossed from Ireland at the end of the fifth century but here their early fortunes are obscure. Four generations later the great-grandson of Fergus, Aidan, was practically the real founder of the Dalriadic kingdom, it having been established by St. Columba, much as Samuel established Saul.'

The above interesting account, especially with its reference to the inauguration of the first king of Israel, comes from the valuable history of Scotland by Andrew Lang, published in four volumes in 1907. An unbelieving Scottish know-all, once informed the author that Lang is now little read—and probably not, for good books are abhorrent to the trendies and the cliques.

Scotland's Gallery of Kings

Lang's reference to Fergus MacErc brings to mind the panelled gallery in Holyrood Palace where each panel has a portrait of an ancient Scottish monarch. It is hardly necessary to state that these were painted *en bloc* in the 17th century. In no sense that we would employ are they portraits. However, the long line does serve to recall the ancient Scottish monarchy which produced the remark of Charles I's prosecutor, 'You are the 109th King of Scotland.'

The Work of the Old Historians

This saying was based on the belief, accepted in 1649, that the Fergus MacErc of our opening quotation was Fergus II. The old Scottish historians Boece and Buchanan (tutor of James VI and I) reckoned that there was a Fergus I, son of Ferchard, who was the first King of Scotland. Fergus I was said by these writers to have flourished about 330 B.C. He came from Ireland to Scotland, but in returning to the former he was drowned off Carrick Fergus, which thus obtained its name. Then there follows a list of 39 to 45 kings between Fergus I and Fergus II. Hence the huge numbers quoted to Charles I. George Buchanan was an accomplished scholar who should have known better—and probably did—as he attempted to excuse himself by saying that the seven dark centuries were peopled by 45 kings 'according to some historians'. His *Rerum Scoticarum Historia* was published in 1582. It was the work which taught foreigners about Scotland's past.

An Irish Prince a Scottish King

In 1729 an exposure came in Innes' *Critical Essay on Ancient Inhabitants of Scotland.* This based the history of Scottish kingship firmly on Fergus II who founded the Dalriadic kingdom and who came from the ancient Irish stock of royalty. He died in 501 and his history is derived from the Irish annals which are described (in *D.N.B.* sub. Fergus MacErc) as 'the earliest and best authorities for the earliest history of Scotland'. The dates accepted are for St. Patrick in Ireland 432; for the arrival in Britain of the sons of Erc between 475-495. Fergus had with him his brothers Lorn and Angus. They took possession of Cantyre and the western Isles of what was later called Scotland after the Irish tribe which they headed. There were probably Scots in western Britain before the arrival of the Dalriadic kings.

Converted in Ireland

They were already Christians when they reached their new country, having been converted by St. Patrick. The Dalriads were of the royal race of the Hy Niall, the hereditary kings of Ireland, the High Kings who correspond to the Bretwalda in the Anglo-Saxon Heptarchy, but whose kingship was hereditary.

The Founder of Iona

St. Columba belonged to this royal Irish race. With the system of election among the royal family which then prevailed, he had the possibility of being a king himself. Instead, as his biographers point out, he gave up all for Christ. His dates are given in *D.N.B.* as 521-597. After much preaching of the Gospel in Ireland, he came to convert the Picts. He founded the community of Iona where he received St. Aidan, the apostle of northern England. Yet another Aidan was to be inaugurated as King of Dalriada at Iona by St. Columba.

Succession of Early Kings

Fergus was succeeded by his son Domangart and the latter by Congall I Conall. The fourth king was Gabran Goranus (538-560?) who succeeded his brother, being styled Ri Albain, though the kingship of Scotland was three centuries ahead. Gabran Goranus died in 560 when his men were defeated by the Picts. He was succeeded by his nephew, Conall, son of Congall I. The new king reigned until 574 when his younger son, Aidan was consecrated as king by St. Columba. This was in preference to his elder brother Eoganan.

Election Still in Coronations

We thus see the principle of election in the royal house very much at work; in the Coronation rite as used for Elizabeth II it remains as what is now an anachronism. Shakespeare was evidently familiar with the principle, hence the apparently random rule of succession in *Hamlet* which has puzzled many people. Shakespeare modernised his source from *Saxo Grammaticus* but the latter knew that in earlier times in Denmark selection would have prevailed as it did in Scotland and in England. From this last king the Cinal (tribe) Galhran took its name, the other two being Cinal Loarn in Lorn and Cinal Angus in Isla.

Real Origin of our Monarchy

Scots sometimes become incensed when English people refer to the Queen of England and they remind us that it

is a Scottish monarchy which came to rule in England. They must, however, go much further back. The Scottish monarchy and the very name of Scot are derived from Ireland. As the Scottish nobles said in the Declaration of Arbroath, ultimately they derived from Scythia. The British monarchy through its various tributary streams—English, Scottish, Welsh and Irish remounts to monarchy promised in perpetuity to David.

The above mention of Columba and Aidan should also serve as a reminder that the Christianity of Scotland derives from Ireland and that some two-thirds of the English people were converted by Scots who had received their training in Ireland.

True, St. Patrick was a Briton: but in the three or four centuries after his time, Ireland responded magnificently to Christian culture. It became a beacon light to western Europe, a land of saints and scholars. Alas, that its political development in the crucial 9th century failed to provide a strong centralised Irish monarchy.



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British-Israel Bible Lesson

Chapter 40

PARABLES OF THE KINGDOM - 2
PARABLE OF THE BROKEN BOTTLE

Read Jeremiah 19:1-12. In this parable, the House of Judah, separate and distinct from the House of Israel, is depicted as a "Potter's Earthen Bottle". Here is shown a kingdom and throne firmly established, a finished vessel, completed and burnt hard in the fire. The House of David was established for ever, (2 Samuel 7:16) and here was something complete, a Throne which God had set up, and had brought to a state of permanence and strength, compared with the Northern Kingdom of Israel, which had existed for two hundred and fifty years only, the Kingkom of Judah is rightly described as an earthen bottle, while Israel was still in the stage of the soft, pliable clay, capable of being moulded and remoulded by the Potter; not yet burnt and hardened by the fire.

But the forces of disruption were asserting themselves, and the fact that the permanent House of David was on the Throne did not save the Kingdom from disaster. Jeremiah is told to break the bottle in the sight of the priests and the elders of the people, and to say: "Thus saith the Lord of hosts; even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." History reveals the sequel.

By 587 B.C. the House of Judah ceased to be a Nation; the King, princes, and nearly all the people having been carried captives by Nebuchadnezzar to Babylon. (It must be remembered that the prophecy we are now considering was written more than one hundred years after the Assyrians had deported a very large proportion of the people of Judah. For the records of Judah's deportations, read 2 Kings 18:13; 2 Kings 24:11-16; 2 Kings 24:20; 2 Kings 25; Jer. 24:1; Jer. 39:6-10; 2 Chron. 36:17-20; Jer. 52:26-30.)

How could Almighty God carry out this sentence and at the same time be true to His promise of permanence to the House of David? What is the real meaning of the Broken Bottle?

Let us look carefully at the words used. "I will break this people and this city." The sentence is against the people and the city, and nation of Judah; not against the Throne of David. The House of David was certainly separated from the House of Judah when Zedekiah ceased to be King, and there was the breaking away of the people from the Throne of David, which was at once removed to another Branch of Judah, resident in another place. There was also the breaking away of the House of Judah from their beloved City of Jerusalem, and the destruction of Jerusalem itself. About 20 years after this prophecy was given the King of Babylon and his army wrought the terrible havoc and desecration described in much detail in the closing chapter of Jeremiah. (Jer. 52:12-20, but the whole chapter should be read.) Truly the people and the city were broken, the nation of the House of Judah ceased to exist. The people upon whom the blow fell were broken for ever, for when, seventy years later some 43,000 returned (Ezra 2:64, 65 and Nehemiah 7:66, 67) to Jerusalem to rebuild the City and the Temple they were another generation, the exiled fathers having passed away. These people did not re-establish the House of Judah, they inaugurated what became known as "The Nation of the Jews" which is something entirely different again from the House of Judah which had been broken in pieces for ever. Some of these pieces of the Broken Bottle which we know are:

(1) The Royal House of David. (2) The Jews who returned to Judea. (3) The Dispersion from Babylon to the ends of the earth, but not to Judea. (4) The Jutes. (5) The Tribe of Benjamin, some of whom came to Britain with the Normans. (6) The descendants of the Judah people who went down to Egypt, probably the original Gypsies.

These are parts of the Broken Bottle which can never again be re-united as one distinct nation. Emerging from this striking parable some most important facts present themselves.

(1) There will never again exist a nation composed solely of the House of Judah under the House of David; even though the Political Zionists are expecting to produce a son of the House of David to reign over them as King in their newly formed State of Israel in the Holy Land. (It must be remembered too that the great majority of the so-called Israeli in the Holy Land are not Israelites at all, and hence are not descendants of Judah; so, no matter what they may do, or what may happen there, they cannot re-establish the House of Judah – the Mouth of the Lord hath spoken it.)

(2) The Son of David who is to reign over the Kingdom at Jerusalem is our Lord Jesus Christ Himself.

(3) The Jews cannot have the Kingdom while rejecting the Rightful King.

(4) All the Tribes must be represented in Palestine in the New Age, one-twelfth of the land only being allotted to the Tribe of Judah, of whom genuine Israelite Jews are but a very tiny fraction.

(5) The Birthright Land belongs to Joseph, not Judah. 1 Chron. 5:2.

(6) The House of Judah in its various broken parts, is to become part of the House of Israel. See Jer. 3:18.

It is clear that the House of David was to reign over the House of Israel in the Latter Days, and that a new Christian Israel Kingdom, based on the Redemption of our Lord, would supersede the Mosaic Order for ever. God is reuniting the Two Nations, divided 975 B.C., in the Christian Age by the Redemption and Gospel of Christ, who is to be Israel's future King.

Judah alone can never be reestablished as a Nation. Her future King has become the Messiah and Saviour, and if Judah desires to have a place in Palestine, or in the New Kingdom, she must re-unite with the Lost Sheep of the House of Israel who have become Christian, and who are now building the Kingdom of Christ on earth. In fact, the great majority of the old, and broken House of Judah have already joined with Israel and are now Christian.



"Now unto him that is able to keep us from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever"

(Jude 24-25).

British-Israel World Federation

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What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:9).

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in **Him should not perish but have everlasting life."**

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

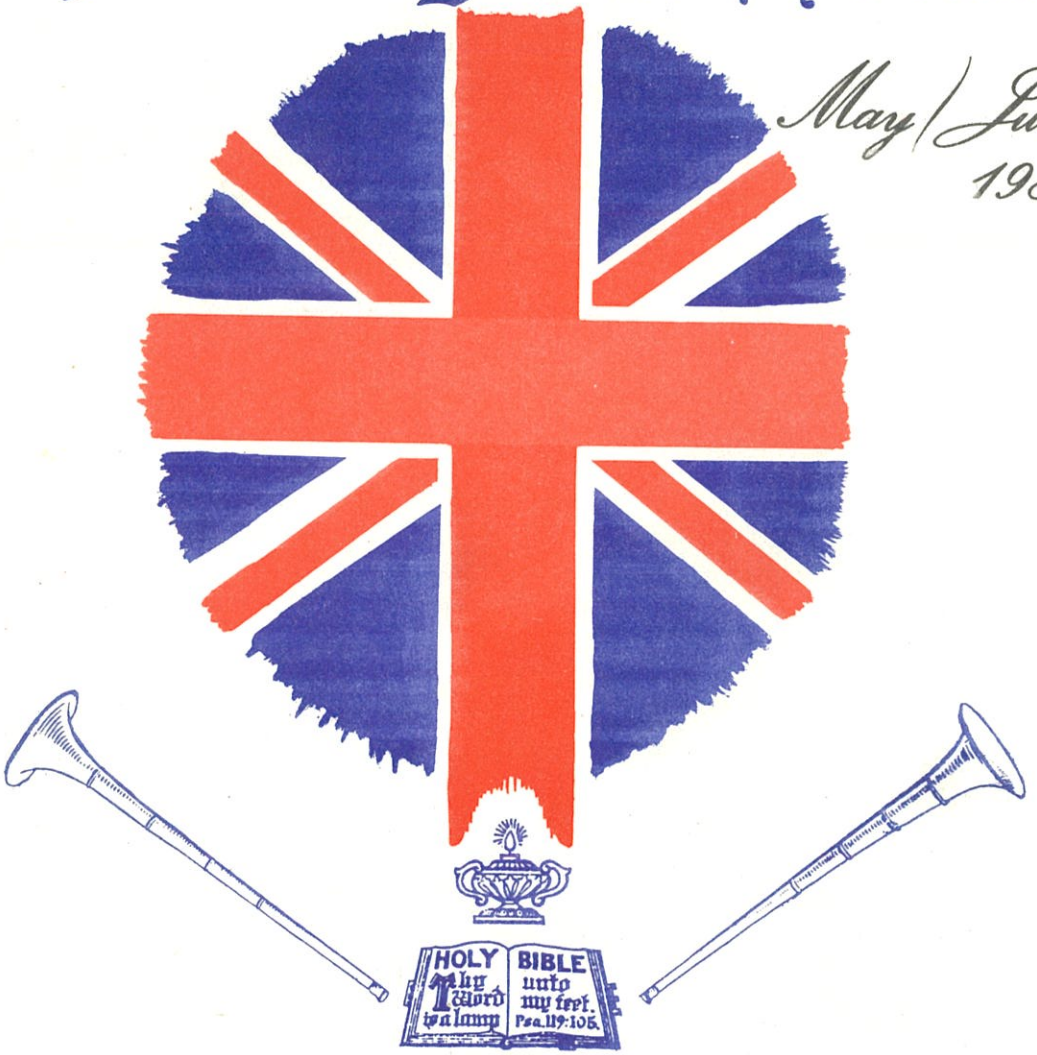
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

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AND THE IMMINENT RETURN
OF OUR
LORD JESUS CHRIST

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From the President's Desk



Greetings Christian Friends,

One cannot help but wonder just how much lower we will be allowed to sink before God says, "Enough!" Informed Christians have realised for a long while that our moral standards have been eroding at an alarming rate, but the present legislation going through the N.S.W. state parliament must surely be scraping the very bottom of the barrel. The new proposed laws, de-criminalising homosexual acts between consenting adults from the age of eighteen up cannot be too strongly condemned. These laws are an affront to decent citizens, and one can only view with total disgust those who engage in such un-Christian and loathsome practices.

Political leaders and parties seem to think that because they are elected to power by a majority vote, that this automatically gives them a mandate to introduce whatever laws and regulations that they think fit. It doesn't matter to them that the people weren't told of these intentions before they voted. The sheer arrogance of these people is only overshadowed by the disastrous reality and results of their decisions. It can no longer be doubted that people in high places are motivated by evil forces far worse and much more sinister than realised by most Christians.

It is surely time that God-fearing men and women stopped pussy-footing around with this problem, and making all sorts of excuses for these so-called "sick and unfortunate people", and recognised the seriousness of our present position in the eyes of the God Whom we are supposed to be worshipping. The Bible calls this disgusting practice SODOMY, and completely and utterly condemns it. The sentence for engaging in this act is DEATH, and there is NO provision made whatsoever in the Word of God for countenancing, encouraging, excusing or legalising this practice.

In Romans 1:24-32, God leaves us in no doubt whatsoever as to HIS opinion of this practice, and of those who give it support. We read;

> "So God let them go ahead with every sort of sex sin, and do whatever they wanted to - yes, vile and sinful things with each other's bodies. Instead of believing

what they knew was the truth about God, they deliberately chose to believe lies. So they prayed to the things God made, but wouldn't obey the blessed God who made those things.
That is why God let go of them and let them do all those evil things, so that even their women turned against God's natural plan for them and indulged in sex sins with each other. And the men, instead of having a normal sex relationship with women, burned with lust for each other, men doing shameful things with other men and, as a result, getting paid within their own souls with the penalty they so richly deserved.
So it was that when they gave God up and would not even acknowledge Him, God gave them up to do everything their evil minds could think of. Their lives became full of every kind of wickedness and sin, of greed and hate, envy, murd r, fighting, lying, bitterness, and gossip. They were backbiters, haters of God, insolent, proud braggarts, always thinking of new ways of sinning, and continually being disobedient to their parents. They TRIED to misunderstand, broke their promises, and were heartless - without pity. They were fully aware of God's death penalty for these crimes, yet they went right ahead and did them anyway, and encouraged others to do them too." (Living Bible).

The sin of Sodomy was the reason for the destruction of the ancient cities of Sodom and Gomorrah. We only fool ourselves if we have the audacity to think that God has compromised His Holiness and His Law by changing His attitude today. Those who say that they believe that God is the same, yesterday, today, and forever, BETTER BELIEVE IT!! The leaders of our state, and our country, who are supporting and encouraging this vile evil in our midst, had better be warned that they have placed themselves under the judgment of Almighty God. THEY HAD BETTER BELIEVE IT!! God will NOT be mocked. **He will require the sin of His people at the hands of these FALSE SHEPHERDS.**

If there is any consolation to be gained from the present position, it is that God has assured us that this would be the position immediately prior to the return of our Lord Jesus Christ. MAY HE COME QUICKLY!!

Wild Speculations

W. G. FINLAY
Johannesburg, South Africa

At a time when the warning words of both Peter and Paul in respect of the end of the age have taken on a very real meaning, it is tragic that so-called Christian men should expend their efforts in denouncing the Israel identity movements as 'wildly speculative' and lacking in theological as well as historical, anthropological and Biblical proof. At this time when the foundations of the Christian Faith are under constant attack by the malignant forces of militant atheism and when the Christian Faith, because of the policy of compromise, is on the retreat and decline, one would have thought that the policy would be the re-examination of the beam in the eye without recourse to assailing the mote in the eyes of others.

The identity of the Anglo-Celto-Saxon and kindred peoples with Israel is denounced as 'wildly speculative'! It would be of the utmost interest to examine the proof of the opponents to this Truth along the same lines of their own contentions. *'Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob'* (Isa 41:21). The 'cause' and 'strong' reasons for the existence of the Israel identity Movements all over the world is based on the Word of God, the reality of God and the Honour of God. According to the Word of God, the word *Israel* is associated with the multitudinous seed descended from Abraham, Isaac and Jacob to which the Lord guaranteed national perpetuity (Jer 31:16). This same people were the possessors of God's oath-bound promises which, while embracing *'all the nations of the earth'* (Gen. 18: 19), were essentially national in character and context (Heb. 6: 13). Where, then, is the Biblical proof that the name, word and subject of Israel had a God- sponsored metamorphosis to a spiritual context? According to all modern, as well as earlier translations of the Bible, the words of the Lord through the prophet Malachi are: *'For I am the Lord, I change not; therefore ye sons of Jacob are not consumed'* (Mal. 3:6). These words in the

closing Book of the Old Testament set the matter at rest on Biblical authority. The sons of Jacob who were given the name Israel, were not consumed and were guaranteed future existence because the Lord is the 'unchanging Lord'

A man, Abraham, had been called to God's service and his progeny endowed with the gracious promises of Almighty God which, because of their universal nature in respect of the nations and families of the earth, embraced national things The history of this developing people is clearly set out in the pages of Scripture for all to read, and it should be noted that no portion of their weaknesses and transgressions are hidden There is no attempt to make these people a super people nor is there any impossible idealistic unreality associated with them They were simply a people created by God and formed under His Covenant into that peculiar instrument for world blessing.

The question now arises as to the faithfulness of God to His Word of Promise and Commission. Has He changed His Mind? Has He found that the oath-bound promises are incapable of fulfillment? Has He now transferred His intention to bless all the nations and families of the earth to the Church, through whose offices He hopes to succeed where the seed of Abraham failed?

Whatever atheists and agnostics say, surely the Christian mind revolts against such a suggestion. Those engaged in propagating the faithfulness of God to His Promises in the continuity of Israel in Anglo-Celto-Saxondom, reject completely such a God-dishonouring theory. God has not changed His mind, nor is He fickle in the matter of His covenant and oath. Is it 'wildly speculative' to attempt to uphold the reality and honour of God? God forbid. If the identification of Anglo-Celto-Saxondom with Israel is wrong, where is Israel? The Scripture demands its existence within the sphere of national entities in the earth. Before opponents to the Anglo-Israel truth rush in with wild flights of fanciful interpretations, let them measure these against the Word of God and above all — let God be true.

'I am the Lord, I change not . . . ' are the words of He Who created and formed Israel. The only metaphor found in the Old Testament Israel story apart from the symbolism used to depict the relationship between the nation and God, is that appertaining to the ordinances of the

Law which had to do with ceremonial observances in respect of the Tabernacle and Temple. These were the 'Shadow of heavenly things' (Heb 8:5). Israel, however, was a very literal people in whose continuity the honour of God was involved. It is a Biblical fact that the greater majority of these people disappeared from the historical record after the Assyrian and Babylonian captivities with but a remnant returning under the mandate recorded in Daniel 9. This statement of 'the remnant' may perplex many, but the facts are set out in the Scripture and confirmed by archaeological discoveries which verify the happenings of so long ago.

As is common knowledge, the united family of *twelve tribes* was divided into two unequal sections in the reign of Rehoboam, the son of Solomon (1st Kings 12:16-19). *Ten of the twelve tribes* established a temporal kingdom in the northern section of Palestine with Samaria as its capital. The remaining *two tribes,* comprising Judah and Benjamin, made up the southern kingdom and as must be obvious, this kingdom was very much the minority section of Israel. Statistically, two-thirds of Israel was situated in the north with the remaining one-third in the south. The majority of Israel suffered successive waves of Assyrian invasions until eventually in 721 B.C., Samaria was taken and in 676 B.C. *'the Lord removed Israel out of his sight as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day'* (2nd Kings 17: 23). Thus the majority of Israel was taken captive, leaving one-third of the people in the southern kingdom.

In 2nd Kings 18:13, attention is focused on the southern kingdom of Judah. *'Now in the fourteenth year of King Hezekiah did Sennacherib, King of Assyria, come up against all the fenced cities of Judah and took them'.* Sennacherib's Prism in the British Museum bears archaeological witness to the veracity of the Biblical statement. In the Prism, it is stated that the Assyrian king took over *two hundred thousand captives,* which must have depleted the population of this one-third of Israel considerably. What was left after the Assyrian invasion must surely be classified as a remnant of the remnant of Israel.

Babylon succeeded Assyria as the Empire of the day, and this remnant was invaded and removed to Babylon. The Bible does not state that the captives

were distributed among the cities of the Empire as was the case in the captivity of the northern kingdom (2nd Kings 17:6). This surely indicates the smallness of numbers of those who had been left after the Assyrian invasions and who now were taken to Babylon. From this number, a remnant of 42,000-odd returned under the decree of Cyrus the Medo-Persian king to rebuild the city and the Temple. This return, it should be noted, was for a limited period of 70 prophetic weeks or 490 literal years (Dan. 9:24). The status of the remnant was never that of a sovereign state, but that of a provincial vassal to the various overlords who ruled them. This was most un-Israel-like.

While most commentators concentrate on the remnant, they ignore the fact that the majority of Israel never returned to Palestine after the captivities and they simply relegate this prodigious mass of people to the limbo of oblivion. It is conveniently forgotten that the Lord, through Nathan the prophet, had advised king David that He had appointed a 'place for my people Israel' and that this place was some other geographical locality than Palestine in which David and the people were then entrenched. Another forgotten factor is the unconditional Covenant and the Oath-bound Promises made to Abraham and his seed. As the majority of Israel slip from the historical record of scripture, they did so enriched by the promise of redemption (Isa. 7:14 and Matt. 1:21-23).

If those who teach the faithfulness of God to His Promises are wrong in their identification of Israel in Anglo-Celto-Saxondom, where do the opponents to this suggest that the nation Israel is to be found? In spite of the Jews having acquired Palestine under the circumstances described by Ezekiel 11:14-16, the promise of the 'appointed place' outside of Palestine, is lacking. While attempts are being made to foster the image of Jewish national status because of the Israeli state, the people, who are a heterogenous group bound originally together by a common faith, do not meet the requirements of the Covenant Promises. Further to this, a careful examination of the scriptures will reveal that the Jews, in the day of the Lord's First Advent, recognized a form of segregation from Israel as is to be seen in the record of John 7: 33-35. This Scripture is one of many which contrast the Jews with Israel.

'Then said Jesus unto them, Yet a little while am I with you,

and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. Then said the Jews among themselves. Whither shall he go that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?'

It is all too apparent that the significance of this Scripture has been missed by many. Note the implication again. *The dispersed* were, as James addresses them in his epistle, *'the twelve tribes which are scattered abroad'*. James wrote to the *full complement* of Israel who were dispersed — who, then, were those in Judaea? This is not a matter of interpretation — it is a case of the plain scriptural statement. Why was there this strict form of segregation between the *'twelve tribes'* in dispersion and Jews? Some might claim that religion placed the barrier there, but this does not explain the fact of the twelve tribes being in dispersion while the Jews, who claim to be Israel, were in Judaea. Thus, at the very outset, the contention that the Jews are Israel meets with scriptural difficulties.

As in the case with the Jews, the claim that the Church is Israel, too, falls to the ground. The Church was founded *within the Israel people,* but this does not mean that the Church is the nation. How, for instance, can the Church be *'a nation and a company of nations'* (Gen. 35:11)? How and by what stretch of imagination can the Church be called *'a great and mighty nation'* (Gen. 18:19)? The function of Israel is claimed by the Church, but what of the means promised by which this function is to be accomplished? The function of the Church within the Israel nation was to be a spiritual dynamo, but there is no scriptural authority which says that the nation was displaced by the Church.

'I am the Lord, I change not . . .' Where is Israel? This question should be uppermost in the minds of Christian leaders today for the nation is surely the answer to the 'God is Dead' advocates. The Lord pointed to Israel and said: *'Ye are my witnesses that I am God'* (Isa. 43: 12) and the failure to make use of the available proofs of the existence of God has created the climate for doubt and the propagation of the theory that God is Dead. The current vogue of speculation as to things of God by those in high places has had a disastrous effect and has permitted the enemy to come in like a flood. The 'wild speculations' of the social gospel and philosophy

are retreating all over the world because these are a departure from the Scriptures. God has set His marks upon His witnesses, and they are recorded for all to see. This federation upholds these marks, not as 'wild speculations' but rather as the tangible evidence of the reality of God and His plan and purpose in the earth.

The case for the various organisations which teach the Israel identity is based, firstly, on the upholding of the honour of God and His Word. Secondly, it rests on the faithfulness of God's Word and, thirdly, on the desperate need to get the people to repentance and acceptance of responsibility in respect of God and their fellowman. If, for some inconceivable reason, the identification is wrong (which this federation does not concede), what is wrong with attempting to create within the national nucleus of Anglo-Celto-Saxondom, a movement towards national repentance and conduct along the God-ordained Israel lines? What the Church claims to be doing among individuals, the Israel identity movements claim to be doing among the various nations which bear the Israel marks. The case for identity is not 'wildly speculative', nor is it dishonouring to God. *'Produce your cause, saith the Lord: bring forth your strong reasons, saith the King of Jacob'* (Isa. 41:21).

Hymn for the Month

Eternal Father, strong to save,
Whose Arm hath bound the restless wave,
Who bid'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea.

O Christ, Whose Voice the waters heard,
And hushed their raging at Thy Word,
Who walkedst on the foaming deep,
And calm amidst the storm did sleep:
O hear us when we cry to Thee
For those in peril on the sea.

O Holy Spirit, Who didst brood
Upon the waters dark and rude,
And bid their angry tumult cease,
And give, for wild confusion, peace:
O hear us when we cry to Thee
For those in peril on the sea.

O Trinity of Love and Power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go:
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.

W. WHITING (1825-1878).

Printing Machine Appeal

One of the Federation's main avenues of outreach is through our printed matter. Many of our valuable B.I. publications are becoming out of print and are not being reprinted. The Federation feels that this is a backward step and that these text-books should not be lost to God's Israel people.

For this reason it has been decided to upgrade our printing facilities to a standard whereby we can reprint many of these important books, as well as to continue with our present publications.

Our present machinery is very old and is in urgent need of replacement. Our initial requirement is to immediately purchase a new plate-maker which will cost about $3,500., and as soon as possible thereafter to upgrade the off-set printing machine.

Now is the time to act. We need your urgent financial support and prayers in this matter. Your donations would be greatly appreciated.

— — ✂ — — — — — — — — — — — — — — — — — — —

The Secretary,
B.I.W.F.,
SYDNEY.

Please find enclosed the sum of $ towards the printing machine appeal.

Name . . . . . .

Address . . . . . .

. . . . . .

Postcode . . . . . .

The Three Struggles of Jacob



Part 1 of 2

Rev. R. J. Bradford
Glasgow 20.5.77

The first struggle to which I shall refer is the struggle between covenant man and cursed man. Even within the womb which bore Jacob and Esau there had existed a struggle which has intensified every year since then. I believe that in the next handful of years this struggle will reach titanic proportions. This is the first struggle to which I wish to refer - the struggle between covenant man and cursed man, or the struggle between Jacob and Esau. The second struggle is between covenant man and God. The final struggle is between God and Satan.

I hope that by choosing those three subheadings that we will be able to achieve a panoramic glance at the whole subject of the nation, its destiny, its tradition and certainly its great future within the kingdom which I believe will soon break upon us.

Covenant man and cursed man: it is obviously seen in Genesis chapter 35, verse 22 that this struggle began even before these two people emerged into God's sunshine. Because within the mother there was this tension, this conflict. The fighting and turmoil could not even wait until the two people became separate personalities. It began even in the very womb of the mother. We read even as Esau, the firstborn, was issued into the world, that Jacob had his ankle in a tight grasp: "Me first, me first!" It was almost as if Jacob had anticipated the predestined future which God had given that he was to be the greater and that the elder was to serve the younger.

I wonder if you have thought about the nature of that struggle

in depth. At every point along the line, Esau is challenging Jacob. It seems that he realises, that though the eldest of the two brothers, he is destined for the inferior position. Right down the line he challenges his younger brother even as he was bringing home his wife and his flocks, there is Esau waiting for him to render him and to subvert him in importance and significance.

This whole word of God is the story of the struggle between Jacob and Esau. The whole of history, broadly speaking can be expressed in terms of the struggle between these two brothers. The battle is the battle of world dominance, but this world, this kingdom is to become the kingdoms of our God and His Christ. That is our understanding of the Jacob heritage. But alongside that wonderful concept and anticipatory feeling which we have, there is a duality, there is yet another driving dynamic which says,"Not so! ,we will not have this man to ruleover us". And just as those words were expressed by the descendants of Esau just prior to the crucifixion of our Lord so true, they resound down through the long avenue of time: "We will not have this man to be our King".

The struggle is a struggle for world domination and ownership. I would like to suggest to you tonight, my friends, that this struggle between Esau and Jacob in these days has manifested itself in three catagories. These three catagories are in the world of finance, the world of propaganda and in the world of military power. You will probably remember that during one of my previous talks, I mentioned that in a very insidious way, modern Jewry, so called - I prefer to call it Zionism - completely dominates the world of high finance. The three greatest single areas of monetary power; the three incumbents of the citadels of mammon are the Rothschilds, Rockefellers and the Builderbergers, - these three groupings dominate the world of commerce, industry and finance. Nothing can be done anywhere in the world without the permission of the amalgam. Nothing can be tried until it receives its seal of approval from that triumphant. As a result of this amalgam the sovereignty of parliament and the sovereignty of this nation is but a misnomer. Werare again in bondage and we are in bondage to the

power of high finance.

The people who control the world finance are all, without exception, the descendants of Esau. These men, just 4 weeks ago, decided to meet on these shores of this island refuge of ours, and have their latest conference to decide how best to further the one world monetary system. As far away as 1976 we have the overt statements of these 3 finance houses, that their objective which they hoped to obtain by the end of this decade was a one world monetary system. Now, you see they have not much difficulty, because money is made now, not in the buying and selling of goods, but instead we have within our midst the most devlish plan by which vast sums of money are made by the buying and selling of currency. In order to do that with a guarantee of success those whom indulge in this practice have got to be able to control the value of the product which they buy and sell. So over recent years we have this most interesting practice evolving to a frightening degree. The power to deflate or to inflate; the power to increase or to decrease the importance of any national currency throughout the whole world. By the process of purchasing the sale of currency, vast sums of money are made.

Now this insidious plot of the world of high finance, thrusts us into the orbit of military power. Because there is no doubt at all, it is established beyond any shadow of doubt that the wealth of Russia and its military might have been produced by American and European finance. Not one of the points made by Dr A. Sutton has been challenged. No one has challenged Gary Allen's documented evidence that as far back as 1917 American and European money flowed into Russia. Not only financing the Bolshevik Revolution but creating their industries which in turn have produced the worlds most devastating war machine.

The question is asked, "Why?". Why would the arch capitalist nation of the world create such a Frankenstein". The reason in part is that by creating the Frankenstein monster of Russia, with its war machine in every respect ten times greater than the American or European war machine put together,

great pressure is placed upon the rest of the free world, to be endowed to keep its weaponary some how as close to the war machine, in terms of members and function as Russia. In order to do that vast sums of money has got to be expended. That money can only be had from the source that has created the Frankenstein monster in the first place.

So the plot is produced by the amalgam of finance houses. The money for which there is a great clamour can only be produced by the finance houses. That in part, not in total, is one of the reasons for creating the devastating war machine of Russia.

We now enter the second area of propaganda. I wonder if you take time to read the names of those who produce or direct. Indeed who are the authors of our T.V. programmes or our most modern films. You are probably impatient as I am, very frequently and you want the ongoing names and titles to pass on very quickly if they come at the beginning of the programme so you can see the programme itself, or if they come at the end of the programme you can get onto the next programme. But read them carefully next time, especially read those names who present the documentary films on B.B.C. on current affairs. Look at those who are directing the most up to date films which challenge the moral standards of our nation. Look at those who produce these films and you will find that the preponderance of those who are responsible for churning out that which conditions the minds and hearts of men and women in this nation are of Esau.

What a great weapon the media is for world domination: what you believe about the members of parliament, what you hear and read about them, what you hear about the state of the nation, what you believe about the policies which ensue from parliament, what you believe is good for you in terms of what you drink and eat, what you believe about every facet of life which is hurled at you through the media. The battle of propaganda is being won hands down by Esau, because they are in the positions which matter. Your children and my children are being conditioned by T.V. whether we like it or not; that is the stark fact

of life. What they hear and see on the "box" is controlled by Esau.

We must now move onto the area of military power. I suggest for your reading the little book by Mr Milner on the Russian Chapters of Ezekiel. This is still a profound book, short, readable and very enlightening. I accept entirely that it is virtually impossible to distinguish between Esau-Edom Jewry and the preponderance of the Russian nation. I believe that the vast numbers of the Russian people are the descendants of Esau. And I hope you will notice with interest that almost all those who populated the new Israel, so-called,did not come from America, though there be millions of Jews in America. They did not come from these isles though there be many Jews in these isles, but the vast majority of them came from Russia; from the valley of the Volgaor the Eastern European countries. I believe that the vast grouping of nations in the Volga valley in Southern Russia are in the main,Esau. Esau was to become a very large and mighty nation and I believe that Russia has within it a great nucleus of the Esau-Edom-Jewry. Its military power is an expression of its might in world affairs. In almost every facet of warfare the Russsians outnumber the western world by almost ten to one. Whether you go from conventional weapons to the most advanced nuclear weapons it does not matter. The only advantage we have at this present time in the west is the American control plane, which can fly at a mere 400 feet above ground level and can fly mover mountains without deviating from that height above the nearest point of land. At this height it can get underneath the laser control which forms a type of canopy over Russia. In every other respect we are utterly and completely disadvantaged.

It is here that I would like to bring to your attention an interesting point which I feel must be ventilated. Our leaders and administrators of the western world, even now at this moment, are crying out for civil rights and equal representation for the underprivileged people of Africa, when the struggle in Africa has nothing to do with human rights or civil rights or any other kind of rights. I 'll tell you what the struggle in

Africa is in part about. It is a question of who controls the space age. The nation which controls the sources of bauxite, aluminium, zinc, copper and all the minerals which are to be found in Africa controls the space age. When the Russians marched into Hungary in 1956, it was not just another expression of territorial expansion. It was the question of dominating the wonderful aluminium resources which resided in that country. The most pure resources in the world are to be found in the nation of Hungary. It was not just a question of subletting the liberty of people; it was a question of the havoc for war. The struggle for Africa is that self same struggle intensified. Our dear friends in Rhodesia, who are being maligned, like we in Ulster who were maligned 7 or 8 years ago know only too well just why there are police on the doorstep.

What has Russia to say about freedom What has communism got to say about freedom.What system which murders its own people, which imprisons it own people, which robs them of their liberty and their faculty of thought; what has that system got to do about freedom. Yet our leaders in the western world swallow this lie hook line and sinker. The World Council of Churches accepts that Russia has right to be there because we have exploited the poor coloured man for so long. It is all that war;it is all about preparing itself for war. That is what the domination of Africa is all about. The domination of the middle-east is for the same thing, namely war. The two great sources of wealth and power, oil and minerals, reside in Africa and the middle-east. That is what Esau is after, because if Esau can grasp these and develop this potential they will be able to look at Jacob and say, "I might have sold you my inheritance for some bread and pottage, but I've got it back by the book and by the gun, so our agreement is null and void". That is Esau's objective in its military expansionist policy.

I must hurry, but beforeI leave this question of the struggle between covenant man with cursed man, I make no apology for using that rather strong term, "cursed man", because has not God said, "That He has cursed this first elder son". Note how this struggle evidenced itself in the very time of Jesus. In A.D. 37 Herod the Great somehow convinced people that he was

the Messiah. Those who know the scriptures will know that they are referred to as Herodians. These are those who worshipped Herod as the King of the Jews. Even in the time of our Lord, this great conflict or struggle revealed itself. You remember when the plaque was nailed above the cross and the Herodians and the scribes and pharisees were among those who went to Pilot and said, "Take it down, it is not true".He said,He was the King of the Jews". There we see the duality again; the struggle showing itself;Herod or Jesus. But Herod was an Idumean (Edom) of Esau. Even in that struggle you find cursed man trying to usurp the place of the covenant man. Even the very name which has been assumed for the present nation in Palestine reveals again a conflict and a piece of the dastardly usurpation. Israel is what they are called, but they are not. By their own admission they are not. Whilst on the one hand they claim to be the direct descendants of Jacob, on the other hand, Christ clearly demonstrated that they were not the descendants of Jacob. You remember in His discourse, how He said,"the truth will make you free, and you shall be free indeed". Their arrogant retort was that, "we have never been in bondage to any man".

What was the great rubric used on the feast day of Israel? The God of Abraham, Isaac and Jacob who has brought us out of the land of Egypt. But they according to their own words have not been in bondage to any man. So they could not be the sons of Jacob. This was the nation which Jesus said would cross oceans to make one convert. These people were prepared to cross the parameters of what God had laid down as regards what defined ethnic lines. The breaking of these laws was used to just add to their numbers. This nation which has no national or ethnic identity whatsoever has stolen the term of Israel, which means, "princes ruling with God".

PART 1 OF 2 PARTS CONCLUDED.

The following few remarks are taken from a publication entitled Bible Truth,Jan/Feb 1982: "On the afternoon of Saturday,14th November 1981, the media headlines broke to the nation the news that the Member of Parliament for South Belfast had been shot

dead by I.R.A. gunmen as he attended to constituency duties that morning. The nation was shocked, not least the Province of Ulster one of whose elected representatives had been gunned down, but to another section of the nation, the news about the Rev. Robert Bradford was particularly devastating, namely the British Israel believers."

Promises

JEREMIAH, CHAPTER 33.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

What a Friend We Have in Jesus

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit
O what needles pain we bear,
All because we do not carry
Everything to God in Prayer!

Joseph Scriven, author of this hymn was a man who experienced the friendship of Christ during a life filled with trouble. As a young man in Ireland, about 1840, his intended bride was accidently drowned the evening before their wedding. He had begun training as a military cadet, but poor health forced him to abandon his dreams of a career in this field.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer,
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness
Take it to the Lord in prayer.

Moving to Canada, he became a servant of the underprivileged, helping those who were physically handicapped and financially destitute. But tragedy continued to stall his steps. Once again, the plans for a wedding were cut short when his second fiancee died following a brief illness. It seemed that Joseph Scriven was destined to go through life alone, knowing only the friendship of Jesus.

Through much of his life he experienced loneliness, meager pay for menial work, and physical illness. This hymn is his testimony that prayer does not necessarily eliminate trouble from our lives. But, in the midst of tragedy, temptations and weakness, Christ will be our ever-present Friend who will give us peace "take and shield us" and carry our "load of care".

Are we weak and heavy-laden,
Cumbered with a load of care?
Precious Saviour, still our refuge
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He'll take and shield thee,
Thou wilt find a solice there.

After his death, in recognition of his sacrificial service to others, a monument was erected in Port Hope, in Ontario Canada, in tribute to Joseph Scriven, an Irish immigrant who was a friend to many and who found a friend in Jesus. He lived from 1819 to 1886. Perhaps his memory is little known to some in Canada, but he is one of the few in Canada who have left behind them something so tender and yet so revealing in a hymn, sung time after time within British Israel circles, at meetings, at gatherings, and many times at the funeral of a fellow Christian. Heard sung by hundreds in great choirs, on radio, or in church, the message it carries is ever comforting, written by a man from Ireland, descended from ancient Israel, who was caused to go through hard trial in his life time, yet had the deep-rooted faith of his friendship with Jesus Christ.

Winter of the World

A. G. EASTMAN



We are now in the winter of this age, and winter is a time of darkness; it is a time when all nature is dormant, no sap rises in the trees, no new growth takes place; everything rests awaiting the coming of the resurrection of Spring.

When Spring arrives, all nature awakes, pulsating with the new life which surges through it, preparing for a busy time ahead of expansion and growth.

The world is now in that position of winter, awaiting the coming of the Spring of an entirely new age, an age of great expansion and growth, but of a vastly different type to anything which has gone before. This coming age will be the Kingdom Age; and, as the Head of this Kingdom God is sending back to this earth His Son the Lord Jesus Christ to be King; with the government of His Kingdom under His complete control. That Kingdom is here to-day, and is in the custody of the British people, who are God's redeemed servant nation of Israel. This is fact, not fiction.

We have come down through this age having accomplished in the world what God intended we should do; but we are now in the winter of this age, and are lying dormant awaiting the coming of the glorious pulsating spiritual power which is to be given us in the Spring of the Kingdom age, so that, under Christ the King, we can accomplish things which we have been unable to do in our present restricted state in this passing age.

Our Israel-British history during this age has been remarkably condensed into a vision which God gave to His prophet, Ezekiel. This vision was of a mass of dry bones in a valley, with no life in them at all. Ezekiel was asked by God if these dry bones could ever live again, to which he replied, "O Lord God, Thou knowest." God then said, "Behold, I will cause breath to enter into you, and ye shall live; and I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

These dry bones represented the whole house of Israel, which God exiled from the Promised Land for their

sins against Him. They were scattered all over Europe, and thus, like a lot of dry disjointed bones with no life in them; but later on in history, God in His love and mercy, sent His Son Christ to this earth to become Jesus the Son of man, and He, by the shedding of His blood as an atonement for Israel's sins, redeemed these dead bones, and enabled them at come into the British Isles, where they again came together as natural bodies; and sinews, flesh and skin came upon them, and they became known as the British people; and have carried out their work in the world; but still lacking that spiritual power which is so essential for the pulsating life and growth of the real Spring.

Ezekiel describes this condition in these words: "So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them."

That is the position of the British nation to-day in the winter of this age. Although we have become complete bodies again since our redemption, we are, nevertheless, in a dormant stage, awaiting the coming of a glorious Spring, when the breath, or, the Spirit of God, will energise our nation, and we shall be nationally resurrected to become a new people. This promise of national resurrection is described in the next verses: "Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds. O breath, and breathe upon these slain that they may live. So I prophesied as He commanded me, and breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto them, Son of man, these bones are the whole house of Israel; behold they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore, prophesy and say unto them, Thus saith the Lord God; behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek. 37:1-14).

In those words are contained an unbreakable promise from our God that we British people are to nationally receive the Holy Spirit, and be nationally resurrected, and returned to the land of Palestine from which we were exiled many centuries ago.

It will, however, be to a very greatly changed Palestine, that the Lord Jesus Christ will return; and He is coming back to the Mount of Olives from where He ascended to the Throne of God in heaven. (Zech. 14:4).

The New Jerusalem will then be the hub of His Kingdom; and it is likely that this amazing spiritual resurrection of our nation will take place at the moment of His return, after all the evil forces have been destroyed at the battle of that great day of God Almighty. This national resurrection will be the dawn of the Spring of the new Kingdom age; and at the same moment there will be the individual resurrection of all those that are Christ's at His coming.

Let us look at this individual resurrection for a few moments. This is different to the national resurrection of the whole Israel or British nation; because in the national resurrection there will not be a change in the composition of the bodies of the people; they will still be of flesh and blood; but they will have the Spirit of God in them, as did the apostles

on the day of Pentecost.

In the resurrection of those individuals from all nations who are Christ's at His coming, that is, all those true Christians who have acknowledged Him to be the Son of God, and accepted Him as their own personal Saviour from the sin of Adam, there will be a complete change in the body; for those resurrected, or if alive changed, will have the body of the resurrection which is composed of some material of which we know nothing at present; but it will consist of flesh and bones, but no blood; for the life of the new body will be the Spirit. There are many Christians to-day who worry about whether they are good enough to be resurrected or changed; but let us remember that there has never been a man born, except the Lord Jesus Christ, who was good enough to be resurrected for "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Is. 53:6).

If we were to rely on our good works or on our way of living, not one of us would have a chance of resurrection; but the Lord Jesus Christ has done it all for us Himself, and He said, "I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?" (John 11:25-26).

Do YOU believe this? Jesus said that if we believed in Him we should never die, but would be resurrected. Thus it is a question of belief in Him, not by works, but by faith.

As we look at ourselves to-day in this winter of this age, we marvel at the overwhelming love and mercy of our Saviour, in that He has given the promise of resurrection to all that believe in Him. Some of us are worse than others; but none of us are worthy to be resurrected; but we shall be, if we are His at His coming.

In the resurrection, however, we shall not all attain to the same status. Those who have truly accepted Jesus Christ, and have tried to live according to His Commandments, will get a higher glory in the resurrection than those who have accepted Him and yet have led lives absolutely opposed to what He taught; these will not attain to so much glory.

Paul makes this clear in these words: "There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." (1 Cor. 15:40-46).

From this we know that there are two separate types of body, the first one which we have now, is our natural body made of the earth earthy; and the second one the spiritual body, made of an incorruptible material of which we know nothing at present.

This clearly squashes the ideas which some people have that in the resurrection we become a sort of gaseous ghost, a disembodied spirit. We are to be clothed in a body similar to the resurrection body of our Saviour, and He demonstrated this body to His disciples, who thought when they saw Him that He was a spirit; but He said to them: "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye

see Me have." (Luke 24-39).

On His return to this earth as King to take the Throne of David over His Kingdom, Jesus will be in His glorified resurrection body; and at the moment of His coming, all those that are His will receive a similar body. "We look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body." (Phill. 3:21).

And so in the winter of this present world, let every Christian take hope, and look for the coming Spring, with the coming of the King of kings to be joined with His administrative body, that is, all true Christians, who in their changed bodies will rule with Him here on this earth over His Kingdom, which will then be inhabited by the whole Israel-British, or Anglo-Saxon, race, who will nationally be restored and revived with great spiritual power in a National Pentecost.

THE KINGDOM HERALD

The Official Journal of the British-Israel World Federation (N.S.W. Branch) Sydney - Australia

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Coronation Reflections from Australia

Reprinted from "Joy and Light."

The oil and the sword! What lessons are laid up for us all in the anointing of the Sovereign with holy oil! How lofty the ideal symbolised by her placing the most beautiful and costly of all swords upon the Lord's Table! Is there a ruler, is there a government, which does not need wisdom from above to direct aright the peoples of a nation? And where can we find precious wisdom, equal to any emergency, apart from the energies and influences of the Spirit of God, symbolised by the anointing oil? And what earthly wisdom can match the consecration of power to the service of all that is holy? As the monarch places her brilliant sword upon the Table, may she, may all our leaders, resolve to maintain and foster all that remains to us of good in this sin-sick world!

Our Debt to Britain

Ah, these old friends of ours! Sixty years back,
Bearded and booted, they followed the track,
Came like their Saxon forefathers of old,
Carving a nation from waste and from wold,
Mighty of purpose and stalwart of limb,
Clove they a path through the forest so dim,
Forward adventuring, having no fears—
Honour and praise to the old pioneers!

(JOHN SANDES)

And do we of this continent owe much to Britain and her kings? A vast inheritance of ideals and manners, righteous law mingled with mercy; educational, governmental and religious systems were placed here by sons and daughters of the Motherland. Our early settlers feared God and honoured the King. To them religion was a matter of conviction, and of primary importance. A score of miles by rowing boat was no uncommon journey to Sabbath services; fifty miles on horseback was no barrier to those attending special services. To them and their ilk we owe all that is of imperishable value in Australia today—and more than a remnant rightly assess these values.

Australia Today

And what of governments, churches and peoples in our land today? Vox Populi

is all too powerful. Authorities often yield to the clamour of the masses. There are notable exceptions, for some have not bowed the knee to Baal. All honour to those who acknowledge that "the powers that be are ordained of God," and cannot be properly exercised without the anointing of God's Spirit! We rejoice to state that some leaders allow that the sword should be placed on the Table of the Lord, and are ready to hold fast that which is good. But shame on those who for filthy lucre would give over the sacred Day, who for a mess of pottage would sacrifice the birthright of ideals and privileges won by innumerable witnesses who loved not their lives unto death!

Our Future

To enlightened Protestants it is clear that God's Word and His Day must be preserved if we are to retain the liberties and privileges the Sovereign pledges herself to uphold. A stern battle is raging in Australia today. Pseudo-Christianity has many forms, but we rejoice to know that valiant hearts from shore to shore of our island-continent beat fast with faith, hope and courage, as they labour and pray for the conservation of all that is good, and for a revival of true religion and undefiled; that our nation may give God, His Word, and His Day the pre-eminent place in its daily life.



Sir William Blackstone, Solicitor-General in 1763, in his book on law which is still a text-book for law students to-day, states, 'An enactment is not a law when it conflicts with the Law of God', and in the *Encyclopædia Britannica*,[1] under 'English Law', we find: 'Alfred the great Saxon lawgiver and administrator during the Saxon period places the matter of the Divine origin of the law in the forefront. The following is taken from "Alfred the Great", for it gives in a concise form just the thing we desire to show; viz. that the Law of Moses was the basis of Anglo-Saxon administration; coming, then, to his task with this in view, we find Alfred's code, or Alfred's dooms, as they are called, starting with an almost literal transcript of the Decalogue.'

[1] 11th edition.

CAMEO STUDIES

F. W. Dowsett

STUDY NUMBER ELEVEN.

ISRAEL.

Let it be said from the start, that the importance of understanding ISRAEL, and her position in the plan and will of Almighty God, is paramount to a clear and proper understanding of the Word of God.

The Bible is THE HISTORY BOOK OF ISRAEL!

It was written BY Israelites, TO Israelites, FOR Israelites, and ABOUT Israelites. The only other nations mentioned in the Bible are those who came in contact with Israel. No other nation is ever mentioned.

Any thinking student of the Bible must surely ask the question, "WHY!!"

What do we make of the words of our Lord Jesus Christ where He said in Matthew 15:24;

> "I am not sent but unto the lost sheep of the House of Israel."

Or as the New English Bible expresses the same verse;

"I was sent unto the lost sheep of the house of Israel, and to them alone." (Emphasis added).

The importance of Israel's position in the mind and will of God can be judged by the following statements fom God's Word:

"For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.
The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:
But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers..." (Deut.7:6-8).

"He sheweth His word unto Jacob, His statutes and His judgments unto Israel.
He hath not dealt so with any nation. And as for His judgments, they have not known them." (Ps. 147:19-20).

"You only have I known of all the families of the earth." (Amos 3:2).

Clearly, Israel occupies a very special place in the mind and will of God. Again, we ask, WHY!!

The secret lies in the fact that God formed Israel to be His Kingdom here on earth. When we speak of the Kingdom of God on earth, we are not talking about (or at least we SHOULDN'T be talking about), some spiritual kingdom, or spiritual condition. We are talking about a real kingdom. WE ARE TALKING ABOUT A KINGDOM AS REAL AS ANY KINGDOM THAT HAS EVER EXISTED ON THIS EARTH. We are talking about a kingdom which has people or citizens; a kingdom which has a country or territory in which those people live; a kingdom which has a king; a kingdom which has a complete system of law. We are talking about a kingdom which contains both good and bad. If that surprises you, then read Matthew 13:24-30, where the kingdom of heaven is portrayed as having both 'wheat' and 'tares.' In verses 36 to 42, our Lord identifies those whom the 'wheat' and 'tares' represent. The 'wheat,' we are told, are the children of 'the kingdom,' whilst the 'tares' are the children of 'the wicked one.'

The fact that Israel is identified as this literal kigdom is clear from Exodus 19:6, where God tells Israel;

> "And ye shall be unto Me a Kingdom of priests, and an holy nation."

In confirmation of this, we read in Luke 1:31-33;

> "And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS.
> He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:
> "And He shall rule over the HOUSE OF JACOB (Israel) for ever. And of His Kingdom (i.e. Israel), there shall be no end."

Words could not be clearer in identifying Israel as God's Kingdom here on earth.

Israel is mentioned in the Bible by several different names or titles. For instance, it is called Israel, all Israel, the House of Israel, the House of Jacob, Ephraim, and Joseph, to mention the main ones. Israel is never, NEVER, NEVER, NEVER referred to in its entirety as JEWS. As we saw in our previous STUDY, the name JEW can only be applied at its best, to a very small portion of the Southern House of Judah, which itself was only a portion of the whole House of Israel.

The failure by Bible students to recognise this basic fact is the MAJOR cause of all the confusion and differences of opinions which exist today regarding the prophetic word of God.

The understanding and knowledge of the identity of ISRAEL, and her special relationship to God, is the KEY which unlocks the Bible.

But knowing who and where Israel is, is not enough. We need to know "WHY" Israel is. Three passages from God's Word should suffice to settle this question. The first is found in Genesis 12:2-3 where we read;

> "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.
> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The second is found in Genesis 18:18, where we read;

> "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

The third passage is found in Isaiah 43:10-12;

> "Ye are my witnesses saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am He. Before Me there was no god formed, neither shall there be after Me.
> I, even I, am the Lord, and beside Me there is no saviour.
> I have declared, and have saved, and I have shewed, when there was no strange god among you. Therefore,

YE ARE MY WITNESSES, SAITH THE LORD, THAT I AM GOD."

So we see that God's purpose in forming Israel was twofold. Firstly, she was to be a blessing in God's hands to all the nations and families of the earth. Secondly, she was to be God's witness to the very fact that HE IS GOD.

Israel was FORMED in Abraham. She was CALLED in Jacob, whose name was changed to Israel. She was JUSTIFIED in Jesus Christ, who paid the price on Calvary for her redemption. She will be GLORIFIED in Christ Jesus when He returns to reign over her as His Kingdom here on earth.

Branch News

Our president, Frank Dowsett, underwent major surgery on 4th June and is now recovering well. His inspiring talks are greatly enjoyed and we hope he will be back with us soon. Our prayers and good wishes go out to him, his wife Betty and their family.

Our Lord's Resurrection — The Proof

1. The empty tomb—Lu. 24.3, 12; John 20:4-9.
2. The witness of the angel—Matt. 28:2-7.
3. The appearance of Jesus to Mary Magdalene—John 20:11-18.
4. His appearance to the women—Matt. 28:9.
5. His appearance to Peter—Lu. 24:34.
6. His appearance to the two disciples—Luke 24:13-35.
7. His appearance to the eleven—Mk. 16:14.
8. The witness of Thomas—John 20:24-31.
9. The appearance of Jesus in Galilee—John 21:1.
10. His appearance to James—1 Cor. 15:7.
11. His appearance to five hundred brethren—1 Cor. 15:6.
12. His ascension—Act. 1:9.
13. The coming of the Holy Spirit—Acts 2:32-33.
14. The witness of the apostles—Act. 2:24-36; 3:15;4:10, 33; 5:30-31; 10:40-41; 13:30-37.
15. The existence of the church—2 Cor. 5:15-17; Gal. 2:20; Eph. 2:10; Col. 3:1-3.
16. The appearance of Jesus to Stephen—Acts. 7.55-56.
17. His appearance to Paul—1 Cor. 15:8.
18. His appearance to John—Rev. 1:10-19.
19. The witness of Christ—Rev. 1:18; 5:5-10.
20. The witness of Scripture—Lu. 24:44-45; John 20:9; Eph. 1:20-22; 4:9-10; Heb. 1:3; 10:12; 1 Peter 3:21-22.

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen . . . and they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and has redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests: and we shall reign on the earth" (Rev. 1:18; 5:5-10).

Courtesy: New Jerusalem Fellowship.

THE TROJAN HORSE





by JACKIE BUTLER, Queensland Co-ordinator of 'WOMEN WHO WANT TO BE WOMEN'

Three year old Jonathan came home from kindergarten with big tears trickling down his chubby cheeks. After a glass of milk and some reassuring hugs, he confided that his teacher had told them that they wouldn't have 'mummies' and 'daddies' in future, just 'parents'. At play time, the boys had been given women's clothes to dress up in, and told to play with the dollies while the girls were given the trucks and aeroplanes.

This was no solated instance of a woman libber promoting her personal views, but part of a deliberate, government-backed attack on the roles of husband/breadwinner and wife/mother.

In fact, Australia ratified a legally-binding international treaty on July 29, 1983, pledging to use our education system to eliminate these roles. Specific measures include rewriting school books and teaching methods to present only "non-sexist" role models. Any pictures or stories of a mother and children waving good-bye to daddy going off to work will be banned.

The Revised Standard Version of the Bible is already being re-written to remove "offensive" sexist words. The British Council of Churches recommended that we should confess the sin of "sexism" in our prayers, and instead of praying to "God the Father", we should pray to, "God the Parent"!

I had been incensed years ago when I heard of this feminist nonsense, and the banning of a book in the U.S.A. called "Mommies are for Loving". Why? Simply because it contained phrases like "Mommies are for saying, No . . . and drying tears and scrubs and tubs . . . Mommies are for lots of things but best of all, Mommies are for loving".

How does a free nation like Australia (and New Zealand if they aren't careful) become committed to a legally-binding agreement to "modify the cultural and social patterns of behaviour of men and women"?

In 1980, both Australia and New Zealand, signed the "United Nations Convention on the Elimination of All Forms of Discrimination Against Women". But this fine sounding Convention (or treaty) is misnamed. It is like the Trojan Horse, and will in fact, take away the extra rights and privileges that Australian and New Zeland women enjoy. It will give control over every facet of our lives to federal politicians and bureaucrats.

The Australian Constitution gives the Federal Government power to over-rule the states on any matter on which it has an international treaty. Just as the Tasmanian Government was prevented from building a dam as the Federal Government had an international treaty on this issue, so the Sex Discrimination treaty will give the Federal Government power to outlaw behaviour which most of us consider normal and desirable.

Our treaty partners will have the right to monitor Australia's progress with changing the behaviour of our citizens. (And of course, any country that ratifies the U.N. Convention.) If they do not approve of what we are doing, they can haul us before the International Court of Justice. Our Attorney General has stated that all Australian laws on sex discrimination must meet the approval of the international community, or he will use the constitutional powers (as in the Tasmanian Dam dispute) to force compliance.

Our treaty partners include U.S.S.R., Poland, Hungary, China, Cuba, Bulgaria and Vietnam. Yet we have pitied the Russian women labouring on the roads, for their women have had "Equal Rights" laws for years.

Australian women are now being put to work on the roads, as part of the Federal Government's job-allocation scheme, where Councils must give half of the jobs to women, even if the jobs are shovelling asphalt. This will surely win approval from the Communist countries monitoring our progress, with achieving the "maximum participation of women, on equal terms with men, in all fields".

The aim of the treaty, and the laws to enforce it in Australia, is to remove all distinctions based on a person's sex or marital status i.e. (single, married or defacto).

Three Australian States — New South Wales, Victoria and South Australia already have state sex discrimination laws. Recently, the director of the Catholic Family Welfare Bureau in Adelaide could not place an advertisement in the South Australian Advertiser for a married couple to act as parents to children in one of the Bureau's family homes until he deleted the word "married" before "couple" — because it offended against Section 18 of the S.A. Sex Discrimination Act. Mr O'Neil, the Director, wrote to the Editor saying that it was this insidious application of legislation that gave substance to concern over the Federal Government's ratification of the UN Convention on Sex Discrimination.

A male nurse took a S.A. hospital

before the Sex Discrimination Board when the bed he was offered was not in the nurses' quarters. The board ruled that the hospital had discriminated on account of the nurse's sex and ordered the hospital to provide a bed for the male nurse with the female nurses.

The S.A. Women's Golf Union had to apply for a special exemption to hold a 'girls only' golf camp. They were given the exemption for this year, but the judge warned them that they could not expect further exemptions. The women protested that they did not have the necessary dormitory facilities for a mixed camp, and that the men ran a seperate camp for the boys who did not like playing golf with the girls anyway. The judge, who had given the men a once-only exemption for the boys' camp replied, "We can't have that kind of attitude in the community, can we?".

Employers are required to employ women in all jobs and at all levels of management. Recently the S.A. Police Commissioner faced about eighteen charges of sex discrimination for using his common-sense and using all men in a very violent area, instead of half men and half women as the laws require.

There is concern about prisons, hospitals and toilets, and experience in other countries shows that no areas are sacred from the unisex zealots.

When 'Women who want to be Women' warned that these laws would mean women would be required to defend the nation, people thought we were exaggerating. However, the Australian Government, in ratifying the UN Treaty, has asked our treaty partners (the Communist countries) if we can be exempted from using women in combat! When our Cabinet took this decision, it was stated that it was necessary to apply for the exemption because Australians were not ready to accept women in combat. Presumably, once we stop objecting, that exemption will be withdrawn. That could mean that if our nineteen year old men were conscripted to defend the nation, then our nineteen year old women would be eligible also. Of course, as sex and marital status are not causes for different treatment, a nineteen year old mother could be sent off to fight!

It's all rather like the situation back in Nehemiah's day, where the children of Israel went back to build up the walls of Jerusalem. They wanted to work in peace, but they had to defend as they built for there were those who kept trying to destroy them.

We want to be left in peace to care for our families and to build up a nation where our children will be secure. However, everyone of us must become aware of these attacks on our way of life, and be prepared to defend ourselves.

We must expose the "Trojan

Horse" – the UN Sex Discrimination Treaty, and make our elected representatives in Parliament know that we want no part of it.

JACKIE BUTLER, BRISBANE, Q.

The above article is from a publication entitled, "Above Rubies!" It is available by writing to "Above Rubies" P.O. Box 500 Broadbeach, Qld 4217
The magazine is used to promote family life.

Nature's Way

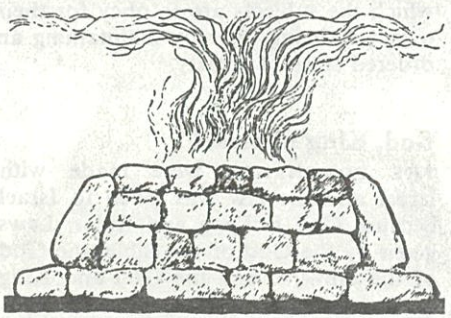
42. THE GRAVE-DIGGER OF HUMANITY.—Constipation is not regarded as a disease; but, as a direct or indirect cause of many diseases, its evils can scarcely be overstated. Its foul brood includes appendicitis, piles, fistula, colitis, ulcers, tuberculosis, gastric catarrh, biliousness, bad breath and body odour (both of which are shamelessly exploited), to all of which may be added kidney degeneration and diabetes. The condition of constipation is either entirely ignored, or it is treated as only an unimportant incident, the incovenient effects of which can be easily overcome or rectified by some simple remedy. And yet, constipation is an ominous condition that forebodes tremendous physical and mental evils.

On the authority of many eminent men we learn that constipation is in the history of every case of cancer, especially of the stomach and bowels. If people would eat those foods that induce natural bowel activity, they would run but slight risk of cancer. Internal growths need have no terrors for the man who eats intelligently, thereby avoiding bowel stasis (slow movement of the bowels) with all its attendant miseries.

The New Covenant and The Law

JOHN SHENTON

'But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant [margin: 'testament'], which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more' (Heb. 8:6-12).



THERE IS much misunderstanding and confusion in connection with the Old and New Covenants recorded in the Holy Scriptures. Many see nothing but evil in the old law and state that it is all done away with now that Christ has come. It is said that we now live in the age of 'Christian love' and the following words are given in support: 'Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets' (*Matt.* 22:36-40).

This, be it noted, is twisted and the impression is conveyed that our Lord said, 'By these two commandments is the law abolished.' Yet no such thing is stated by our Lord, but rather did He show the right approach to the law which is yet to be fulfilled in every jot and tittle in fulfilment of *Matthew* 5:18. Many forget the clear teaching of the Scriptures: 'The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned' (1 *Tim.* 1:5).

There is much misunderstanding about why the New Covenant was made, as to whom it was made with and about the many terms used concerning the law in the Bible. We have to be very careful to distinguish between what has passed away and that which can never pass away. The great natural laws (which are the laws of God) will not and cannot pass away. These have to do with the processes of our universe; they have to do with light, heat, cold, gravity, soil, animals, insects, food, the seasons, etc. These are God's laws.

There is another body of law summed up often by the one word 'commandment', though Bible students will know that included in this term are the constitutional laws, commandments, statutes and judgments given to Israel at Sinai for their political, economic and social, and indeed spiritual, well-being. They cover all of man's relationship with God in His Kingdom. In this body of Divine law all departments of national life are cared for. They include the national administration dealing with land, health, Sabbath observance, tithing, national economics, national defence, etc. Here we have the Divine constitution which was never abrogated but was confirmed by our Lord Jesus Christ; in fact it was intensified by His manifesto called the Sermon on the Mount. The obedience on our part fulfils the law of love, for if we love Him we are to keep His commandments. These are all enumerated in the Divine constitution. This is the basis upon which God is dealing with Israel and, through Israel, the nations of all mankind.

Law of Ordinances

THIS BODY of law provided instruction concerning sacrifices, ritual, worship, rites such as circumcision, etc. This body of law operated until the coming of Jesus the Christ, the Messiah. This body of law, having served its purpose, was then replaced by another law, 'The law of the Spirit of Life in Christ Jesus', and it was this which was the subject of much wrangling in the days of the early Church. So we must discern between certain divisions of law, and note clearly they *are* laws. We cannot do without laws and never will be able to live without laws!

We must discern between the laws, commandments, statutes and judgments, the laws of ordinances, rites, worship and sacrifices, the law of the Spirit of Life in Christ and the law of sin and death. Much of Christian teaching has been, and still is, against the law. But what is law? Or what is a body or constitution of law? It is a number of commands uttered and imposed by a lawful authority, a rightful king or ruler. They are given as rules of life and conduct which the subjects are to obey for their own well-being, thereby maintaining an ordered state of society.

God, King of Israel

THE COVENANTS were made with Israel and the law was given to Israel because God is King and Ruler. Laws given by the God of the Bible, the God of the universe and the God and King of Israel cannot be imperfect laws. A perfect God would not give imperfection. This would affect His Holy, Righteous Character. The Bible states, 'The law is holy, and the commandment holy, and just, and good' (*Rom.* 7:12). This brings us to why the New Covenant was made with Israel, that is: (*a*) Why it was made at all; and (*b*) Why it was made with the house of Israel? God's plan and purpose for world blessing, indeed for carrying the message and

offer of God's love and salvation to the whole world was, and still is, bound up by oath with and in Israel. God has never been deflected from this purpose and He has not been defeated in this plan. Above all, He has not changed His mind or His plan. All stands according to His Word.

Israel Failed

BUT, IT IS said by some, Israel failed miserably in the matter of keeping the law. So she did. The reason why Israel could not keep the law—the statutes, commandments and judgments — was not that these were imperfect. It was that the people were imperfect; they were sinners. That body of law, called the law of ordinances, did not and could not take away the consciousness of sin, but only reminded the Israelites year after year of the reality and presence of sin and its guilt and power, and it therefore left a fundamental need deep in the heart unfulfilled, but it had its purpose to serve and fulfil. This was because the blood of animals cannot take away moral guilt nor remove the power of sin which hindered the perfect keeping of God's holy laws. This is what is meant when God's Word says that the law is weak (*Rom.* 8:3).

In the whole perfect law arrangement the failure was caused by Israel's weakness. Consequently the law did not bring about the much-desired object—that of bringing Israel into perfect harmony with God her King and Ruler so that they might enjoy all those blessings which come to those who obey the law of God and stand perfect before Him.

The pronouncement on the weakness of the law came out of the weak spiritual condition of the Israelites' hearts and minds and therefore never reached its perfect effectiveness. The fullness and perfection of Divine blessing could not be enjoyed because full and perfect obedience was not given nor could be given on account of the power of sin. Let it not be thought that Israel did not receive any benefits from the law. A study of Israel's rise to power and prosperity under David and Solomon makes that clear. But we are writing of God's *perfect* law and the rendering of *perfect* obedience which brings the *perfect* results.

The Remedy

GOD'S REMEDY for Israel's sin problem and indeed for that of all mankind, is recorded in *Romans* 8:3, 'God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' Note that — He condemned sin. He did not condemn His own perfect laws! We are told that our Lord Jesus Christ, God's remedy, was born under the law (*Gal.* 4:4). Our Lord kept God's laws perfectly during His life and ministry. If He had failed to do so He would not have received God's approval and could not have sealed the New Covenant nor have been the Redeemer of Israel nor the Saviour of the world! If at any time He had transgressed the law He would have been guilty of sin, of the same sin as the Israelites! In His Humanity He was under all of God's laws. He, in the flesh, lived up to the requirements of the Divine law. He did in the flesh what Israel, God's covenanted instrument, had failed to do. He succeeded where Israel had failed. He had no right or privilege to break or violate God's law. He kept covenant relationship with God.

It was this obedience and His atoning death which provided and still provides a covering for every sin and fleshly imperfection we have. But He had

nothing to shield Him from the severity of the Divine law He was responsible for keeping every feature of it. There is an idea abroad that our Lord merely kept the law in spirit. He kept the Divine law in letter and in spirit. He could not have accomplished His great work had He broken the law for He would then have been charged with sin —and 'the wages of sin is death' (*Rom.* 6:23). So in His life He triumphed over sin in that He kept the law perfectly. Consequently, in His death He offered a sacrifice without stain or blemish—a perfect, acceptable and satisfactory offering for all the sins of Israel and the whole world!

The New Covenant

MANY FAIL to see that the New Covenant is in reality a covenant of law. The New Covenant is made with Israel. It is an amazing undertaking by God (Who has never yet failed in any of His promises, covenants or undertakings) to deal thoroughly with Israel's sin problem through the Mediator, the Lord Jesus Christ. The law reveals the strength and power of sin in Israel. The Divine undertaking in the New Covenant is to demonstrate a greater power than He has ever shown before. He will write these laws in the hearts and minds of His people. In old times He revealed and gave the body of law to which He commanded obedience. This action had its great purpose in revealing to Israel her world task and preparing her to realize the fundamental need of the Redeemer's work, mission and death.

The New Covenant is a better covenant, based upon a better Sacrifice, that of God's dear Son, which completely offsets the penalty of Israel's sin and indeed that of all mankind. The New Covenant guarantees Israel's restitution to covenant relationship with God so that she will function as His instrument for world blessing, to bring all humanity into covenant relationship with Himself. The law of ordinances, rites, etc., was 'a shadow of good things to come'. The substance has come, the Lord Jesus Christ, therefore the shadows have passed away.

Israel suffered a double hurt for she suffered not only the Adamic condemnation but also in her failure to keep the law. She could not be justified by receiving the law but only by keeping it. Time and time again she failed in this and so she has never kept the law perfectly. Now, under the terms of the New Covenant sealed by the precious blood of His obedient Son, He undertakes to give Israel the necessary change of heart—*not a change of law*! He will give her a regenerated spirit and so inculcate in her a desire to love, and the power to keep His commandments, His laws! Having this changed condition and inward disposition, every individual making up the nation of Israel will know the Lord from his own or her own personal experience, for they will all know that in reality their sins are forgiven and their iniquities are not remembered against them any more! This is nothing less than the whole nation undergoing the evangelical experience of a changed heart, mind and spirit—of being born again, or being born from above.

With the stony heart gone, the wayward mind brought back to thinking on the things of God, the past blotted out and the Spirit of God dwelling in each member of the race, Israel will be in complete and powerful covenant relationship with God. She will thus be ready, as an unprecedented national example, for her work of leading all

nations and people, kindreds and tongues, into the blessings of the New Covenant which she will then experience and be able to demonstrate to the startled and onlooking nations of the world.

Success

THE NEW COVENANT will be a total success because the sin problem of Israel will have been dealt with by Jesus Christ. They will be 'thoroughly cleansed' and fully empowered not only to love Him but to keep His commandments. Israel will be under all the blessed provisions and uplifting experiences mediated for her by her glorious Redeemer and Saviour and she, in turn, under Him, will mediate the blessings to all the families of the earth. When the nations of the world come to know and see what wonders our Lord has performed in Israel they will eventually come to have confidence in His power, and not only in His power but in His justice, His love and His mercy. And they will appreciate not only these. They will gradually come to see the wisdom and righteousness of His holy laws which Israel will be keeping in every aspect of her national life.

Think of the impact and consequences to the world when all of Israel has been changed before God, when every mind has been turned to God, when every life has been cleansed from sin and freed from its guilt and power. Then in place of ruthless competition there will be holy and sanctified competition to do the will of God and to keep His righteous laws. All of Israel's homes will be as God intended them to be, with all of Israel's business houses functioning under His power and guidance and using the watchword, 'Holiness unto the Lord.'

What a mighty, irresistible dynamo of spiritual power and example Israel will be in the world. What a mighty spiritual magnet Israel will be, drawing men and nations away from the pagan, humanistic, materialistic concepts of life to a life lived happily, freely, perfectly under the Kingship and Guardianship of the One Who sealed the New Covenant with His precious blood to make possible the 'times of restitution', not only for Israel but for all the peoples of the world.

Prayer

WE CAN all pray that there may be a speedy realization of all the gracious and wonderful things God has planned for Israel, and bought for her by the sacrifice of His own dear Son, and that our leaders in Church and State may soon make that necessary act of national repentance and dedication so that all the power and all the provisions of the wonderful New Covenant made with Israel may go into effect. For as our material power wanes our efforts will end in frustration and failure and we shall see that the arm of flesh is weak and impotent. For the Israel Church and State the great spiritual dynamics are to be found in the full and mighty operation of the power of the Risen Christ, in the New Covenant with its dazzling provisions and its irresistible power of Deity. Here, and here alone, lies our refuge, our hope and our safe fortress.

Tapes

Each issue of the Kingdom Herald has in the past provided a list of tapes that are available. Please refer to these tapes if they are required. In place of these tapes I have provided a list of tapes that are available from M.E.A. TAPE LIBRARY, P.O. BOX 500 LILYDALE, 3140. The list below is not complete. A more complete tape list is available from the th above address.

N.I.E.O. and the W.C.C. and the Aboriginals. By J. Lee
The Afghanistan Crisis. E. Eric
Your Taxes for the Third World. R. Gostick
Technology of Illigitimate Power. I. Benson
Wall Street-The Capitalist Roots of Communism. Dr. A. Sutton
This Generation-the Target. J. Johnson
The Battle for Canada. R. Gostick
The Thirteenth Tribe. S.Emry
Historical Discussions. B. Freedman
World Wide Energy Crisis. J.Lee
N.I.E.O. D. Thompson
Report of Historical Institute Review. J. Bennett
The New Despotism. C. Pinwill
Nations Waring with Nations. E. Butler
Your Will Be Done. T. Rock
The Essential Christian Heritage. T. Maurice
Money and Natural Law. R. Nixon
The Christian and Social Credit. Dr. G. Dobbs
Christian Women in Action. N. Hunt
Civil Rights-A Fraud. C. Smith
Remember the Pueblo? L. Hayes
W.C.C. Grants to Terrorists.Origin of the W.C.C.
Immigration-The Menace of Trendy Liberalism A. Psalti.
The Question of Power, Some Aspects of Finance. J. Lee
The Coming Tax Revolt, That Is It. J.Lee
The above tapes are for $4.00

Comment



Observer

MEDIA TRIVIA

It is becoming very apparent that most of our radio and T.V. commentators are moulding the minds of most Australians. From the early morning breakfast show to late night match makers, the Australian mind is being filled with trivia, that has no bearing on the wellbeing of this "once" great country.

Talk-back programmes only give a false belief that the Australian people are having a say in the running of this country. The almost total abhorrence that the scriptures provide a very real solution to the problems is very obvious.

The occasional genuine concern of a few people, as to where this country is heading is pushed aside as unnecessary hysteria. For example, a concerned mother rang a talk-back programme the other day, and told how her son was in a classroom situation where the Communist national song was sung and communism was looked upon as another economic system to be considered as a solution to the problems that surround us. Whilst the announcer expressed that we must know our enemy (and he did not expressly say that communism is our enemy) he pushed aside the view that this teacher was encouraging an acceptance of communism. He inferred that the lady was jumping to conclusions.

We are also hearing more and more about the need to accept a multi-cultural society. On a similar programme, an elderly lady rang regarding her concern about the number of Asian immigrants in Australia. Even though her cause for concern was, in my view, not valid, namely Asians and some Europeans have a strong body odour, it was obvious from the tone of the announcer that he was more in favour of a mixed society, than that of a homogeneous one. Having discussed this question of a mixed society with both christian and non-christian I have not heard

yet the prime reason why races should not be mixed. The main reason being a violation of the first commandment:"Thou shalt have no other Gods before me".

Whilst Israel did not have the technical devices to propagate seeds of discontent, the Bible still talks of the "mixed multitude" within Israel. It was this mixed multitude and those who followed them who had the ability to persuade the masses away from the truth.

I am very sure that trivia and gossip was a favourite pastime in the tents of Israel. Whilst they played their cards and attended circuses the spirit of revolution moved slowly but surely behind the scenes. The end result was that Israel entangled herself in the affairs of surrounding nations, not at all suspecting that the growing seeds of discontent was a means to an end, namely the destruction of her own people.

To complicate this trivia, the media enlarges larger than life many issues that in the long run will have no effect on the encroaching control of our personal lives. For example after the recent state election, considerable talk centred around the cabinet shuffle in the Labour Party and the fact that Mr Wran is putting into more important positions younger politicians. If a man is 40 or 60, it does not matter, for whilst the same politics and policies are enforced, the end result will be the same. This is especially so when no politician has a policy that does not take from the banks the power of creating money and then demanding interest on it when it cost nothingin the first place.

In what could be the last hour for this "age", we must endeavour to spend our time wisely, and with much discretion. What we do with our time can never be undone for such actions are indelibly written into our subconscious mind. Remember that the Yehoshua of Abraham, Isaac and Jacob looks upon the heart of man.

THEFT: WHAT IS THE SOLUTION?

The following statistics prove beyond any shadow of doubt the seriousness of this problem. There is a theft every 4 minutes; theft has doubled in the last 5 years; last year $130 million

worth of goods stolen; the police solve about 10% of the crime and 80% of thieves are young, unemployed and supporting a drug habit.

Whilst it is a social problem, theft is still sin. By definition, sin is the breaking of the law. Whilst theft is sin, what causes someone to thieve from an unsuspecting person. The fact that 80% of thieves caught are unemployed, would indicate that the complexity of this problem goes beyond just a simple statement that theft is sin.

Whilst there exists a commandment, "Thou shalt not steal", in fact all the commandments must be seen as related to each other. This I believe is the meaning of the statement that if you break one of the commandments then you break all of them.

When an engineer plans to build a bridge many laws of physics are taken into consideration. If this is not done the bridge would not last. The same idea applies to the laws given by God to Moses. When one realises that God is the author of physical laws as well as the judgments, then we begin to realise that all laws if broken will bring upon society damaging consequences.

It might surprise some people, that no where in scripture does it mention that jails areto be used tc take criminals out of society in the hope that the person will learn his or her lesson. According to scripture the thief is to provide restitution of up to 4 times the value of the goods. In view of the complex insurance guidlines just how many people are adequately covered as a result of theft? It appears very few. Where is the justice? In the long run the thief assuming he is caught is protected by the state by being placed in reform institutions that at times resemble five star motel service.

The reasons for theft are numerous. It might be for the support of a drug habit or just for survival. Whatever the reason, theft can be also seen as symptom of society, that is failing to supply the basic essentials of life. I am referring here to security, justice and even food itself,etc. Just as all diseases stem from toxemia of the blood, so all social diseases stem from the failure of the money system. It is interesting that if the law pertaining

to the release at the end of every 7th year was obeyed, then as promised there would be no poor among you (Deut.15:4). Is it not fair to assume that if there was no poor in the land that there would be very little reason for a person to thieve! We must also remember that the law is a schoolmaster that brings us unto Christ. "....THE LAW IS PERFECT,CONVERTING THE SOUL"

DAILY TELEGRAPH, Saturday, April 21, 1984

No world for Christ, say sermons

CHRIST would be put out of the way on trumped-up charges from the corrupters, the hypocrites, the manipulators and the apathetic if he came to Sydney today as he did to Jerusalem nearly 2000 years ago, the Anglican Dean of Sydney, the Very Rev Lance Shilton, said yesterday.

Speaking in St Andrew's Cathedral, Dean Shilton said that if Christ died on the cross now the media would be swarming around the place of execution to obtain exclusive stories.

"Computers would be assessing the public reaction, royal commissions would be set up to determine who was to blame, Australians would be betting on the time of death, and others would be drowning their sorrows in alcohol," he said.

The main message from the pulpits during Good Friday services was that the message of the death of Jesus Christ needed to be understood by modern people.

Answer

The death of Christ was meaningless if people did not come to terms with the power of the forces of evil in the world today, said Rev Peter Davis, of the Wesley Central Mission.

Accepting that Christ died for us would destroy self-interest and give us new relations with other people.

The NSW Moderator of the Uniting Church, Rev John Mallison, said that while it revealed the ugliness of the sin of human beings, the cross was also God's answer to sin.

"Christ died to release into the world a cleansing and renewing power which is beyond our ability to understand," he said.

The Anglican Archbishop of Sydney, the Most Rev Donald Robinson, said the present need of reconciliation in the world and among individuals had already been met by Christ's death on the cross.

"Christ's death has to be interpreted the same way the first believers interpreted it," he said.

The purpose of Christ's life was his resurrection from the dead, the Roman Catholic Archbishop of Sydney, the Most Rev Edward B. Clancy, said.

"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."

2 Chronicles 7:14

Money $$$$

(Extracted from "The Law of the Lord"

—by C. W. Clift, 1951).

We now come to the laws concerning Money, that which Professor Soddy calls "the nothing that we get for something before we can get anything."

"The Nothing," a mere instrument, that we get for "something," the sweat of our face, before we can get "anything," the necessaries and amenities of life. I shall deal with money under five headings:

1—Its issuing.
2—Interest or Usury.
3—Debt.
4—Wages.
5—Fixed Prices.

The existence of currency throughout Old Testament times is very clear, and laws were made by God for the use of such currency, but as far as I know, Scripture is silent upon the matter as to whom belongs the right to issue money. But as Scripture condemns those who wrongly use money and nowhere condemns the then existing system of issuing currency, it is safe to assume that there was nothing wrong with the system then in vogue.

Scripture (Gen. 23:16) and secular history tells us that money was weighed, and from the latter we learn that from the time of Hammurabi (about 2000 B.C.) the standard of weight was known as "the King's Standard."

Consequently we find (1. Macc. 15) that when the High Priest Simon desired to issue coins bearing his own stamp he applied to his overlord, Antiochus VII, for permission to do so and such was granted. As Scripture nowhere condemns this system, it seems clear that the sole right to issue currency is still vested (or should be vested) in the Crown. This is, as many of you are already aware, clearly seen by many of the Schools of Currency Reform.

But when we come to more specific instruction regarding money, we find that there is less said about it than we would expect. The Rev. W. J. Cameron has suggested an

explanation for this:

> " as to money we don't hear much of it under God's law—only certain prohibitions concerning it This is the difference between a civilisation where the profit of living is cash, and a civilisation where the profit of living is life. Where there can be no economic collapse, where you cannot cheat a man out of his property, where there is no profit in debt, where money is not regarded as welath anyway—money naturally drops to its own place. Today we make automobiles and raise wheat and sell our labour in order to buy money—the buying and selling of money is the whole of modern business In a natural society, we buy and sell commodities of use—money is just the counter across which the exchange passes It is only where the Law of God is ignored that money is regarded as wealth." ("This Cause We Serve," p. 53)

Nevertheless there is quite a lot of useful knowledge concerning money which can be learned, directly or indirectly, from the Scriptures. The first question to which an answer is urgently needed is "What kind of money should be issued?" That which was in use in Bible times was currency, i.e., not credit money, but visible, tangible money. Indeed in the first instance the name "money" was given to "stamped metal coins made by the Romans in the period 269 B.C. to about A.D. 100," in the Temple of Juno Moneta. (Economic Mechanism of Scripture, p. 105). Today our best forms of money are bank-notes and coins, both duly stamped, preferably with the Queen's head. There appears still to be some prejudice against paper money (bank-notes), but it is to be noted that the banker-economist David Ricardo said many years ago:—

> "A well regulated paper currency is so great an improvement in commerce that I should greatly regret if prejudice should induce us to return to a system of less utility The introduction of the precious metals for the purposes of money may with truth be considered as one of the most important steps towards the improvement of commerce and the arts of civilised life, but it is no less true that with the advancement of knowledge and science, we discover that it would be an improvement to banish them again from the employment to which during a less enlightened period, they had been so advantageously applied." ("The Wealth Standard," p 151)

Adam Smith likewise held a similar view believing that if gold and silver were in short supply, "a well regulated paper money will supply (their place), not only without any inconveniency but, in some cases, with some advantages." ("The Wealth Standard," p. 146-7).

It is not practicable to use gold for internal currency, for not only is it in too short supply, but it is open to the objection that as a commodity its own value is subject to

fluctuation. For many years gold was worth £4 an ounce, but now is priced at nearly three times that figure. Thus, prior to 1914, a sovereign was equal to a pound note, but today, if a sovereign could be found, it would be worth three pound notes. The function of a proper currency is to provide a fixed and standard unit of value. As the pint is fixed at 20 fluid ounces, and the pound weight at 16 ounces avoirdupois, and the yard at exactly 36 inches, so should the pound always measure 20 shillings of value. The objections to gold in international financial transactions have been so considerable that the old form of the Gold Standard has been abandoned, and as a consequence the amount of currency available in any country is no longer dependent upon the amount of gold residing in that particular country.

In most countries at the present time three forms of money are in everyday use. They are silver and copper coinage, bank-notes and bank credit; of these three kinds of money only the first two can be called tangible and visible, which we believe to be an essential requirement in money. Thus money today, in addition to coinage, "Can consist of things as worthless as a scrap of paper or the scratch of a clerk's pen in the books of a bank." (Geoffrey Crowther—Editor of the "Economist"). The scrap of paper, the bank-note, is a desirable form of money as we have already seen, but bank-credit—the scratch of a clerk's pen—is very much the reverse, for it is available to very few people, is too frequently used for the purpose of speculation, and is an interest-bearing debt. In addition, the amount of notes available is controlled by the amount of credit issued. In the days of the Gold Staidard the amount of gold on hand determined the amount of the notes available for business, but now that the Gold Standard has passed away, the function of limiting or controlling the note issue has been taken over, so to speak, by ledger-entry money — bank credit.

> "Thus the Central Bank, though legally it is the guardian only of the currency—that is, of the supply of bank-notes—is in practice no less the guardian of the supply of credit available to the business world. Moreover, whereas in earlier days the Central Bank did in fact regulate the supply of currency and leave the other banks to follow their own devices in the matter of credit, now-a-days it tends more and more to think first of regulating the supply of credit, and to regard the supply of cash in the form of notes as quite a secondary matter. The amount of notes required is derived from the amount of credit created. If so much purchasing power is made available to borrowers in the form of bank advances, they will tend to draw so

> much out in the form of notes and coin in order to pay wages and meet other expenses as require cash money The Central Bank must therefore make available whatever amount of cash is called for as a result of the amount of credit which it allows to be created. Instead of the supply of cash in the form of notes and coin governing the supply of credit, the amount of credit that is made available comes to determine the need of cash." (Prof. G. D. H. Cole in "Money—Its Present and Future".)

If the supply of credit were to be determined by the notes and coin in circulation, one would imagine that there might be a reduction in the credit. In New Zealand the amount of credit is approximately two and a half times that of the notes and coin, revealing a condition in which the preponderance of money is not tangible, and in which "Credit (is) the ruling power, not the exceptional auxiliary of all transactions." (Disraeli, quoted by J. Taylor Peddie in "The Wealth Standard," p. 31).

The quoted statement of Disraeli shows that he must have possessed an insight into monetary affairs far greater than most of his contemporaries and successors, but Mr W. E. Gladstone also had a knowledge of the true position in finance. He said:

> "From the time I took office as Chancellor I began to learn that the State held, in the face of the Bank and the City, an essentially false positoin as to finance . . . The hinge of the whole situation was this: the Government itself was not to be a substantive power in matters of finance, but was to leave the Money Power supreme and unquestioned. In the conditions of that situation I was reluctant to acquiesce, and I began to fight against it by financial self-assertion from the first . . . I was tenaciously opposed by the Governor and Deputy-Governor of the Bank, who had seats in Parliament, and I had the City for an antagonist on almost every occasion " ("This Age of Plenty," p. 113).

The effect of the evil these two men opposed can be seen in the words of J. Taylor Peddie:

> "But for the extension of the Credit System which has taken place since 1874, the great speculation in Wall Street between the years 1924-29, culminating in the financial crisis of 1929-31, would not have been possible . . . Nor would it have been possible for the markets to sustain the great increases in land values, property and equity shares, which have occurred." ("Wealth Standard," p. 78). Again: "A mistaken thesis has been developed that financial credit was an effective substitute for currency. No greater fallacy has ever been imposed upon an innocent public." ("The Rule of Equity," p. 158).

Israel's law demanded that she operate on a wealth standard. All forms of natural wealth and commodities were moved as required from producers to consumers by means of a tangible, visible currency of fixed value. It

seems obvious therefore that when production increased extra currency was meant to be called into being in order to facilitate its consumption. The amount of money circulating was determined by the amount of goods and materials which required to be moved from producers to consumers.

In New Zealand in 1947 the wholesale value of the goods available was approximately £207 million. The amount of money (currency and credit) in circulation totalled £184 million—a lack of balance of some £23 million. But the gap between the two figures would be greatly increased if it should be, as I believe, that the amount of currency available should equal the retail prices of the goods available; in that case the £207 millions, with sales tax and costs of distribution added, would move up to approximately £350 million. It is necessary that the basic amount of money circulating in the community should equal the retail value of the goods produced and available for consumption. Thus professor Frederick Soddy, in an article on the depreciation of modern bank-credit, says:

> "The only way to increase the quantity of money without correspondingly debasing the whole is to exchange it for a correspondingly increased quantity of wealth after it has been produced and is on the market, with all the costs of production honestly paid for by the producer." ("Rural Economy," Oct. 1950, p. 11).

THE ISSUING OF MONEY

Earlier in this booklet I indicated that under the Divine Law no money was raised by taxation in order to finance or support such public utilities as the Post Office, Railways, etc. It is necessary then to seek some alternative method of financing these institutions.

The suggestion of Vincent Vickers, that "any additional supply of money should be issued as a clear asset to the State, so that money should be spent into existence, and not lent into existence," indicates what appears to be the correct method of procedure. The late Mr Vickers was for twenty-two years a director of Vickers, Limited, and for over eight years a governor of the Bank of England. At a later date he became President of the Economic Reform Club and Institute. His words, then, are worthy of attention, and the brief quotation given above and taken from his book "Economic Tribulation," indicates a method of issuing money into circulation, which, if combined with a

proposition of J. Taylor Peddie's, should prove a satisfactory solution to the urgent problem at present facing us.

Mr Peddie's proposition is to be found on p. 210 of his work "The Wealth Standard."

> "The aims of Government should be to provide the most ideal monetary and economic mechanism possible, so as to enable both public enterprise and private enterprise substantially to increase the national income. Public enterprise, by actively developing the public utility services as a feeder to private enterprise, will enable both enterprises to achieve the desired results, and in the process to maintain full employment.

If the money needed to develop the public utility services were issued by the Government, not as a debt, but "spent into circulation," per medium of these services, and if such other moneys as were required for Capital expenditure in private enterprise were likewise spent and not lent, a satisfactory substitute for the present Debt system would be provided.

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A JEWISH TESTIMONY TO BRITISH ISRAEL TEACHING

Radio Broadcast by W. A. Halliwell for Sunday, July 29th, 1973.

The Winnipeg Free Press published in its May 12th, 1973 issue, almost a full page story of Mr. David Ben-Gurion, whom it calls the "Uncrowned king of Israel." I just draw attention to two paragraphs regarding this former Prime Minister of Israeli (Note it is not Israel). The author of the article is Colin Legum of the Observer Foreign News Service. On being questioned about his attitude towards the Jews being "God's Chosen People" Ben Gurion rejects the orthodox view, but he declares:

"It is unthinkable that 'God' should elect one particular people. Nevertheless, the Jews are a unique and chosen people in the sense that they chose God and distinguished themselves from all other nations by their decision to accept monotheism and by defying all attempts throughout history to prevent them from living according to their beliefs."

"It was Isaiah who assigned to the Jewish people the task of becoming 'a light to the nations'....To open the eyes that are blind, to bring captives out of dungeons where they lie in darkness, so that Israel shall bring Salvation to the whole of mankind."

The teaching of British Israel has proved over the years that the Anglo-Saxon-Celtic peoples of today are the House of Israel, and that the true Jewish people are a remnant of one tribe JUDAH, with a slight mixture of Benjamin and Levi, according to a Rabbi's testimony on file in headquarters. But the finest testimony comes from a Jewish son of a Rabbi published in the book printed in 1930 entitled "OUR DESCENT FROM ISRAEL PROVED BY CUMULATIVE EVIDENCE" (now out of print.)

"I, Cyril Leach, a Jew of pure extraction, write testifying to the great light given me by British-Israel Truth, and how; through this wonderful key to the Bible, I came to the belief that Jesus Christ is of a truth the Son of God and the Redeemer of Israel. I came from a line of Rabbis on both my father's and my mother's side—teachers known far and wide in Russia and Palestine for their piety, charity and wide learning. Indeed, one of my great-grandfathers has to this

day a synagogue dedicated to his name in the Holy City. My instruction In Hebrew and the Scriptures in general was not very profound, and it was not until I reached the age of sixteen that I began to reflect at all seriously or deeply about religion.

"One of the first things that sorely perplexed me was the position of my people in the world. As I looked around and saw the forlorn condition of the Jews, without king or country, with the God-given laws of Moses, but subject to man-made laws of the country they chanced to live in, I began to wonder whether the words "God's Chosen People" were not mere platitudes.

"The Jews were not even a nation, yet God Almighty had solemnly sworn that Israel should not cease from being a NATION before Him as long as the sun and the moon and the stars gave their light. Why had our people no king when God had sworn to David: 'Thy Throne shall be established for ever?' (2 Sam. 7:12-16). God said to Abraham: 'Behold My Covenant is with thee, and thou shalt be a father of many nations.' These and many other points led me to doubt whether the Bible after all was God's Word.

"Another source of wonderment to me was the magnificent way Jews are treated all over the great British Empire and in America. No restrictions of any kind were placed on them, they were free to aspire to the highest positions in the State, and yet I was assured that the Saxon people were a Gentile people—inferior as regards race to the Jews. I remember asking my father:

"If the Jews are God's Chosen people, why such an Empire, carrying justice to the uttermost ends of the earth, be given to a Gentile people, who are doing the very work the Jews should be doing?" I was told it was impossible for the Jews as a persecuted race to do this work, but I thought that if God had said it would be Israel's work, He would take care to see that His people would be in a position to fulfil His words.....

"A book was lent me setting out what appeared to me at the time a preposterous idea, that the Saxon race is the continuation of the Northern Kingdom of Israel carried into captivity in 721 B.C.—a long time before the southern Kingdom of Judea (the Jews) was shattered by Babylon. I laughed at the notion that an uncircumcised people, who believed in an imposter called Christ who set Himself up as the Son of God, could be the seed of Abraham....

"For the first time in my life, I began a most careful search of the Word of God—the acid test of all religious movements—to see if there was any truth in this astounding assertion. To my intense surprise I found that prophecy after prophecy had materialised and was in the process of materialising in the Saxon people. I now saw quite clearly that it is discrediting God's Holy Name to the very letter to assert that the Jews form the whole seed of Israel." unquote.

This is the first time I have ever used this evidence on the air, but I have given evidence in the past of Jewish testimony. Josephus, the Jewish historian of the time of the siege of Jerusalem 70 A.D. declares in his "ANTIQUITIES" that the House of Judah was not generally known as Jews until after the Babylonian exile. This was in the fifth century B.C. Dr. William Smith says in his 'Dictionary of the Bible' "This name JEW was properly applied to a member of the kingdom of Judah after the separation of the Ten Tribes."

The Jewish Encyclopedia says *"If the Ten Tribes have disappeared, the literal fulfilment of the prophecies would be impossible. If they have not disappeared, obviously they must exist under a different name."* vol. 12, p 249. Then Dr. Neubauer writes in the Jewish Chronicles as follows: *"If, as you Christians say, the Christ has come, then the House of Israel ought to be manifest, and what you have got to do is to find the people who represent them."* Well! we have!

Prayer for the Month

O Lord God of Israel, thou art our God, even Thou alone, of all the kingdoms of the earth, Thou hast made heaven and earth. Lord, bow down Thine ear, and hear for Thou art our Rock, our Fortress and our Deliverer. In Thee will we trust. Thou art our Shield, the Horn of our salvation, our High Tower, our Refuge and our Saviour Who has continually kept us from destruction. We call on Thee, O Lord, Who art worthy to be praised, to save us from our enemies. When the waves of death encompass us and the floods of ungodly men make us afraid we cry to Thee, O God, for Thou wilt lighten our darkness and keep us in Thy Care.

Now therefore, O Lord our God, we beseech Thee, save Thou us, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou alone.

Therefore will we give thanks unto Thee and sing praises unto Thy Name through Jesus Christ our Lord.

Amen.

IS GOVERNMENT "CHARITY" REALLY THEFT?

From *The Life of Colonel David Crockett,* Compiled by Edward S. Ellis (Philadelphis; Porter & Coates, 1884).

--The Foundation for Economic Education Inc., U.S.A.



One day in the United States House of Representatives, a bill was taken up appropriating money for the benefit of a widow of a distinguished naval officer. Several beautiful speeches had been made in its support. The Speaker was just about to put the question when David Crockett arose:

"Mr. Speaker--I have as much respect for the memory of the deceased, and as much sympathy for the sufferings of the living, if suffering there be, as any man in this House, but we must not permit our respect for the dead or our sympathy for a part of the living to lead us into an act of injustice to the balance of the living. I will not go into an argument to prove that Congress has no power to appropriate this money as an act of charity. Every member upon this floor knows it. We have the right, as individuals, to give away as much of our own money as we please in charity; but as members of Congress we have no right so to appropriate a dollar of the public money. Some eloquent appeals have been made to us upon the ground that it is a debt due the deceased. Mr. Speaker, the deceased lived long after the close of the war; he was in office to the day of his death, and I have never heard that the government was in arrears to him.

"Every man in this House knows it is not a debt. We cannot, without the grossest corruption, appropriate this money as the payment of a debt. We have not the semblance of authority to appropriate it as a charity. Mr. Speaker, I have said we have the right to give as much money of our own as we please. I am the poorest man on this floor. I cannot vote for this bill, but I will give one week's pay to the object, and if every member of Congress will do the same, it will amount to more than the bill asks."

He took his seat. Nobody replied. The bill was put upon its passage, and, instead of passing unanimously, as was generally supposed, and as, no doubt, it would, but for that speech, it received but few votes, and, of course, was lost.

Later, when asked by a friend why he had opposed the appropriation, Crocket gave this explanation:

"Several years ago I was one evening standing on the steps of the Capitol with some other members of Congress, when our attention was attracted by a great light over in Georgetown. It was evidently a large fire. We jumped into a hack and drove over as fast

as we could. Inspite of all that could be done, many houses were burned and many families made houseless, and besides, some of them had lost all but the clothes they had on. The weather was very cold, and when I saw so many women and children suffering, I felt that something ought to be done for them. The next morning a bill was introduced appropriating $20,000 for their relief. We put aside all other business and rushed it through as soon as it could be done.

"The next summer, when it began to be time to think about the election, I concluded I would take a scout around among the boys of my district. I had no opposition there, but as the election was some time off, I did not know what might turn up. When riding one day in a part of my district in which I was more of a stranger than any other, I saw a man in a field plowing and coming toward the road. I gauged my gait so that we should meet as he came to the fence. As he came up, I spoke to the man. He replied politely, but, as I thought, rather coldly.

"I began: 'Well, friend, I am one of those unfortunate beings called candidates and --'

" 'Yes, I know you; you are Colonel Crockett. I have seen you once before, and voted for you the last time you were elected. I suppose you are out electioneering now, but you had better not waste your time or mine. I shall not vote for you again.'

"This was a sockdolager ... I begged him to tell me what was the matter.

" 'Well, Colonel, it is hardly worthwhile to waste time or words upon it. I do not see how it can be mended, but you gave a vote last winter which shows that **either you have not capacity to understand the Constitution, or that you are wanting the honesty and firmness to be guided by it.** In either case you are not the man to represent me. But I beg your pardon for expressing it in that way. I did not intend to avail myself of the privilege of the constituent to speak plainly to a candidate for the purpose of insulting or wounding you. I intended by it only to say that your understanding of the constitution is very different from mine; and I will say to you what, but for my rudeness, I should not have said, that I believe you to be honest... But an understanding of the Constitution different from mine I cannot overlook, because **the Constitution, to be worth anything, must be held sacred, and rigidly observed in all its provisions. The man who wields power and misinterprets it is the more dangerous the more honest he is.'**

" 'I admit the truth of all you say, but there must be some mistake about it, for I do not remember that I gave any vote last winter upon any constitutional question.'

" 'No, Colonel, there's no mistake. Though I live here in the backwoods and seldom go from home, I take the papers from Washington and read very carefully all the proceedings of Congress. My papers say that last winter you voted for a bill to appropriate $20,000 to some sufferers by a fire in Georgetown. Is that true?'

" 'Well, my friend; I may as well own up. You have got me there. But certainly nobody will complain that a great and rich country like ours should give the insignificant sum of $20,000 to relieve its suffering women and children, particularly with a full and overflowing Treasury, and I am sure, if you had been there, you would have done just as I did.'

" 'It is not the amount, Colonel, that I complain of; it is the principle. In the first place, the government ought to have in the Treasury no more than enough for its legitimate purposes. But that has nothing to do with the question. **The power of collecting and disbursing money at pleasure is the most dangerous power that can be entrusted to man, particularly under our system of collecting revenue by a tariff, which reaches every man in the country, no matter how poor he may be, and the poorer he is the more he pays in proportion to his means.** What is worse, it presses upon him without his knowledge where the weight centers, for there is not a man in the United States who can ever guess how much he pays to the government. So you see, that while you are contributing to relieve one, you are drawing it from thousands who are even worse off than he. If you had the right to give anything, the amount was simply a matter of discretion with you, and you had as much right to give $2,000,000 as $20,000. If you have the right to give to one, you have the right to give to all; and, as the constitution neither defines charity nor stipulates the amount, you are at liberty to give to any and everything which you may believe, or profess to believe, is a charity, and to any amount you may think proper. You will very easily perceive what a wide door this would open for fraud and corruption and favouritism, on the one hand, and for robbing the people on the other. No. Colonel, Congress has no right to give charity. Individual members may give as much of their own money as they please, but they have no right to touch a dollar of the public money for that purpose. If twice as many houses had been burned in this county as in Georgetown, neither you nor any other member of Congress would have thought of appropriating a dollar for our relief. There are about to hundred and forty members of Congress. If they had shown their sympathy for the sufferers by contributing each one week's pay, it would have made over $13,000. There are plenty of wealthy men in and around Washington who could have given $20,000 without depriving themselves of even a luxury of life. The congressmen chose to keep their own money, which, if reports be true, some of them spend not very creditably; and the people about Washington, no doubt, applauded you for relieving them from the necessity of giving by giving what was not yours to give. The people have delegated to Congress, by the Constitution, the power to do certain things. To do these, it is authorized to collect and pay moneys, and for nothing else. Everything beyond this is usurpation, and a violation of the Constitution.

" 'So you see, Colonel, you have violated the Constitution in what I consider a vital point. It is a precedent fraught with danger to the country, for when Congress once begins to stretch its power beyond the limits of the Constitution, there is no limit to it, and no security for the people. I have no doubt you acted honestly, but that does not make it any better, except as far as you are personally concerned, and you see that I cannot vote for you.'

"I tell you I felt streaked. I saw if I should have opposition, and this man should go talking, he would set others to talking, and in that district I was a gone fawn-skin. I could not answer him, and the fact is, I was so fully

convinced that he was right, I did not want to. But I must satisfy him. and I said to him:

" 'Well, my friend, you hit the nail upon the head when you said I had not sense enough to understand the Constitution. I intended to be guided by it, and thought I had studied it fully. I have heard many speeches in Congress about the powers of Congress, but what you have said here at your plow has got more hard sound sense in it than all the fine speeches I ever heard. If I had ever taken the view of it that you have, I would have put my head into the fire before I would have given that vote; and if you will forgive me and vote for me again, if I ever vote for another unconstitutional law I wish I may be shot.'

"He laughingly replied: 'Yes, Colonel, you have sworn to that once before, but I will trust you again upon one condition. You say that you are convinced that your vote was wrong. Your acknowledgment of it will do more good than beating you for it. If, as you go around the district, you will tell people about this vote, and that you are satisfied it was wrong, I will not only vote for you, but will do what I can to keep down opposition, and, perhaps, I may exert some little influence in that way.'

" 'If I don't, said I, 'I wish I may be shot; and to convince you that I am in earnest in what I say I will come back this way in a week or ten days, and if you will get up a gathering of the people, I will make a speech to them Get up a barbecue, and I will pay for it.'

" 'No, Colonel, we are not rich people in this section, but we have plenty of provisions to contribute for a barbecue, and some to spare for those who have none. The push of crops will be over in a few days, and we can then afford a day for a barbecue. This is Thursday; I will see to getting it up on Saturday week. Come to my house on Friday, and we will go together, and I promise you a very respectable crowd to see and hear you.'

" 'Well, I will be here. But one thing more, before I say good-bye. I must know your name.'

" 'My name is Bunce.'

" 'Not Horatio Bunce?'

" 'Yes.'

" 'Well, Mr. Bunce, I never saw you before, though you say you have seen me, but I know you very well. I am glad I have met you, and very proud that I may hope to have you for my friend.'

"It was one of the luckiest hits of my life that I met him. He mingled but little with the public, but was widely known for his remarkable intelligence and incorruptible integrity, and for a heart brimful and running over with kindness and benevolence, which showed themselves not only in words but acts. He was the oracle of the whole country around him, and his fame had extended far beyond the circle of his immediate acquaintance. Though I had never met him before, I had heard much of him, and but for this meeting it is very likely I should have had opposition, and had been beaten. One thing is very certain, no man could now stand up in that district under such a vote.

"At the appointed time I was at his house, having told our conversation to every crowd I had met, and to every man I stayed all night with, and I found that it gave the people an interest and a confidence in me stronger than I had ever seen manifested before.

"Though I was considerably fatigued when I reached his house, and, under ordinary circumstances, should have gone early to bed, I kept him up until midnight, talking about the principles and affairs of government, and got more real, true knowledge of them than I had got all my life before.

"I have known and seen much of him since, for I respect him -- no, that is not the word -- I reverence and love him more than any living man, and I go to see him two or three times every year; and I will tell you, sir, if every one who professes to be a Christian lived and acted and enjoyed it as he does, the religion of Christ would take the world by storm.

"But to return to my story. The next morning we went to the barbecue, and to my surprise, found about a thousand men there. I met a good many whom I had not known before, and they and my friend introduced me around until I had got pretty well acquainted -- at least, they knew me.

"In due time notice was given that I would speak to them. They gathered up around a stand that had been erected. I opened my speech by saying:

" 'Fellow-citizens -- I present myself before you today feeling like a new man. My eyes have lately been opened to truths which ignorance or prejudice, or both, had heretofore hidden from my view. I feel that I can today offer you the ability to render you more valuable service than I have ever been able to render before. I am here today more for the purpose of acknowledging my error than to seek your votes. That I should make this acknowledgment is due to myself as well as to you. Whether you will vote for me is a matter for your consideration only.'

"I went on to tell them about the fire and my vote for the appropriation and then told them why I was satisfied it was wrong. I closed by saying:

" 'And now, fellow-citizens, it remains only for me to tell you that the most of the speech you have listened to with so much interest was simply a repetition of the arguments by which your neighbor, Mr. Bunce, convinced me of my error.

" 'It is the best speech I ever made in my life, but he is entitled to the credit for it. And now I hope he is satisfied with his convert and that he will get up here and tell you so.'

"He came up on the stand and said:

" 'Fellow-citizens -- it affords me great pleasure to comply with the request of Colonel Crockett. I have always considered him a thoroughly honest man, and I am satisfied that he will faithfully perform all that he has promised you today.'

"He went down, and there went up from that crowd such a shout for Davy Crockett as his name never called forth before.

"I am not much given to tears, but I was taken with a choking then and felt some big drops rolling down my cheeks. And I tell you now that the remembrance of those few words spoken by such a man, and the honest, hearty shout they produced is worth more to me than all the honours I have received and all the reputation I have ever made, or ever shall make, as a member of Congress.

"Now, sir," concluded Crockett, "you know why I made that speech yesterday.

"There is one thing now to which I will call your attention. You remember that I proposed to give a week's pay. There are in that House many very wealthy men--men who think nothing of spending a week's pay,

or a dozen of them, for a dinner or a wine party when they have something to accomplish by it. Some of those same men made beautiful speeches upon the great debt of gratitude which the country owed the deceased--a debt which could not be paid by money--and the insignificance and worthlessness of money, particularly so insignificant a sum as $10,000, when weighed against the honour of the nation. **Yet not one of them responded to my proposition. Money with them is nothing but trash when it is to come out of the people. But it is the one great thing for which most of them are striving, and many of them sacrifice honour, integrity, and justice to obtain it."**

THE MORAL OF THIS STORY? Dishonest men and thieves have tricked you into allowing them to run your government and to steal from you and your families the fruit of the sweat of your brow and give it to themselves and to others, ALL OF IT BEING DONE ILLEGALLY!

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong-
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

JAMES RUSSELL LOWELL.

The Days of Reckoning

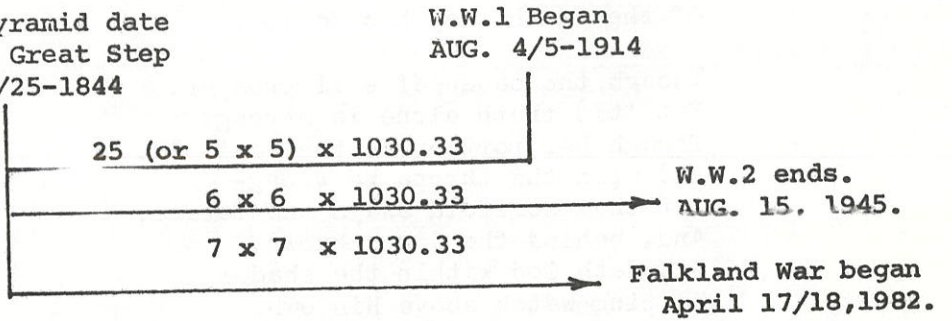
Mrs. D. Price

CHERNENKO: THE NEW LEADER OF THE SOVIET UNION.

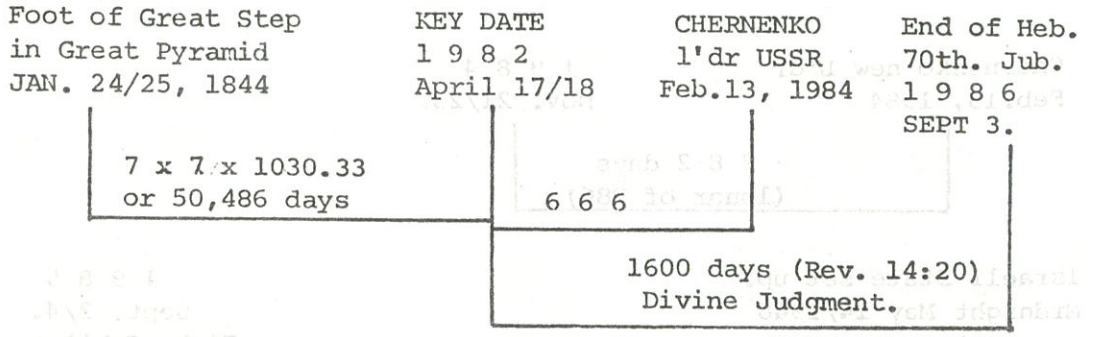
Before working out time cycles in world affairs, one must have a major, or KEY date, from which to count, such as a solar eclipse over a specified area, a major event in current world affairs, or a GREAT PYRAMID date, as shown by the late David Davidson.

In his book "Testimony in Stone," the late Bernard Nicklin showed the links between Pyramid dating and Biblical time-cycles. On page 31, he linked the date of the "Foot of the Great Step" in the Great Pyramid with the outbreak of the First World War in August 1914. I later extended his chart to the end of the SECOND World War on August 15, 1945, and then on to April 17/18, 1982.

April 17, 1982 appeared to be a key date as there is an interval of 1600 days (Rev. 14:20, Divine Judgment) up to Davidson's date of Sept.3, 1986, as the end of the 70th. Hebrew Jubilee. Later events have proved this idea as correct, for near midnight on April 17, 1982, the British cabinet decided to go to war to re capture the Falkland Islands after their invasion by Argentine.



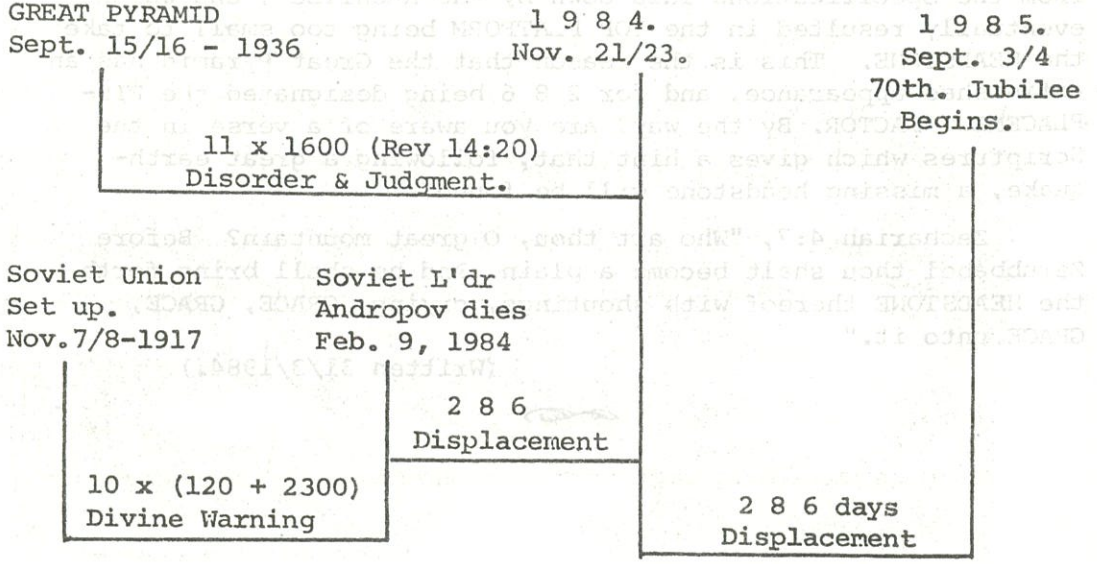
Now where does the new leader of the Soviet Union, Mr. Chernenko, fit into the above pattern?



Is it idle chance that Chernenko of the U.S.S.R Became leader 6 6 6 days after APRIL 17, 1982; and that the coming U.S.A. Presidential elections will be held 6 6 6 days BEFORE the end of the 1600 days on Sept 3, 1986, i.e., on November 6, 1984????

Here are some personal notes on Mr Chernenko which are linked with the Great Pyramid date of SEPT. 15/16, 1936, which Mr. Davidson considered to mark the beginning of the wind-up of our present world civilisation.

When the END will come is known only to the Lord, and it is not in my province to forecast such a date, only to show current segments of the time-cycles within that period.



Chernenko new L'dr
Feb.13, 1984

1 9 8 4
Nov. 21/23.

2 8 2 days
(lunar of 286)

Israeli State set up.
Midnight May 14/1948

1 9 8 5
Sept. 3/4.
70th. Jubilee
Begins.

(11 x 666) + (5 x 1200)

Disorder + Tribulation.

Soviet Leader Chernenko
Born Sept. 24, 1911.

August 31 1984
? ? ? ? ?

40 x 666 days.

The figure 2 8 6, or more precisely, 286.1022 is linked with the error made by the builder of the Great Pyramid, when he departed from the specifications laid down by the ARCHITECT, and which eventually resulted in the TOP PLATFORM being too small to take the HEADSTONE. This is the reason that the Great Pyramid has an unfinished appearance, and for 2 8 6 being designated the DISPLACEMENT FACTOR. By the way, are you aware of a verse in the Scriptures which gives a hint that, following a great earthquake, a missing headstone will be found??

Zechariah 4:7, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain. And he shall bring forth the HEADSTONE thereof with shoutings, crying, GRACE, GRACE, GRACE unto it."

(Written 31/3/1984.)

British-Israel Bible Lesson

Chapter 41

PARABLES OF THE KINGDOM – 3
PARABLE OF THE CEDAR TREE

Read Ezekiel 17:1-6; 11-16; 22-24.

In this passage the Prophet is told to speak a parable unto the House of Israel. The story and the interpretation are given, and will be readily understood, for they deal with the historical facts concerning the removal of the House of David, represented by King Zedekiah, from Jerusalem to Babylon.

The Cedar Tree is the Royal House; and the highest, or newest branch is the reigning King and his family. The youngest or latest twigs are at the top of the tree, so there can be no mistake as to who is meant by the highest branch of the Cedar. Neither does Ezekiel leave us in any doubt as to the person represented by the Eagle – Nebuchadnezzar, King of Babylon.

It is interesting to note here the significance of the Eagle as the symbol of the age-old dynasty of Nebuchadnezzar and his successors. It will be seen that the final syllable of the King's name is the origin of the modern titles Caesar, Czar, and Kaiser, reigning over portions of the Babylonian Empire and peoples as represented in Italy, Russia, and Germany, in later days. The Eagle of Babylon became the double-headed Eagle of the Roman Empire, and later of Austria, Germany and Russia; and when the Times of the Gentiles closed in 1917-18 these dynasties came to an end.

From the year 604 B.C. when Nebuchadnezzar came to the Throne of Babylon, to 1917 A.D. is exactly 2520 years, the "seven times" period allotted to the four Gentile Kingdoms; Babylon, Medo-Persia, Greece, Rome. The late Kaiser William II was the last of the Nebuchadnezzar dynasty. He was the last of the "czars". The Eagle has been a bird of prey ever since he came down upon Jerusalem and carried off, and killed, the House of David between 587 and 585 B.C. and the Russian Eagle, (now represented by Communism) possesses the same heathen instincts as the Eagle of the parable.

In the three closing verses of the chapter we have the interesting prophecy concerning the replanting of the Tender Twig. "Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it." Babylon had taken the highest branch, but God says: "Nebuchadnezzar shall not have it all; I will also take of the same branch, and I will set it."

What is this? Surely it means that the Great Husbandman will take a cutting from the highest branch of the tree, and will plant it in a suitable corner of His Ground, and will grow a new Cedar Tree from the Twig He has taken. Nebuchadnezzar thought he had carried away all the Royal Family from Jerusalem; he did not appear to know (or he considered the feminine side of the family of no account) that some of the twigs, the King's Daughters, had been rescued by Jeremiah the Prophet and carried away by him to Egypt. (Jer. 43: 6, 7)

"I will also take of the highest branch." A branch which has been removed from a tree will soon die, and it was probably the intention of Nebuchadnezzar to destory the Royal House of

David entirely, and thus remove every possible chance of rivalry and strife in his future control of the captive people he had carried away to Babylon. But God decided that the whole branch should not die; He also would take a Twig, and would set it. He goes on to say "I will crop off from the top of his young twigs a tender one, and will plant it." (Ezekiel 17:22)

Note how He refers to the branch in the masculine; "his young twigs"; meaning surely the House of Zedekiah, the dethroned King. The Twig which the Lord will take is to be a Tender One, and this is the most apt phrase which could be used to represent a daughter, rather than a son of the King. Note also that the Lord will take it; this is in contrast to the taking by Babylon, and the only active force left in Palestine besides the invaders from Babylon was the Lord's Servant Jeremiah, the Prophet. It is a fair assumption that if God had an agent at work for Him in this upheaval it would be the faithful Jeremiah, and we are told that the Tender Twgis of the Branch were in the care of Jeremiah at this time. It is worthy of note that the Prophet Jeremiah of Anathoth, was not the grandfather of the princess as is often supposed. The latter was Jeremiah of Libnah, referred to in Jer. 52;1.

This adds importance to the event. Jeremiah was not simply saving young relatives from disaster, but was acting as a Prophet of the Lord, and carrying out His Great Plans for the survival of the House of David by planting it in another place. (2 Sam. 7:10 should be remembered in this connection.) And now we are told that the Lord will plant the Tender Twig: "Upon a high mountain and eminent. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar."

Although this parable is told by Ezekiel the scene is enacted with Jeremiah as the central figure; for Ezekiel wrote about the time that Jeremiah was sheltering the King's Daughters in Egypt, some three years only after Zedekiah had been carried to Babylon. While Jeremiah was absent from Palestine the word of the Lord came to Ezekiel instead, revealing His Plan whereby the continuance of the Royal House would be secured. Jeremiah's own words, recorded in his first chapter, verse 10, are very interesting in the light of this parable. "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." The Prophet knew that he was to be God's representative and workman in the great uprooting of the Royal Family and in the planting of another Branch of this Family in another land. He was to pull down the House of Zedekiah, and to build it elsewhere. Ezekiel tells us that the building and planting are to take place "Upon an high mountain and eminent. In the mountain of the height of Israel will I plant it."

Nations are often referred to as "mountains" as will be seen by the context. Therefore "a high mountain and eminent" refers to an exalted nation with an important Royal Throne. A "mountain of the height of Israel" means "a nation where Israel was lifted up and raised into prominence."

Irish legend and history tell of the literal fulfilment of this prophecy. They tell of the coming of an Eastern Prophet, Ollam Fodhla, who has been identified as Jeremiah, accompanied by his Secretary or Scribe, Simon Brug (or Baruch) who brought to Ulster a beautiful Princess. The great Prophet taught them of God and the Laws of Israel; he established a School of the Prophets. The Princess was married to the Heremon, or Head King of Ireland, Eochaidh. Her name was Tamar Tephi, or Tea Tephi. Eochaidh was of the Zarah branch of the Judah family, while Tamar Tephi being a descendant of Zedekiah was of the Pharez branch.

Thus the Tender Twig was planted, and a New Cedar Tree began to grow, and brought forth boughs, and has borne fruit, for it has become the Great Royal Tree of which the central branch

is our own House of Windsor. Our British Royal Family is directly descended from that marriage in Ireland about 583 B.C.

A confirmation of this prophecy may be found in Micah 4:8-10. The Prophet has been writing of the restoration of the Kingdom of God in Jerusalem, and then says:

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee it shall come, even the first dominion; the Kingdom shall come to the daughters of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the fields, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

The daughter of Zion is the Royal House of David, and the power and strong-hold are the descendants of David on the Throne at that time. A paraphrase of the passage would be: "O Royal House, to thee shall be given the dominion in the restored Kingdom. But why art thou distressed? Does this appear to be impossible now that the line of David is broken, and Zedekiah is carried away? Be not dismayed, O daughter of Zion, for far away from Jerusalem thou shalt bring forth another branch of the Royal Line. Another dynasty shall succeed, and along that line it shall be that a King of the House of David shall have dominion and reign."

"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken and have done it."

The high tree and the green tree represent the Pharez line of Judah; the low tree and the dry tree indicate the Zarah line which had wandered away no one knew whither, and had become insignificant in the eyes of its brethren. But the time had come when Jehovah would readjust these things, and bring into prominence the section of the Tribe of Judah He intended should have power. By the marriage of Tamar Tephi to Eochaidh, the breach between the two sections of Judah was healed. (see Gen. 38:29)

The succession to the Throne of David vested in the Princess, and has been passed down by her to our own time. The Tender Twig was well planted, and the New Cedar Tree has grown to be "a goodly cedar."

"Under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

How true! The branches of this Royal Family have embraced the Royal Families of nearly every civilized nation, have protected heathen and uncivilized races, and have sheltered and supported the oppressed and helpless in every age.



Ah God, for a man with heart, head, hand,
Like some of the simple great ones gone
For ever and ever by,
One still strong man in a blatant land,
Whatever they call him, what care I,
Aristocrat, democrat, autocrat - one
Who can rule and dare not lie.

- Tennyson.

British-Israel World Federation

BRANCH INFORMATION.

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What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:9).

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

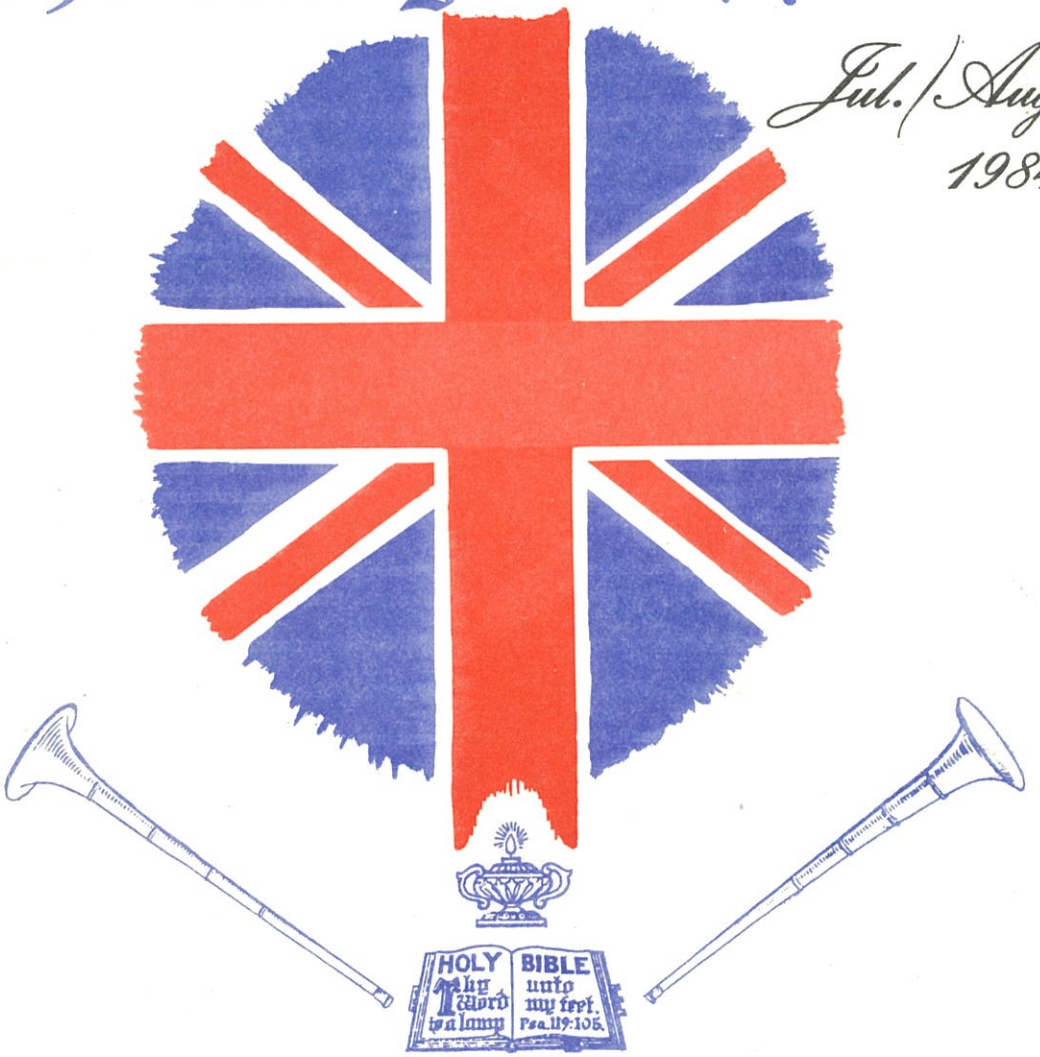
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

Jul./Aug.
1984



PROCLAIMING

THE HERITAGE OF THE ANGLO – SAXON – CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR
LORD JESUS CHRIST

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The views expressed in the various articles are those of the authors concerned, and do not necessarily reflect the views of the Federation.

From the President's Desk



Greetings Christian Friends,

Present-day events certainly prove beyond any doubt the complete inability of governments, irrespective of their political brand or colour, to solve our difficulties. In this knowledge, we, as individuals, should recognise the sheer futility of placing any reliance upon governments to do so.

Of course, we are not only facing economic problems. The whole basic structure of our society is being destroyed, and it is becoming increasingly obvious that this destruction is being carefully and deliberately planned.

A very highly respected authority published a list of existing circumstances and problems which he shewed to be the basic causes of national collapse. I have set out below a selection from his statement, and suggest that you read and study it very carefully.

1. The decay and decline of religion. Man losing all interest in the pursuit of religion.
2. Higher and higher taxes to support extravagant and beaurocratic governments and officials.
3. The growing lust for more brutal sports af all kinds.
4. The decline and collapse of the home.
5. Public apathy towards government.
6. Loss of patriotism.
7. The importing of cheap foreign goods creating financial ruin for the home industry.
8. Public and private debt. Spending beyond the means of both public and private individuals.
9. The lust for materialism, or the finer things of life.
10. Easy living, resulting in soft debilitating minds and bodies.
11. Heavy unemployment, creating great unrest and resentment among the masses.
12. Mongrelisation, or race mixing.
13. The repression of free speech and a free press.
14. Uncontrolled crime and violence in all forms.

15. A declining birth rate among the good white families, with a corresponding rise in the children of the mobs.
16. The rising cost of welfare.
17. The exhaustion of the soil. Erosion washing topsoil from the farmlands.
18. The loss of thrift and independence.
19. Immorality in all forms becoming rampant among all classes.
20. The sacred rite of marriage transformed into multiple divorce.
21. Patriots who warned of impending danger being ridiculed and ostracised by society.

You will readily see that this list outlines the major problems of our present society. Whilst there could be other points which could be added to this list, we are living today WITH EVERY ONE OF THESE FACTORS!

BUT!!! The above list was NOT written about our present day!

It was written in 1788 by the famous historian Edward Gibbon.

He was setting out the basic causes for the decline and fall of the Roman Empire in about 476 A.D.!!!

IT MAKES YOU STOP AND THINK, DOESN'T IT!!

SPECIAL THANK YOU FROM OUR PRESIDENT

May I offer my sincere thanks to all my friends and readers who wrote to me, and prayed for me during my recent illness. My health had been deteriorating for some time, and it was finally found that I had heart problems which resulted in me having open-heart surgery for two by-passes. I am now recovering quite well, but it will still be some time before I am fully back to normal, and even then, I will not be able to return to my former profession because of the extreme stress involved. I feel confident that the Lord has some special work for me to do for Him in these last days, so I would value your continued prayers for me. May God richly bless you all for your loving support and kindness.

PHARISAISM — THE SUBSTITUTE RELIGION

Rev. W.G. Finley
The Covenant Message
South Africa



"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Revelation 2:14-15).

Pharisaism, or 'the traditions of men', dominated the religious thinking at the time of the First Advent and it would be labouring the point to enumerate the many occasions in which are recorded the Lord's rejection of this. While men may nod their heads in concurrence with the Lord's condemnation of those traditions, they fail to note that the central theme of Pharisaism which was unacceptable to Him was that they attributed certain conduct to God which was not in the Scriptures and that they metaphorically put words into His Mouth which had no foundation outside of their theology. The same pattern is evident in the modern context for today doctrines are propagated in His Name which, according to the Bible are unacceptable to Him but which, because of an enlightened humanitarianism, men consider as compatible with their understanding of His evolving Love for all mankind.

The disparity which exists between what man teaches today and what the Word of God reveals is nowhere better illustrated than in the scripture which prefaces this article. The Lord Jesus Christ, in His Message to the church at Pergamos, stated categorically that the 'doctrine of Balaam' was unacceptable to Him as was the 'doctrine of the Nicolaitanes' "which thing I hate". In the new look with which Christianity has been endowed by modern teachers who compromise with socialistic world opinion, it would appear, although without Scriptural authority, that a new revelation has been given which repudiates, not only the whole body of Old Testament Scripture, but also much of the New including the Revelation of the Lord to John on the Isle of Patmos.

It would appear too that men are of the opinion that immediately subsequent to the Lord's Ascension into heaven, a new revelation was given which was spiritual in significance and which invalidated the whole body of hitherto revealed Scripture. Needless to say, *the authority for such an assertion is man,* for nowhere, throughout the whole record of the Lord's earthly Ministry, is there any suggestion or authority whereby any man may claim a special revelation in which he was authorised to transpose the historical account of the First Advent from its context (Matt. 15:24) into a spiritual one. However, He Who knew all men (John 2:24-25), knew that an insidious 'mystery of iniquity' would immediately wrap itself around His finished work from the very moment that He ascended into heaven and consequently, some sixty-three years later, He appeared to John warning against the trends which were developing and which were being advocated in His Name and which He knew would gain in momentum as the years passed.

He charged the church at Pergamos with tolerating those who held the 'doctrine of Balaam'. If the Lord was to appear at any meeting of the World Council of Churches today and if He issued the same Message, He would be hounded out of the Council and

branded as a 'racist' for disapproving of integration and miscegenation — the 'doctrine of Balaam' (Num. 25). He would be charged with being 'unChristian' for suggesting that He hated the 'doctrine of the Nicolaitanes' — the doctrine of proselytism.

Today, men shudder when the word 'hate' is mentioned as being spoken by the Lord Jesus Christ and they immediately cast around looking for some other meaning to the recorded Greek word and, finding none, come up with 'love a little less' as a substitute which is more in keeping with their emotionally formulated picture of the Lord. The application of this substitute meaning in the above context will immediately expose the fallacy of tampering with God's Word because what is written does not accord with preconceived notions. If the Lord loved the 'doctrine of the Nicolaitanes' a 'little less' than the 'doctrine of Balaam' the whole point of His Message becomes obscured and irrelevant.

Before proceeding with the doctrines which were unacceptable to the Lord, it would serve a very useful purpose here to consider the Greek words which have been translated as 'love' in the English version. It is, of course, quite common to hear people contend that it does not matter what the original language said as they are quite satisfied with their understanding of the implication of the text. To such of this persuasion, the Words of the Lord as recorded by Matthew 7:21-23 are commended for in this account men do works in His Name according to their own precepts which is rejected by the Lord. It therefore serves a very useful purpose to 'search the scriptures' and to know what is acceptable to Him.

There are two Greek words which have been translated as 'love' — *phileo* and *agape* — which indicates that two principles are in operation and not simply one. The word *phileo* denotes a personal attachment as a matter of sentiment or feeling whereas *agape* is invariably used in judgment and the deliberate assent of the will as a matter of principle, duty and propriety. In short the difference between the two words may be summed up in equating *phileo* with sentiment or emotions or, as most people aver, the heart, while *agape* is concerned with logic and therefore the head.

Today men quote the account of the rich young ruler who approached the Lord and asked what 'good thing shall I do, that I may have eternal life' (Matt. 19:16) and then proceed to use the Lord's answer to justify their universal call to 'Love thy neighbour as thyself' (Matt. 19:19). Ignoring the identification of the 'neighbour' they advocate the meaning of *phileo* in this context whereas *agape* appears in the text which requires discernment and a deliberate assessment of the person concerned. Strangely enough, and yet is it so strange, the word *phileo* with its meaning of personal attachment or sentiment is invariably associated with the Pharisees who 'love the uppermost rooms at feasts, and the chief seats in the synagogues' (Matt. 23:6).

In His parable of the unjust steward, the Lord used the words 'hate' and 'love' to indicate incompatible extremes. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13). The word 'love' here is *agape* and 'hate' is translated from *miseo* which, throughout the Greek text of the New Testament, has as its meaning 'to detest'. Any Concordance wil impart the information that this is the word which is recorded in the context of the Lord's Message to the church at Pergamos and no amount of twisting or manoeuvring can alter the fact that the Lord 'detested' the 'doctrine of the Nicolaitanes'.

As with the meaning of the words 'love' and 'hate', it would serve a useful purpose to consider what was involved in the phrase 'the doctrine of the Nicolaitanes'. In the first instance, this sect, on the authority of its adherents and that of Epiphanius, Jerome and other writers of the 4th century, was founded on Nicolas of Antioch — the proselyte mentioned in Acts 6:5. According to Clement of Alexandria, Nicolas brought with him a complete disregard for the things of the flesh', i.e., he considered the body and racial origins as a 'thing of the devil' to be abused as the first step toward the assurance of a place in heaven. On one occasion, according to Clement, in order to justify his 'chaste' life and to repudiate the charge of jealousy toward his wife, Nicolas offered to allow his wife to become the wife of any person. Theodoret, in his account of Nicolas and the sect which subsequently bore his name, maintained that in pursuit of the heavenly vision, adherents indulged in the most immoral and unseemly practices excusing these under the pretext that they were abusing the devil and his weapons.

There is, however, more to the story of the Nicolaitanes. It was the Lord Jesus Christ Who established the principle 'by their fruits ye shall know them' and as one looks at ecclesiastical history of that time provided by ecclesiastical historians, one is able to follow the 'fruits' which accompanied the indiscriminate proselytism of all and sundry into the Christian faith. The presence of Nicolas and other proselytes in the church at Jerusalem created the problem as to their position in terms of the Law. In what has been termed by one historian as the 'great charter of the Church's freedom' (Acts 15:20,29) it was resolved that the proselytes (or converts) were exempt from the Law with the provison that they abstained from 'meats offered to idols' and from 'fornication'. This, as must be obvious, was a primitive form of permissiveness and as more and more proselytes were added, one finds that the Law, which the Lord assured would be efficacious until heaven and earth passed (Matt. 5:18), receded into obscurity. As with Nicolas, the proselytes brought with them their native customs and under the 'great charter of the Church's freedom', these devolved into orgies and feasts which were not simply the indulgence of appetites, but which became part of a system in the church which was supported by a 'doctrine', either of Balaam or Nicolas. Whichever way one may look at the 'doctrine of the Nicolaitanes' its association with proselytism is undeniable.

It should be noted that the Lord Jesus Christ, in what is commonly but certainly mistakenly called the 'sermon on the mount', advocated discrimination in the presentation of the things of God. "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). This exhortation, in conjunction with much else which the Lord advocated, is not popular with the section which insists on proselytising all and sundry into one common world faith. Refusing to accept that the Lord would issue an indictment against proselytism, they direct attention to the Old Testament record which indicates that at all times there were 'strangers' in Israel to whom the rights of citizenship were extended. It is averred, and rightly so, that the Law bestowed toleration and certain privileges to these 'strangers' provided that they did not blaspheme the Name of the Lord (Lev. 24:16); did not indulge in idolatrous worship (Lev. 20:2); did not eat leavened bread during the celebration of the Passover (Ex. 12:19) and did not eat blood or the flesh of animals that had died a natural death or had been torn by wild beasts (Lev. 17:10,15).

In addition, in the event of the expressed wish of the 'stranger' to become a naturalized citizen in Israel, the Law sanctioned their admission on the condition of their acceptance of circumcision. The 'strangers' were thus bound to observe the whole body of the Law and were then admitted into the full privileges and blessings of the people of God's Covenant. Here is proselytism which enjoys the support of the Old Testament authority but before one attempts to thrust indiscriminate proselytism into the New Testament, one should note that not all the 'strangers' had the same racial origins. The 'strangers' to whom the Law extended proselytism are written in the Hebrew text as *gerim* while the *towshab* (also translated as strangers) are permitted partial citizenship. The *nokriy* and *zuwr* (other Hebrew words translated as 'stranger') have no rights whatsoever with absolutely no provision made for their sojourn among the Israel people.

It should be recalled that in all things, the Lord Jesus Christ upheld the Law of the Lord and His exhortation against the indiscriminate giving of 'that which is holy unto dogs' and the casting of 'pearls before swine' was, whether men like it or not, an instruction to be discriminatory in the matter of proselytism. In the first of the sequence of parables recorded in Matthew 13, the Lord reinforces this argument with the analogy of the sower who indiscriminately sowed the seed all round. The lesson here is obvious.

As has been stated previously, indiscriminate proselytism took place immediately after the ascension of the Lord and was the result of what modern teachers are pleased to justify as the 'new revelation' which takes precedence over all other Scripture. Significantly, the Lord Jesus Christ made no reference to this throughout His Ministry which, is so momentous a transformation was in the Mind of God, would surely have found some reference in His many discourses. However, He did make reference to the subject toward the close of His Ministry but in such a manner as to indicate, not the benediction of the Father, but rather His condemnation of it. He said:

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).

It serves no purpose to indignantly claim that this denunciation only applied to the Pharisees of that day who were trying to spread Pharisaism all over the then known world. Today one is being treated to an overdose of propaganda which insists that Christianity is proselytised Judaism and that in fact the Christian faith should be known as Judeo-Christianity. Needless to say this is part of the devil's work which seeks to make true modern Israel in Anglo-Saxondom, 'twofold more the children of hell' than the Edomite Pharisees. 'Judaism' as any Jewish authority will confirm, is 'Pharisaism' — the 'traditions of men' against which the Lord warned in no uncertain terms. 'Pharisaism', it should be noted, was completely unknown when Israel functioned in the Promised Land and was only introduced and became the general form of religious thinking when the heterogeneous population headed by the Idumeans dominated the Judaean scene.

The Judaeans were, of course, a spurious satanic counterfeit for true Israel and 'Pharisaism' the substitute religion. As is plainly revealed in the Gospel accounts, the Lord Jesus Christ regulated His Ministry to correct these substitutes. He debunked the Jews' claim to be God's Chosen people by categorically stating: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47). In respect of their teaching, He Who was the Word incarnate in the flesh (John 1:14) stated: "my word hath no place in you" (John 8:38) and proceeded to accuse them of substituting their traditions for the Commandments of God thus nullifying the Directives of the Lord (Matt. 15:2,3,6).

The Crucifixion on Calvary, the voluntary Sacrifice of the Lord in which He completed and finalised the ceremonial Law, set the seal of Truth on the Law of the Lord. It debunked the superficial and certainly non-efficacious system embodied in the 'traditions of men' which were instituted by Pharisaism — it renounced all ecclesiastical interpretations and once again thrust the Law of the Lord to the fore. However, as has been stated previously, the moment of the Lord's Ascension into heaven was the signal for vigorous satanic action and the father of liars (John 8:44) whose subtlety has proved that he is no moron, began an assault on the Truth as demonstrated by the Lord Jesus Christ.

Within Christian circles, sects began to spring up each accusing the other of not embracing the whole Truth of God and within this, as has been reported above, the Christian community was riven apart. It would be pure speculation to suggest that some corrective measure was instituted for the evidence of the world today reveals that the divisions which were created within two decades after the Ascension of the Lord, have continued down the centuries and with the passage of time, have departed more and more from the Message which the Lord Jesus Christ taught.

George Bernard Shaw, a self-admitted agnostic but one whose intellect was not blunted by his irreligious outlook, surveyed the world and general trends as they were developing immediately prior to the First World War. It should be recalled that at the time Christianity as such, had not yet been blighted by such theories as the 'God is Dead' blasphemy and 'Superstar' and 'Godspell' perversions were still latent within the armoury of Satan. In the preface to his play *Androcles and the Lion* Bernard Shaw posed the question: *"Why not give Christianity a Trial?"* and his reason for the question was the trend in those pre-war years. He wrote: "The question seems a hopeless one after 2000 years of resolute adherence to the old cry of 'Not this man, but Barabbas'. Yet it is beginning to look as if Barabbas was a failure, in spite of his strong right hand, his victories, his empires, his millions of money, and his moralities and churches and political constitutions. 'This man' has not been a failure yet; for nobody has ever been sane enough to try his way. But he has one quaint triumph. Barabbas has stolen his name and taken his cross as a standard. There is a sort of compliment in that. There is even a sort of loyalty in it, like that of a brigand who breaks every law and yet claims to be a patriotic subject of the king who makes them. We have always had a curious feeling that though we crucified Christ on a stick, he somehow managed to get hold of the right end of it, and that if we were better men we might try his plan . . . responsible people have never made such attempts. The moneyed, respectable, capable world has been steadily anti-Christian and Barabbasque since the crucifixion; and the specific doctrine of Jesus has not in all that time been put into political or general practice..."

Printing Machine Appeal

Since the May/June issue of the Kingdom Herald it has been found necessary to purchase a second hand plate maker at the cost of $1150.00. Because it is more efficient and provides a wider scope of usage it is expected that the quality of the Kingdom Herald will again improve.

Up to date the presently used printing machine has given the printer only some minor problems. Due to its age and the constant use, it is expected that some major problems will eventually occur. In view of this, the Federation will have to immediately purchase a new offset printing machine. Our printer has already investigated the need to buy a new machine. For what is requested it will be necessary to spend at least $7200.00. With the plate-maker and the offset printing machine, the target for the appeal is about $8300.00.

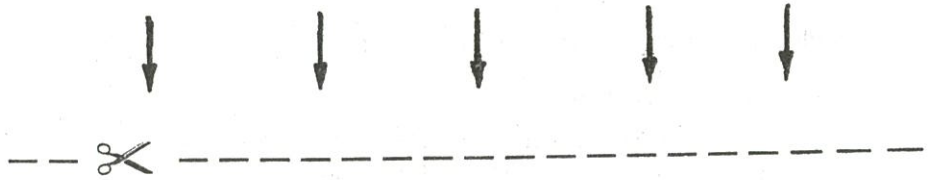
Because the Federation's main outreach is through its printed matter, we are sure that you will understand the urgency in the need to update our printing equipment. Plans have already begun to make considerable use of the above equipment.

Just for general interest below are some statistics on the preparation of the Kingdom Herald:

1. Copies each issue, about 350
2. Cost of printing 350 copies about $50.00. It might be of interest that if a professional printer did the work it would cost around $600
3. Total minimum time spent in preparing magazine is about 55 hours.
4. All labour is free.

Each issue of the Kingdom Herald will provide an up-to-date amount until the target is reached. Up to the printing of this issue the amount received is **$ 870**

Below is a donation slip for your own purpose. Now is the time to act. We need your urgent financial support and prayers in this matter. Your donations would be greatly appreciated.



THE SECRETARY
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SYDNEY.

Please find enclosed the sum of $ towards the printing machine and plate maker appeal.

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Home Life In The Kingdom

J. A. LOVELL, D.D.



WE ARE AWARE of the fact the statement we are about to make sounds untrue, as well as harsh, and will not be received gratefully by many people. However, we are going to make it, anyhow, for it needs to be said, and how ever it may sound it is tragically true, nevertheless. Here it is. People who attend church have heard so much from the lips of preachers and through those who write our hymns about heaven, concerning which the Bible says so little, that they know virtually nothing about the Kingdom of God on earth, concerning which the Bible says so very, very much! Don't misunderstand me. We are not underestimating the value of heaven, but we are simply stating the fact that the Bible says so very little about heaven. Only a few statements, directly and indirectly, deal with h e a v e n, whereas thousands of plain, literal statements are made in the Bible concerning heaven on earth, or the Kingdom of God in our midst. So, then, let us give emphasis to the same things to which the Bible gives emphasis and to which Jesus gave emphasis while He was here on earth!

We feel, perhaps, we can hear someone say that it is impossible for people to know just what home life in the Kingdom will be. No, it isn't impossible to know if one will take time to study the Bible, and after all, that should be the main Book in which Chris-

tians are interested, and the main object of the church and of ministers should be to study and teach the Bible. However, we are sorry to say that the average denominational church program is so complicated there is very little time left for the study of the Bible and the minister's life is so busy there is very little time left for study of the Bible, or even the preaching of the Bible in one-hour sermons from his pulpit!

The truth is, very, very few people grasp the true message of the Bible, which is that of restoration. This message tells of Adam and Eve living in perfect bliss in the beautiful Garden of Eden before sin entered the world. It tells how, when they disobeyed God, having sinned, they had to accept the penalty, and the whole world became affected. Later on the Lord chose a race, not just a couple of people, to represent Him, known as Israel. He married that race and they became His wife; He their husband. However, they proved unfaithful and He divorced them. They, too, had to accept the penalty for their sins. Later the Lord came in the form of Jesus Christ to die, to redeem that lost race, Israel, to save all that was lost in Adam (the entire Adamic race), and to restore all things as they were in the Garden of Eden before the fall of man. This message is the heart of the Bible, but very few people realize it!

Keep in mind there will be many classes of people here on the earth during Christ's Kingdom reign—the angels; the people in outer darkness living under somewhat the same conditions as they now live in heathen countries; the people in their natural bodies inside the Kingdom who will be, of course, the Israelites over whom we will rule and reign; and, finally, the class with which we want to deal in this address, the immortal beings who were translated, or resurrected, at the coming of the Lord Jesus Christ. What will their activities consist of and their home life be in the Kingdom, with Christ as their King? Well, we would like to give you a few intimate glimpses of the life in the Kingdom, as we understand the Scriptures:

Eat? Many people have asked us if, in our new bodies while we reign with Christ here on earth, we will eat and drink as human beings do in this age. We believe logic and the Scriptures will give us the answers to these questions. Please read carefully the following two Scriptures: Mark 14:25: *Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.* Also Luke 24:41, 42: *And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb.* Having read these verses, you are told that Jesus promised to drink grape juice (wine) with His followers when He returns to His Kingdom on earth. This is a literal statement in which Jesus meant just exactly what He said. Now, again, we are told that we will be just like Jesus when He returns to this earth. The Bible tells us in one of these verses that Jesus was able to eat fish and bread with His resurrected body. It follows therefore, that, since we will be like Him, we in our new glorified bodies will be

able to eat, drink, and perform all such natural functions as we do now, except then since we will have our perfect bodies, a perfect sense of smell, touch, taste, and perfect functioning of all organs, we will naturally enjoy all of those activities more than now. Everything we do will be in divine order and in obedience to God's divine laws; therefore, we will enjoy eating and drinking more than we do now!

Recognize? Often the question is asked us ministers, "Will we recognize each other when we get our new glorified bodies?" There is a jocular way in which to answer this, and that is, "Surely we will have as much sense in our new bodies as we have now!" We certainly recognize each other now; why wouldn't we then? But there is a scriptural way in which to find the answer to this question. The verse, Matt. 8:11, perhaps will help in this respect: *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven.* Here we are told that during the Kingdom Age multitudes of people will come from the east, west, north, and south, and will sit down in the Kingdom with three great Old Testament patriarchs by the names of Abraham, Isaac, and Jacob. Now, if we are not to know each other when we get our new bodies, then how will we know that we are sitting at the feet of those great masters and scholars by the names of Abraham, Isaac and Jacob? Naturally, we will know each other, or we wouldn't be able to recognize those three, and if we can recognize them, we can recognize each other. We are told in the Bible that we will have bodies like Jesus, and the people certainly recognized Jesus, including doubting Thomas, as he looked upon the glorified body of the Lord and saw the side into which the spear had been thrust. Paul declares that in the next age, when we get our new bodies, we will be known then, as we are known now. We are known now by virtue of our personality, traits of character, our physical build, the color of our eyes, etc., etc. We must keep in mind that even though the Lord gives us salvation, He does not give us character; He does not discipline our spirits; He does not give us our rewards. These things we have to do for ourselves. So, then, keep in mind that if you don't do these things in this age, then you will have to do them in the next age.

Marry? In answer to the question, "Will people with their new bodies marry and reproduce?" the verses, Mark 12:24, 25, adequately and scripturally cover this entire matter, which has plagued ministers, Christians, and caused curiosity, in general, to the people of the world throughout the ages past: *And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.* It is quite clear from the Scriptures that there will be no reproduction on the part of the opposite sexes when they have their new bodies, for we will be as the angels, and the angels do not have the power of procreation. How-

ever, we are not to conclude that being as the angels means also that we will be sexless; that is, we will not retain our sex identity when we get our new bodies. Angels, in the main, are not referred to as men and women, but simply as messengers of the Lord. It does not mean, of course, that we will be neither "he," nor "she," but "it"! You will be whatever sex you are now when you get your new body. There will not be any reproduction, yet remember this. There will be an attraction between the opposite sexes, which will be stronger, more sacred, beautiful and inspiring than the attraction of sex that binds people together as husband and wife in this life. This attraction of our day is beautiful and sacred, but in the main has been so commercialized, desecrated, degraded, and misunderstood until it actually has defeated its purpose and has just about done more harm than good. So this old order will soon pass, and as we come into the new order with our new bodies, there will be an attraction that will keep people loving each other and serving the Lord throughout eternity; that attraction being a perfect love for each other and a desire to serve mankind, rather than to be served, and a desire to give rather than to receive. This means, then, that if a man has had two or three wives who are all Christian and fortunate enough to be in the Kingdom, there will be no problem as to who will love this wife the most, or whom the wife will love the most, for they will all love each other the same. There will be nothing but perfect love, and the emotions of jealousy, hate, and selfishness will be completely eliminated. With all marriage ties completely lifted, as far as the legal aspect is concerned, people, then, with perfect love and perfect bodies will be free to love one another, have companionship with each other, and enjoy serving each other and serving the Lord throughout the eternal ages to come!

Work? Some people seem to have the idea that when we lay down our lives in this age, we never will work any more. Instead, we will just rest and rest and rest throughout eternity! That wouldn't be heaven on earth for us, for we are happy and ambitious, and we want to be up doing things! If you want to know what the Kingdom will be like, then watch bees or ants working, and you will have an idea what it is going to be like in the Kingdom, as everybody will have a job. Those of the high calling who have earned or merited such a position, of course, will have a much greater responsibility than others. Everybody will love his job and do it perfectly and completely. Let us read Isa. 45:18: *For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.* Also Rev. 21:24: *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*" Picture this earth as being established forever for the purpose of being inhabited, with God's plans and purposes not being thwarted, but carried out instead. In carrying out God's eternal plan of the ages for this earth, everything will have

to be restored as it was in the beginning, and to do that it is going to take time, work, and activities. This will be done under the perfect supervision of Jesus Christ our King, and we as sons of God, priests, and kings, will be ruling and reigning with Him, busily engaged in bringing about this glorious restoration spoken of in the Bible.

Homes? We are well aware of the fact that most people, because of traditional teachings, will not agree with the verses, John 14: 2, 3: *And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.* However, when they are read without prejudice, and having disregarded preconceived notions and opinions, the matter is quite plain. In these verses Jesus is telling His disciples that He is going to prepare mansions for them, but that those mansions will be here on earth where He was when He was telling them this matter, for He said, "Where I am . . . " (meaning here on earth, for that is where He was when He made those statements—NOT where He was GOING). He said He would come back, and the dead in Christ and the living Christians would be given their new bodies. We would meet Him in the clouds at His return, and then we would come back to the earth to rule and reign together and to live in the mansions that would be prepared for His children. Here we will enjoy companionship with friends and loved ones and help in the glorious matter of restoring this planet to its primeval position, where there will be paradise regained, Eden restored, and heaven on earth. Of course, we realize that some people are still not satisfied with such statements and much prefer going off to heaven. It is perfectly all right with us if people want to go there during Christ's reign on earth, but as for us, we want to be here where Christ, the holy angels, the resurrected dead, the translated living Christians are; where heaven on earth will be and also the New Jerusalem, which John saw coming down out of heaven to the earth. We don't want to go to some place where it will be so lonesome! We want to stay here where there is activity, where there are people, and most of all where Jesus is!



PRAYER FOR THE MONTH

O Merciful Father, we bless and praise Thy Holy Name and give Thee most humble and heartfelt thanks that Thou hast given us the Light of Thy Word and the Hope of Thy Promise.

We lift up our hearts to Thee with all thanksgiving for the Gift of Thy Dear Son, Jesus Christ our Lord. A Gift which has brought hope into our dark world, for with His Coming, O Lord our God, we know that the dawn of the new age is not far off.

We pray, dear Father, that Thy Righteousness shall soon fill all the earth. Grant us Thy continued Grace until Jesus comes, for we ask it in His Name and to His Honour and Glory both now and for ever.

Amen.

AUDI ALTERAM PARTEM

by NOEL HUNT

**Hear the other side (St. Augustine).*

In a recent speech "warning" South Africa against daring to defend herself against terrorist attacks, the Foreign Secretary is reported to have said that *apartheid* is "morally abhorrent". He did not say why or to whom the policy is abhorrent. The implication, that it is abhorrent to all but South Africans, is simply not true. Racial separation is practised, and very sensibly so, by Jews, Muslims and caste Hindus. It is the norm throughout black Africa. One has yet to hear any condemnation of this from the West. Apparently, it is only when the white man wishes to keep his own stock pure that racial separation becomes 'morally abhorrent".

In the same report the Foreign Secretary is quoted as having said: "*Apartheid* and the absence of a form of government which has the consent of all the people cast a long shadow over Britain's relations with South Africa . . . Our rejection of *apartheid* and the oppression linked with it . . ." The form of government which the Foreign Secretary finds so repellent consists of a division of the country into black and white areas. In the white areas white interests are paramount. In the black areas black interests are equally paramount. Whites may live and work in black areas under permit but may not vote there. Blacks may live and work in the white areas under permit but may not vote there. What is there either legally or morally objectionable about this? If it is oppressive, then both races are equally oppressed. Certainly the blacks do not seem to find the system oppressive, since they heartily approve of Bantustans and, in fact, have petitioned to have several others set up.

No Zulu would think of settling in a Tswana Bantustan, and vice versa. One has yet to hear any man of goodwill condemning this blatant bit of black racialism. Apparently, racialism only becomes objectionable to the liberal when the white man prohibits permanent black settlement in his area. Black prohibition of permanent white settlements never earns an unkind word.

In the white areas, one of the problems which plagues the South African government is the enormous influx of blacks from all over Africa. They walk for hundreds, sometimes thousands of miles and enter the Republic illegally to work there. They know better than to intrude into a Bantustan — for all blacks are very sensibly ardent racists — so they flood into the white areas. They know that their presence is illegal, that they are liable to prosecution and that they cannot claim the benefit of South Africa's excellent system of industrial legislation because they are there illegally.

Nonsense About "Oppression"

Since men of goodwill never tire of telling us that separate development equals oppression — though never how or why — then these illegal entrants to South Africa must have undergone hardships and discomforts to enter South Africa so that they can be oppressed. Either they are masochists to a man, revelling in being down-trodden and oppressed, or the man of goodwill is as usual talking nonsense. Whatever we may think about the matter, the blacks concerned do not think that they are oppressed or they would not go there.

In the Bantustans the laws are made by blacks for blacks. The blacks do not, in general, reject the Bantustan concept, so they apparently do not find it as oppressive as the Foreign Secretary does. The illegal entrants to the white areas know the laws they break and the risks they run, but do not seem to find them oppressive enough to stay at home. If the people most concerned, that is the majority of blacks, do not think that they are appressed one wonders why we persist in interfering in what it not our business.

All the Bantustans have laws, passed by their parliaments, forbidding whites to own land in the

area for no other reason than that they are white. The same laws prohibit land ownership or permanent residence by any black not a member of the tribe of the Bantustan. Is this not the crudest of racialistic decrees? If so, why do we never hear a murmur of protest from those who are so vociferous when the white passes a similar law? If it is wrong for the whites to do it, why is there no international outcry against the blacks when they do? If it is right for the blacks to do it in their own areas, then why is it wrong for the whites to do it in theirs? Or is it argued that only the white can be guilty of oppression and racialism. Or is it perhaps morally acceptable for the black to oppress and discriminate against the white, but not the reverse?

SWAPO Racialism

Another nugget from this rich vein of claptrap goes: "A settlement which allowed the people of Namibia to determine their own future would be clearly in Western interests. It would reduce, not increase, the opportunities for external meddling . . ." Since Britain and America are two of the chief external meddlers, they ought to know.

South West Africa is an enormous country. Apart from the Afrikaner, English and German racial groups there are something like fourteen tribal, that is to say racial, groups. They all heartily detest and despise each other. They range from the Herero, who are not Bantu at all but Hamitic cattle-owners, to the Berg Damara known to their neighbours by an epithet perhaps best translated as "walking drug"! Britain and America seem to think it possible to have a form of government which will have the consent of all these disparate people. They do not say how it can be done, just that it can. They probably believe in Santa Claus and the Tooth Fairy as well! It is not possible. Further, our politicos know that it is not going to happen, whatever they may say in public. The darling of the politicians, and their chosen leader for "Namibia" when Freedom dawns on it, is Mr. Sam Nujoma of SWAPO, which is a terrorist organisation. Now Mr. Nujoma has said several times in public that when he takes over as Prime Minister of "Namibia" there will not be a multi-racial government: there will be a black one. Our politicians must know this, yet Mr. Nujoma's remarks have been greeted with a deafening silence in the West. This is indeed strange, is it not, when one considers how quick to condemn any naughty manifestations of white racialism are our press, media, politicians and clerics.

Since Britain and America desire so earnestly to see peace and stability in South West Africa, let us see how that prestigious body, the Organisation for African Unity, views the matter. This Organisation has published a "Programme for Action" which must be well known to our media and politicians. One paragraph reads: "We cannot compromise with any white government, extreme or liberal, or agree to multi-racial nonsense. We are determined to destroy all traces of White civilisation. The rivers of the South are to run red with the blood of the White tyrants and their children". You cannot say that that is not frank, can you? Our politicians and their advisers must know of Mr. Nujoma's views on the future of "Namibia", and those of the Organisation for African Unity. Yet we continue to keep up the pretence that there will be a "multi-racial government with the consent of all the people".

Let us be quite clear about what we are allowing our politicians to do in South West Africa: we are planning to destroy a legally elected government and a firm friend of the West, and to replace it with a black government determined to "destroy all traces of White civilisation". One wonders why we seek to do this, and for whose benefit we act.

Perhaps it is worth pointing out that South Africa's real crime in the eyes of the West is not *apartheid*, as is claimed. What the spokesmen of the West, both public and private, find intolerable about South Africa is not *apartheid* but a law called The Suppression of Communism Act. This law, and its ancillary legislation, though never mentioned, is the real reason for the campaign against South Africa. Under that law, uniquely, the Communist Party is banned and a communist treated as a criminal. It is her rigidly anti-communist stand, not her political institutions, which have brought South Africa hostility from men of goodwill everywhere. They complain loudly about the oppressive "banning laws". What they really object to is the fact that they are extremely effective. It is odd, indeed, that a country so determinedly anti-communist should be execrated by Britain and America, who also profess to be opposed to communism.

The Importance of Spiritual Power

A. G. EASTMAN



Each day our Press is filled with disquieting reports from all parts of the world of the dangers which threaten our very existence on this earth; and also of the conferences and steps which are being taken to guard against the dangers of an atomic war breaking out.

It has been stated, and quite rightly, that Soviet Russia is the only really dangerous aggressor left in the world; any other nation with such tendencies could very easily be controlled by the power of united Anglo-Saxondom.

It has been suggested that Soviet Russia and its sattelites should be expelled from the U.N.O.; but what good would that do? Russia would still be the same menace to the world as she is to-day.

It is unfortunate, to say the least, that in the position in which the world now finds itself, that neither the Press, the Church, nor the leaders of the various Conferences which are being held, should emphasise the fact that the present state of affairs is in exact accordance with the warnings given in the Bible.

They all appear to be still quite in ignorance of the fact that the Anglo-Saxon people hold a unique pesition in the world, as God's chosen servant nation of Israel; and in many cases they just laugh at the idea as the ravings of some peculiar sect. It is most unfortunate that this should be so, but there it is, and I am afreid that before any concrete move can be made, this fact must be recognised, as recognised it surely will be before many years have passed.

It will be of little avail to try and stem the atheistic flood of Russian Communism with material weapons alone; something far more potent is necessary, which is the spiritual power of Anglo-Saxon-Israel when in right relationship with God. This can only come about by a change of heart and spirit in the nation; and from God's promises given to us in His word, this will surely come; but only after we have called upon Him by our realisation shortly of our impotence without Him. When we do so, He says: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them . . . Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them." (Ezek. 36).

This is thus a promise made by God to the "house of Israel" when

we ask Him to carry out this Divine operation on our national body. We can see from this statement alone how vitally important it is to correctly identify "the house of Israel" before we know how to act. If we say that it is the Jews or the Christian Church we are deceiving ourselves; for those ideas will be found by further study of the Bible to be quite incorrect. There is only one nation on earth which complies with the specifications of Israel in these last days and that nation is Anglo-Saxondom; thus this fact must vitally affect all our conferences and all our Churches, which are now failing to take it into consideration.

It is also very important to realise the great Bible truth, that any individual of any naion outside of Anglo-Saxon-Israel, by their faith and belief, and their acceptance of Jesus Christ as their own personal Saviour, and acknowledgment of Him as the Son of God; are automatically grafted into Israel by Grace; but not by race.

Racial descent bears no weight with salvation into the Kingdom; thus it is just as important for every individual in Anglo-Saxon-Israel to avail themselves of this same offer of becoming Israelites by Grace, which means favour through their acceptance of Jesus Christ. All those in racial Israel-Anglo-Saxondom who do not, remain in their unregenerate form, and are known as Jacob; for the name, Jacob, was the unregenerate name of Israel before the night when he wrestled with God for a change of heart and spirit in him. When he prevailed in that great fight and asked God to change his heart and spirit, he was completely changed, including his name from "Jacob" meaning "the supplanter," to "Israel" which means "ruling with God." What a difference! And it will be the same difference for Anglo-Saxondom in the future. Instead of our being nationally unregenerate, we shall, when we call upon God, be given the new heart and spirit, a great national Pentecost, changing us from our unregenerate form to "rulers with God" in His Kingdom.

The serious world situation to-day calls for a thorough search of the Bible, for in that Book alone can be read the official warnings and promises by God for these last days of the age.

Kenneth de Courcy, in his "Intelligence Digest," which is read by peoples of all nations and creeds, Christians and non-Christians alike, has naturally to be careful how he writes on spiritual matters; but, nevertheless, among all his Intelligence warnings and facts, he does invariably stress the vital importance of spiritual revival. In the April issue of the "Digest" he writes this:—

"Dr. Einstein has said that if H-bombs should be used on a certain scale, all life on this planet might be extinguished. Some people do not agree with him, although it is a little hard to make a scientific case against the supreme expositor of the entire basic theory.

"The question, therefore, seems to resolve itself into whether there will be another war, and, if so, whether A- and H- bombs will be used. Few will deny that the intelligence build-up is at least disquieting about the prospects in that setting.

"We, therefore, face two powerful propositions about the probable result of large scale use of H-bombs, and that of the intelligence experts that the danger of war and the use of A-and H- bombs is real enough to cause all responsible authorities disquiet.

"It is because many people realise the gravity of these opinions that an increasing number insist that, whatever physical precautions are taken, the transcendant need is for a world-wide change of heart. It is hard to disagree with this. Thus, the spiritual aspect of the whole problem ranks high. A larger question follows:

"Has the Christian Church anything of real importance to say, beyond a hope that people will become

religious? Has Einstein's warning, in fact, taken it by surprise?

"It is a curious phenomenon that the entire secular Press ignores an historic fact of remarkable significance in this connection (we do not seek here to enter into theological questions, but only to recall facts).

"Every section of the Christian Church from the first century, has, in fact, anticipated the very situation which Dr. Einstein says now threatens to develop. A dispassionate observer might be forgiven for saying that this makes news of first importance. It is curious that the Press does not find it so.

"The supreme scientific authority threatens the very situation which all sections of the Church have expected for nearly two thousand years, and which is mentioned in all the basic collects, creeds and writings.

"More curious still is the silence of most Christians themselves. It is interesting to find, however, that a growing number of Bishops, clergy, and laymen of all denominations and Christian confessions are of the opinion that contemporary events conform to age-long anticipation, and that the human family may, therefore, be within call of the hour of the appointed time.

"It is remarkable how many first-class theological intellects have reached this conclusion in a broad sense, while preserving a proper sense of proportion and balance. This tendency, combined with contemporary events, does make news which should be given.

"Historically, the Christian Church has, from the first, expected four things:—

1. Persecution; 2. A phase of world-wide evangelism. 3. An eventual development in human affairs which (in the words of its Founder), unless the days were shortened, would permit no flesh to live. (Matt. 24:22); 4. The sovereign intervention of God at the crucial hour, and a supreme renaissance instead of final catastrophe.

"For long centuries (2), (3) and (4) seemed beyond sight. Later (3) and (4) seemed almost absurd, and, indeed, so much so that Christians themselves almost feared to remind people of them. (1) and (2) have long since been fulfilled; (3) and (4) are now thrust upon the attention of the entire human family by events and opinions utterly unconnected with and often hostile to the Churches. It is, therefore, hard to ignore the remarkable coincidence between Christian anticipation and the contemporary crisis . . .

"It becomes ever clearer that, even if the Atlantic Powers succeeded in holding Russia for ten years, no final solution could be found without a radical change of heart throughout the entire human family. Short of that, even if Russia were held, there would for ever persist the threat of an annihilating war. Thus, no responsible person can any longer ignore or evade the vital issue of religion. It is an essential part of the world situation. It cannot be left out."

Those words of Mr. Kenneth de Courcy in the "Intelligence Digest" bear much weight, and should be carefully considered by all. There is no way out of the dangers which now threaten our existence humanly speaking; but there is, and will be a way out given to us by our God; and it will most likely be that when this great tribulation has reached its peak that God will suddenly intervene in no uncertain manner, by the destruction of all the Russian hordes under the leadership of Gog of Moscow; for that is very clearly shown by God's words in the Bible; and thus the days of this tribulation will be suddenly shortened and ended in order that all flesh shall not be destroyed.

IS A SUDDEN CHANGE OF HEART COMING?

It will probably be at the moment of God's intervention on behalf of Anglo-Saxon-Israel that we shall be

nationally changed in heart and spirit to become a new nation.

Through His prophet, Isaiah, God has said: "Shall the earth be made to bring forth in one day? Or shall a nation be born at once?" . . . And when ye see this your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward His servants, and His indigation toward His enemies. For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." (Is. 66).

"Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith the Lord, and thy God that pleadeth the cause of His people, Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again; but I will put it into the hand of them that afflict thee; which have said unto thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over." (Is. 51:21-23).

For 2,520 years, "The Times of the Gentiles," Anglo-Saxon-Israel has been forced to drink of the Babylonian cup, and to suffer under the yoke of their evil system; but now the whole system is being destroyed, and this cup of trembling is being removed from us; and placed in our oppressors' hands, and they will, indeed, have to suffer for all that they have forced us to do.

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies. The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God." (Jer. 51:7-10.)

If it had been left in our hands the existing evil Babylonian system would never have been destroyed.

We have been trying to heal Babylon, and find a solution to all the world's troubles; but have failed, because God does not intend that this present system shall continue. Its end has come, and now He is using Russian Communism to finalise it, and then when this has been accomplished, He will destroy the whole Russian power in the earth, so that the righteous system of His Kingdom can come into full operation, with Anglo-Saxon-Israel a new nation born in that great day.

GOD'S DIFFERENCE.

If our people realised the difference which God has placed between Anglo-Saxon-Israel and the Soviet-Russian block, there would be no fear of this evil aggressive power; because it is to be destroyed; it will never be able to overcome Anglo-Saxondom; not because of our superior fighting strength, but because of God's promises made to us, and of our redemption by the Lord Jesus Christ.

It is only through ignorance of the basic facts of our identity that any of our people are turning to Russian Communism; and many of these foolish people are not the uneducated by any means; they are the so-called intellectuals; but their education has been on scientific and cultural lines; and they have overlooked the most vital of all scientific and cultural wisdom, that contained in the Bible; they have, therefore, no spiritual understanding at all. There is not much time left to rectify this terrible state of affairs, but it is a matter which should be given first priority.

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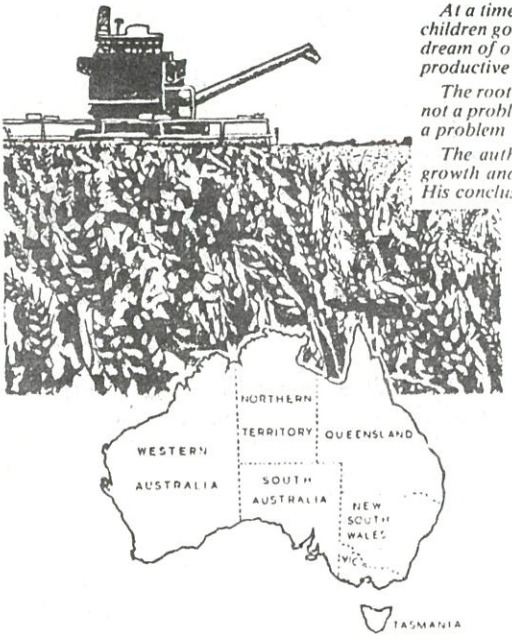
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At a time when many Australians live below the poverty line, and children go to bed hungry; when young Australians are told that the dream of owning ones home is fading; our nation is on the crest of a productive explosion.

The root of our problem is not one of production, but of finance; not a problem of providing all the material needs of our people, but a problem of bookkeeping to allow consumption.

The author, a man with close ties to the land, traces the birth, growth and the modern productive miracle of our rural industry. His conclusion surely needs an answer.

AUSTRALIA'S RURAL HERITAGE

A PRODUCTIVE MIRACLE

by CHAS. E. PINWILL

The first modern Australians were cast upon the barren, infertile hills of the Sydney area. Bereft of any suitable farming capital, confined to an area dictated by the nature of a penal settlement, armed with little farming knowledge, (and even that entirely drawn from Europe), without even a strong perception that successful farming on this new continent would demand radical changes in farming practice, the colony was fed and clothed from England on the other side of the world.

When the ships were late, the settlement starved, and waited, a literal world separating it from its source of sustenance. The years lingered on, a few free-men struggled to come to terms with poor soils and unsuitable crop varieties, small herds of stock were painstakingly built up in the face of pressing immediate food needs, on the communal "cow pastures". The objective of self sufficiency began to exercise the minds of the settlement, but it proved an illusive goal.

SELF SUFFICIENCY

The herds leap-frogged on into the continents great expanses. This increasing activity brought self sufficiency, but the merino brought something more — a legitimate claim on the necessities needed to back up this pastoral explosion, and the prestige and political influence which comes of hard cash.

The Government of the day made what policy it chose in respect to limiting the area of the colony to maintain its control, for in spite of the necessity for a viable prosperous primary industry, control is

ever the fundamental urge and psychological imperative of Government. But the merino had changed Australia.

The population was continually increased with the flow of convicts from England and so too was the pressure increased for adequate primary production to maintain the colony. And then it happened, a road across the Blue Mountains was found, and as though a balloon had been pricked, the new life forces enclosed in this colony on the edge of an ancient continent, burst forth through this aperture into a pastoral El Dorado.

The Government which sought to control the squatters, came to be within a short space of time, through one of those turns of fate which spice history with humour, the Government which was in fact controlled BY the squatters.

From this point on, for a hundred years, the overriding fact of Australia's economic life, was the predominance of primary over other sections of industry.

Although the merino had forced the breach, other giant primary industries took up their appropriate stations in the Australian economy.

The beef industry grew in association with the merino, but became increasingly a separate arm of our pastoral economy. With the coming of refrigeration, it too pursued markets across the world, and grew in stature.

The wheat industry had found a home in the suitable areas in every State and production soared with the coming of the railway.

From Brisbane's Botanical Gardens a few stools of sugar cane leapt up Queensland's tropical coast to make a unique contribution to primary production and the decentralisation of that State's population.

The dairying industry proved the point of entry into more intensive farming methods in many districts and came to account for the livelihoods of 600,000 Australians.

PRODUCTIVE EXPLOSION

By 1888, a hundred years after first settlement, 5 million acres were planted to crop each year. By the year 1966 the area sown annually to crop was 40 million acres. Within a hundred years of first settlement Australia's rural producers had put together 10 million head of cattle, and had outstripped every other country in the world, to establish an unbelievable flock of sheep 100 million strong. In their spare time as it were, they had bred pig numbers to 850,000 and had 1½ million horses.

This achievement in the last settled continent, with the most meagre human resources, commends itself as a truly remarkable achievement. On the face of this, one would expect the most prosperous rural community on earth to be resident in Australia.

In our continent we now have about 14 million people, representing 0.362 of a per cent of the world's population. By way of comparison, Tokyo has a permanent population of 11½ million, and with commuters is estimated to have about 19 million people in the city by nine o'clock on a Monday morning. The 14 million Australians live in a continent probably more abundantly blessed than any other continent in the world. From an agricultural viewpoint our productive environment stretches from the rich potential of tropical farming and fruitgrowing — including now the first Australian tea — to the greatest wool industry in the world; from wheat to sugar; from beef to butter; and from cotton to tobacco.

ABUNDANCE

As we moved from the disrupting 'sixties to the despairing 'seventies, Australia was first in the world in wool production, with 927,000 tonnes (132 lbs. of wool for every man, woman and child in Australia); seventh in the world in butter production with 224,000 tonnes (32 lbs. per head); ninth in the world in meat production, with 1,979,000 tonnes (283 lbs. per head); seventh in the world in oat production, with 1,677,000 tonnes

(239 lbs. per head); seventh in the world in sugar production, with 2,269,000 tonnes (324 lbs. per head); seventh in the world in wheat production with 10,834,000 tonnes (¾ tonne per head).

Apart from our world ranking in wool, butter, meat, oats, sugar and wheat production, we also produced the following:

2,398,000 tonnes barley — (342 lbs. per head)
106,000 tonnes maize — (15 lbs. per head)
409,000 tonnes rice — (58 lbs. per head)
14,886,000 kgs tobacco — (2¼ lbs. per head)
636,000 tonnes potatoes — (90 lbs. per head)
136,000 tonnes tomatoes — (20 lbs. per head)
30,000 tonnes peanuts — (4 lbs. per head)
133 tonnes slaughtered chickens — (9 chickens per head).
3,138 million litres milk — (244 per head)
21 million kgs of honey — (3.3 lbs. per head)
1,050 million kgs fruit — (165 lbs. per head)
131,000 tonnes fish — (18 lbs. per head)
294 million litres wine — 37 pints per head)

In weight alone, without any distinction as to variety, production of the foodstuffs listed — a small variety of those available — amounts to approximately 1¾ tonnes for every man, woman and child in Australia, or 7 tonnes of food for the average Australian family of four.

As already pointed out, these staggering quantities and productive achievements — which includes ranking in the ten most productive nations for six of the agricultural products mentioned — has been achieved by a nation with under ½ a per cent of the world's population; but that's only half of it. Of our minute population, only **six per cent are engaged in rural industry — less than half a million people!**

The disciplines gained in overcoming all the physical hardships in this great undertaking, the making of rural Australia, have been integrated into the culture soul of the Australian people and nation.

The nature of this continent imposed the first disciplines upon the nature of her sons and daughters, and established a national character which will go forward to succeeding generations forever.

The struggle for real wealth to be won from this grudging continent has been gloriously victorious.

How be it then, that ever increasing debt and costs, and the decline of rural communities and incomes everywhere are the lot of the victor?

Those of this generation who would wish to join their forebears in providing an enriched material inheritance for those who follow, will need to find an answer.

THE DEITY OF JESUS CHRIST

REV. V. A. SPENCE LITTLE

To any person desiring a clearer understanding of the personality of Our Lord, the research of this Author in preparation of this book, presents a true witness to the Deity of Jesus Christ.

PRICE: 95¢

THE LIFE AND WORK OF IVAN PANIN 1855-1942



IVAN PANIN

Discoverer of the Numeric Phenomena of the Bible, and Editor of the Greek and English Texts of the Numeric New Testament.

IVAN PANIN was born in Russia on December 12, 1855. As a young man, an active nihilist, he participated in plots against the Czar and his government and at an early age was exiled from Russia. After some years in Germany spent in study, he came to the United States and entered Harvard University, from which he graduated in 1882 with an A.B. degree. He was a personal friend of William James and President Eliot of Harvard, of Ralph Waldo Emerson, of Louisa May Alcott's father and other well-known figures of that period. Mr. Panin was a frequent lecturer on Carlyle, Emerson and Tolstoy and Russian literature generally. Following his university course, he was converted from agnosticism to Christianity, or as he would himself have expressed it, he "was brought out of darkness into His marvelous light," and in 1890 discovered the phenomenal mathematical design underlying the Greek text of the New Testament. Subsequently, he found that the Hebrew text of the Old Testament had a similar structure.

This discovery revolutionized his whole life which,

from then on, he devoted almost entirely to the study of the science of Bible Numerics and teaching and lecturing on the Holy Scriptures. In 1934 he published a Greek text of the New Testament, determined by his method to be the same as the original manuscripts or Autographs. Because of the design which permeates the text, he was able to ascertain which of the thousands of unsettled readings were the correct ones and which passages, suspected or rejected by other textual critics, were part of the original writings. Of this Greek text, the Numeric English New Testament is a translation.

Mr. Panin died at Aldershot, Ontario, Canada, on October 30, 1942, in his eighty-seventh year. He did not live to see the publication of the reprinting, with corrections, of the second edition of the Numeric English New Testament, which is now available, although he had given considerable attention to the proofs.

In his labors of more than 50 years on the Numeric phenomena of the Scriptures, Mr. Panin was sustained and borne on by his unfaltering love for the Blessed Person of the Lord Himself, and for His people everywhere, and by a passionate zeal and devotion to the Word of God, a deep love for the very words of Holy Writ which filled his heart with earnest zeal to present that Blessed Work as it came to the inspired writers. As he, himself, expressed it in some earlier writings: "I would gladly (at least the spirit is willing, howe'er weak the flesh) have one of my fingers cut off rather than permit a single word to be forever cut out from the Authentic Original."

A TRIBUTE TO IVAN PANIN

from

I. V. Neprash, Director
Russian Missionary Service, Philadelphia

"There is a Russian in Canada, a former atheist like yourself, who has made a remarkable discovery in the text of the Bible. You ought to meet him."

Such was the first step towards our friendship of many years, influencing so much the strengthening of my faith in God's Book. Several visits followed the first, mine in Canada, and his to the United States. His soul, mental abilities, the depth of his insight into the Holy Scriptures and problems of life grew upon me with every visit.

The most amazing side of his versatile nature was the ability of his mind to reach, in a purely logical way, after the Infinite. No wonder God could use him in revealing to the world Bible Numerics. Once we sat together at the table in his study upon which these words are written. Step by step he opened the marvels of the numeric structure of a Scripture passage. Owing to my former experience — majoring in mathematics and conversion through astronomy — I eagerly followed his disclosures and appreciated the spiritual meat contained in them. Nothing spurred Mr. Panin more than such an atmosphere. The depths and heights of the mathematical structure of the Holy text finally reached such a stage that my soul was overwhelmed: "Does God go as far as that?"

"And much further," he responded.

He wished to proceed, but my soul was unable to bear more; the perfect design revealed to me years ago in Southern Russia through the study of Cosmos was now revealed in the numerical structure of the Bible — both staggering to my soul. The Author is the same.

No wonder that Mr. Panin, who for more than fifty years lived in the gorgeous temple of the revelations of the Wonderful Numberer, was filled with such an utter devotion to and reverence for God's Book. This attitude toward the Bible was the incentive which kept him tirelessly at work until the last day of his labors — October 30, 1942. The work evident in the preparation of his "tools" — dictionaries, vocabularies, etc. — depicts a genius.

Besides many pamphlets and several books in connection with his Bible Numerics studies, the two outstanding accomplishments of his labors are the Greek and the English New Testaments. The introduction shows the value of their perfected texts. The re-estab-

lishment of the purity of the Greek text as it came from the hand of the writers could not have been accomplished by even a genius mind; hence the firm belief that Ivan Panin was sent of God for a specific purpose and for these last days.

Promises

ZECHARIAH, CHAPTER 8.

9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

INSPIRATION OF THE SCRIPTURES

The following stanza from Dryden puts in poetic form one of the strongest arguments for the divine inspiration of the Holy Scriptures:–

"Whence but from Heaven could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martrydom their price."

(Quoted by Dr. E.W. Bullinger in "Number in Scripture").

DIFFERENCES IN RACIAL UPBRINGING

The following articles by G. Bankston, which appeared in The American Mercury, Torrance, California, USA, throws revealing light on one of the differences between the racial upbringing of the Jew and that of the Gentile.

— Editor, S.A. Observer

THE WHITE MAN has been dispossed. He is a humble, obedient servant in his own lands. Perhaps we can see why if we look at the way another race brings up its young, then draw comparisons.

When a male Jew completes his thirteenth year, the age of responsibility and religious duty, it is recognized in a ceremony known as the Bar Mitzvah. The details of the ceremony vary in different locales, but the underlying purpose and the extensive prepartory period are basically the same everywhere.

A knowledge of the Bar Mitzvah can help one understand how a fraction of one per cent of the world's population has reached a position of financial and political dominance.

Nothing in this article is intended to indicate a flaw in the Jewish make-up. The flaw is to be found in the Gentile and his waste of genetic treasure.

Not all male Jews become "Bar Mitzvah boys". That is, not all go through the entire educational process that culminates in the ceremony. A very large percentage do, and most of the rest reach the point of substantial indoctrination.

RACIAL INSTRUCTION

By the time a boy can listen attentively and read he is taught his race's religious and tribal background. The historical figures become persons with whom he can identify and strive to emulate. The age-old enemies become his personal and present enemies. His racial identity becomes stronger and he feels an obligation to overcome the old foes of his people.

When he reaches about ten or eleven the Hebrew School may require fifteen or twenty hours of his time each week. He learns Hebrew — perhaps just enough to get through the Sabbath ceremonies, perhaps enough to converse should he visit Israel.

The racial and religious instruction deepens and intensifies. Familiarity with the Talmud is achieved. His loyalty to his people becomes complete and uncompromised. His personality develops. He becomes self-assured and assertive.

Finally the great day arrives. It is not for the family alone, not just a moment on a Sabbath when the congregation gives a cursory nod and quick verbal congratulations. It is a day-long celebration in which the entire Jewish community joins. Relatives from all over the country and from foreign nations come to take part. Gifts befitting an adult are given by everyone.

OVERWHELMING 'ALL ENEMIES'

The usual Sabbath service is not observed because the Bar Mitzvah requires the entire morning. Various members of the Congregation, as well as the Bar Mitzvah boy's father, uncles and other relatives take part reading in Hebrew from the Torah. There is a great deal of singing, chanting, responsive readings and other formalities. The boy, of course, has his part, including reading in Hebrew from the Torah.

The ceremony ends when the boy goes up to the

Rabbi who gives the final words which is essence are:

"When you arrived at the Synagogue this morning there were nine men present. After you entered there were ten men. That is the first time in your life that occurred because — now you count! From now on you count! From now on you must take your place as a Jew in overcoming all enemies of our people!"

When the formal ceremony is over everyone enjoys the Kiddish. Drinks, soft and alcoholic, hors d'oeuvres, gefilte fish made by the women in the congregation, pickled herring, chopped liver, pastries and other delicacies pleasing to the Jewish palate are served.

In the evening everyone shares in the Simcha. The dinner is as formal and lavish as the particular family's pocketbook can provide. If possible a band is present for dancing. Short congratulatory speeches are made, as well as toasts. It is a time of joy for the Bar Mitzvah boy, the family and the entire Jewish nation. Another knowledgeable, dedicated, purposeful Jew now is pledged to the ancient battle.

Jews are to be congratulated and admired for maintaining with every boy a long, sustained program that results in an integrated, disciplined mind with high self esteem, purpose and steadfast loyalty. Only this sort of early training and indoctrination can result in the level of advancement noted in the Jews in every field — politics, finance, arts, education.

DIFFERENT WITH GENTILES

While the Jew is busy elevating himself the Gentile is emasculating himself through the efforts of teachers, public officials, and worst of all, the clergy.

While the Jew is building self esteem, the Gentile is being taught that he is a "sinner", doomed to die in corruption.

While the Jew is building racial pride and integrity within his own people, the Gentile is being taught racial amalgamation and the "universal brotherhood of man", being made to feel evil and guilty for being White, and taught to give up what he has earned for others.

While the Jew is teaching his own to "overcome all enemies of our people", the Gentile is being taught "interdependence".

FIGHTING HIS OWN KIND

While the Jew is building loyalty to his race, the Gentile is being taught to be loyal to a multiplicity of political enemies, political dogmas and religious bodies that keep him fighting his own kind.

While the Jew is becoming self-assured and assertive, the Gentile becomes more of a humble cow ("goy" or "goyim") waiting to be milked.

It is too bad that America allows Jews to control its culture. We have thus lost knowledge of our own nationality, religion, identity and heritage. For example, how many White Americans have heard of Arminius? He saved Europe from Latinization at the time of Christ. (Arminius, also known as Hermann the Liberator, was a German chieftain who trapped and destroyed a Roman army under Varus at the battle of Teutoburg Forest. He lived from 17 B.C. to A.D. 21.)

The concept of race must become dominant in the White Man's mind, so that he can bring about conditions (teaching of racial history in schools, etc.) that will assure racial survival despite efforts of the enemy to homogenize and hybridize him and eventually eliminate him.

President Roosevelt:

"The practice of unscrupulous moneychangers stands indicted in the court of public opinion and rejected by the hearts and the minds of men."

National Repentance— A Necessity!

C. M. Cadwallader

God, a few thousand years ago, issued a formula for pardon and peace to a penitent people. This document, when observed, has never failed to prove its truth and saving power, to which Holy Writ and history so amply witnesses. It runs thus: "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" (2 Chron. 7:14).

Outside of Sodom and Gomorrah there probably never was a more wicked city on the face of the earth than Nineveh in its day — so odiously evil that it was given just forty days in which to repent or be entirely destroyed. Fortunately, they had the good sense to repent, and the city was saved. Simple, isn't it? — so astounding in its simplicity that we can't or won't, believe it to be possible.

But what a shameful indictment of Christianity! For we who bear the name of Christian, and panoplied with all the advantages of that profession, haven't got the good sense possessed by the heathen. Self-sufficient, stubborn and stiff-necked as the Israelites of old, we prefer to ignore this proffered saving grace and spend billions on armaments, fruitless peace conferences and other weird panaceas — all to no effect. Does history record anything more stupid than our refusal to accept His miraculous salvation?

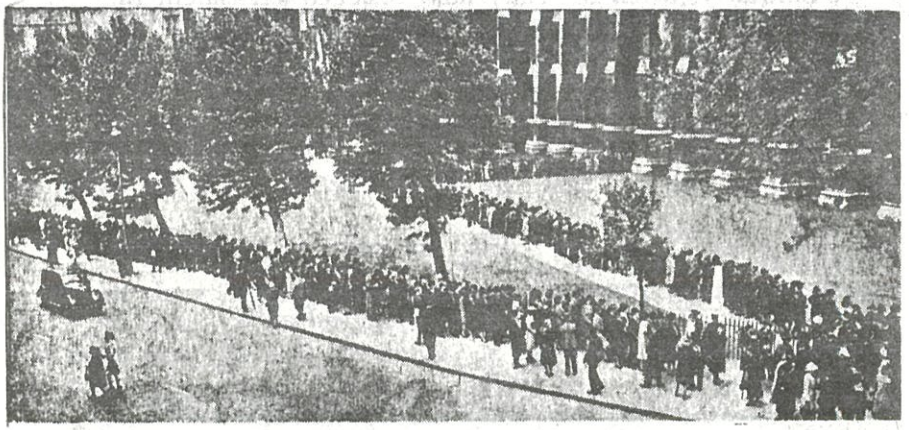
Unlike vain men who glory in things spectacular, God performs amazing wonders in silence! At a command to Moses, His Minister, to extend his rod miraculous plagues were inflicted upon the Egyptians which culminated in their utter destruction at the Red Sea, synchronizing with the emancipation of the Israelites.

We can not understand or explain the mystery of such things, but they all happened and can happen again when we comply with God's formula, which is none other

than national repentance. "Remember the marvellous works that He hath done — His wonders and the judgments of His mouth". For a partial recital of these miracles read the whole of this Psalm 105, and remember, too, the miracles former days of national prayer have wrought for our generation!

Then why delay and suffer when relief from fear and confusion can be had at any time if we submit to God's magnanimous condition?

Some theologians and other worldy-wise leaders know this formula perfectly well, but there is no disposition on their part to put it to work. No such laxity of patriotism or spiritual poverty as now prevails was known during the Second World War when no less than nine occasions of national repentance were held in Britain, not one of which failed to yield some miraculous manifestation of deliverance from a humanly hopeless impasse of some sort.



The National Day of Prayer, May 26, 1940. The scene at Westminster Abbey.

The wind has been sown and now a whirlwind harvest has begun. We must change our course and conform to that of our Supreme Commander if we hope to survive. Unless we do, we are doomed as surely as the great Empires of Babylon, Greece and others that now lie mouldering on the rubbish heaps of past civilizations (Daniel 2:45).

Like the malignant cancer that passes the human surgeon's skill to cure, the disease has eaten fatally into the body politic and keeps breaking out anew in unexpected places. The patient must now be handed over to the mighty powers of the Great Physician who can cure any disease if His directions are followed. These are clearly set down in His formula.

God never performs His miracles with fanfare or ostentation, as we are so fond of doing. The Bible is full of His miraculous works e.g. when the three-powered confederacy of Moab, Ammon and Mount Seir invaded the Kingdom of Judah, He stopped them cold in their tracks, and they ended their invasion by exterminating one another — not a man escaped. What of the Judeans? They suffered not a single casualty, nor did they draw even a dagger in their defence. Read this stranger-than-fiction thriller in 2 Chron. 20. The same miraculous power will work for us if we will let it.

Similarly, when the Assyrians besieged Jerusalem the official prayer of King Hezekiah prevailed and the whole army of 185,000 were mysteriously slain in one night. The only weapons Hezekiah used were intensified prayer, plus the shield of faith and the sword of the Spirit — and really, these are the only tools needed to pull us out of the mire wherein we are stuck fast.

The sober truth is that the only power able to break the stranglehold of darkness and give us victory is Almighty God. With Him there is nothing impossible of achievement. "Without Him we can do nothing" and we are impotent. That is a well-known biblical axiom.

God's formula contains no time indication, other than when we comply with the conditions named, and He sternly warns of the folly of procrastination and complacency — **"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me, for that they hated knowledge and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof" (Prov. 1:27-29).**

Our responsibility herein is as serious as for those who crucified our Lord and cried — **"His blood be on us**

and on our children". Just ponder the enormity of that and realise what we must do.

The wise will see in this the opportunity of a lifetime to break the chain of bondage to Satan. But will our authorities be persuaded to act? There's the rub.

A renowned historian declared recently, "Modern civilization has reached the brink where survival or extinction meet. Man's only hope for survival in the nuclear age lies in the hope offered by Christianity". **"O consider this ye that forget God, lest I pluck you away and there be none to deliver".**

Courtesy: New Jerusalem Fellowship



THE KINGDOM HERALD

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THE CRIME OF INTEREST

This article will give you a better understanding of the evil of Interest on Money. Remember Deuteronomy 23:20 ". . . unto thy brother thou shalt not lend upon usury."

One cent loaned at 6% compound interest in the year 1 A.D. would amount to $95,965,250,000,000,000,000,000,000,000,000,000,000,000,000,000. today.

If you had lived in the year 1 A.D. and had been given one billion dollars with the contract that you and your descendants would spend $1,000 a day, your descendants would have to live over 700 years before using up all of that billion dollars.

Yet the U.S. Government wants 103 billion to spend in just one year.

If one of your ancestors had had the foresight to invest one dollar at 6% interest 500 years ago, you would now be heir to $1,080,000,000,000.

Andrae Nordskog, in his book, "WE BANKERS," relates a rather startling incident which illustrates for us the fact that we cannot keep going in the direction in which we are headed, without meeting disaster. He states as follows:

"In February, 1850, our State of California issued bonds in the sum of $900,000 to pay for a granite slab to be placed at the 120 foot level inside the Washington Monument on the grounds of our National Capital in Washington D. C.

On the slab is the following inscription: 'California, youngest state in the Union, Brings Her Golden Tribute to the Memory of its Father.'"

Our Golden State issued short term bonds bearing interest at the rate of 36% annually, in 1873 new bonds, in the amount of $2,277,500 were issued to retire the original bonds. Since that time the state has paid over $10,000,000 in interest but not one cent on the principal."

Yet some *Idiots* still claim that a Nation cannot get along without interest.

Just how much farther can this Nation go into debt to the Bankers and still avoid bankruptcy is a moot question. This is what is going to happen if we do not ABOLISH INTEREST soon, "The Bankers are going to say to our President and Congress: Gentlemen, in order to secure our investment we must take over your Government." And these Bankers are not card-carrying COMMUNISTS either.

After President Lincoln printed $450,000,000 in U.S. Lawful Money, the U.S. Notes, the London Times printed this editorial, "If this mischievous Financial policy, which has its origin in the North American Republic, shall become endurated down to a fixture, then that Government will furnish its own money without cost. It will pay its debts and be without debt. It will have all the money necessary to carry on its commerce. It will become prosperous without precedent in the history of the world. The brains and the wealth of all Countries will go to North America, that GOVERNMENT must be destroyed or it will destroy every Monarchy on the Globe."

Just how much proof does anyone need to see that we MUSH ABOLISH INTEREST and force our Government to live up to our CONSTITUTION COIN and REGULATE THE VALUE OF OUR MONEY.

The Three Struggles of Jacob



Part 2 of 2

Rev. R. J. Bradford
Glasgow 20.5.77

I move onto the second aspect and that is the struggle between covenant man and God. In Genesis 32:22 one finds a rather moving situation. Jacob is returning from a long sojourn and he reaches a brook called Jabbok. That word in Hebrew means, "a place of empty, or pouring out".

Do you remember the struggle? Jacob encounters this person and they enter into conflict. He soon discovers that he can not overcome and neither does the other person. He feels that this is probably not just a mere man, but is an angel. In his final admission he admits that in fact he has been struggling with God. Towards the end of the struggle God touches the hollow of Jacob's thigh making him to stumble. It is in this position of humility that Jacob finds himself after he has been blessed that he can stand alive and stay on his feet. Is not this the place of emptying or pouring out? Stated positively, this is the place of dependence; dependent upon God. Jacob who thought he was struggling with a man then realised he was struggling with God. In this struggle God commits Himself to Jacob and to his future family.

Now, this I believe is vital because I believe that we in this present age are discovering that we are struggling with Esau and not simply struggling with men, flesh and blood, but as St. Paul rightly states in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places". We are soon going to see that we who are Israel are impotent yet again. Do you doubt me?

Do you question me? Look at the contraction. There is a contraction of our nation. We have lost whatever world power we had. Even within these islands there is a great threat of further contraction. In my home province laws were passed in the common market which enabled any foreign citizen, even from the Republic of Ireland,(many of whom are Israelites and do not even know it, and many are the direct descendants of Esau, lodged on that island by the smash of the Armada), even after only three months stay to have voting rights as well as job rights. By allowing these aliens to have these rights it has threatened the future of Ulster, within the United Kingdom. All because we have become enmeshed with Babylon. Very soon we will see these laws applied to this part of the Kingdom and so we will soon discover our selves as impotent. Such is the struggle against principalities and powers.

It is not just putting up our abilities against another man's intellect and ability because Satan has come down among us and now he has created another triumphant, a system which has robbed the British people of their own rights to make laws, their own rights to be true to the Mosaic Law. We have discovered that we must not in the face of such a foe assume that we can cope.

There is no salvation in your parliament. It is impotent and its leaders have no power. Your ecclesiastical leaders are now prepared to absolutely ignore the Bill of Rights and even at this moment the discussion between Rome and the Church of England is at the most developed stage. The Lord Chancellor who now may be a Roman Catholic can still hold office. Before the decade he had to be as the sovereign, a protestant. These in-roads into the fabric of Israels' juris prudence, its economic life, its moral life and its ecclesiastical life are of such brilliance and ingenuity that we can not by our own resources beat them. So once again we have to find ourselves fighting or struggling with God.

Isaiah ch. 24 gives 3 reasons,for at the end of the age the reeling of the world moves to and fro like a drunkard. "You have broken my law, you have destroyed the ordinances and you have

ignored the everlasting covenant". No legal system, no real authentic worship and no saviour; that is the state of the nation at the present time in a nut shell. All the laws of Moses as given to us on those tablets, the judgments of Daniel on our life, and all the other laws in the Holy Book have been attacked, shredded, compromised and watered down. The reason for the world reeling to and fro is that the law within Israel has been transgressed. The same is with the church as there is very little true fundamental worship.

I would like to say tonight that these two witnesses;that is the two witnesses of Rev. 11, "which be dead in the street", will one day rise up to point us to our salvation. At the moment we are entering into this struggle yet again with God and as Jacob's name was changed to Israel when he was rendered impotent, totally dependent upon God when he received his destiny, it was in a manner of utter dependence upon God Almighty. Just as that happened in that way so toowill our nation receive its newness of life, receive its identiy with much rejoicing and blessing; only when once again we confront God in this dependent state.

Ezekiel 36 has that wonderful promise of God, that David comes as God; "I will yet be enquired of, to do this great thing for them . It is only after that promise - it is only after that perspective is reached that the prophet gives us that wonderful vision of the last day in which the broken dry bones have life placed into them. It is only after God has been enquired of to do this great thing for us, that the nation rises and lives. The witnesses which were once dead in the street call us back to our first love, to our Father; what will bring us to this point of outpouring? What will bring us to this point of utter dependence? How will God yet touch our thigh and render us impotent? Perhaps the events of the 1914-1918 era will help. I am told by those who were in parliament at that time that on the day when the prime minister Lloyd George, received a telegramme from the battle field saying that the battle had gone wrong for the kingdom and that darkness was to descend on the nation, he immediately asked the speaker to suspend the sitting. He contacted the Archbishop of Canterbury and he requested that the 2 houses to meet in the general lobby of the House of Commons. With the prime minister

as the head of the fellow commoners and the Archbishop of Canterbury as the head of the House of Lords, both houses together walked across to St Margaret's Chapel. The prime minister said to the Archbishop of Canerbury, "It is over to you".

What an admission! "It is over to you". The archbishop when he opened the prayer book in the St Margaret's Chapel, to all the commoners and the lords sitting together, he opened at that wonderful passage within the book of Common Prayer, "Lord, be merciful to us miserable offenders". That evening there was sent a telegramme saying that a wonderful reversal had been ours. "Lord, be merciful to us, miserable offenders". The struggle is between unrepentant Israel and Her God. She was rendered impotent then and had to say,"Over to you God", and that moment will come again. Australia, Rhodesia and these islands are all being forced into our chambers. But is not that what God told us would happen. "Go into your chambers, close the door and pray until the day of indignation is past". That is what you prayer should be, whether you are a Methodist or a Baptist or a reform church or whatever. Your prayer is to be found in 2 Chron. - "If my people who are called by my name, will humble themselves and pray", saying to God "I will not let thee go, until you have blessed me;until you have delivered me, until you have saved me". How this nation needs to find itself struggling with God, because God only has the power to encounter the insidious, satanic power which is the dynamic within Esau, in all manifestations. It is only the almighty God of Abraham, Isaac and Jacob who can encounter this satanic power, and defeat it.

This brings me to my final struggle; the struggle between God and Satan. Now somehow or other I could be struck down at this moment. Our talk up to this point would have been rather depressing. There would be little hope, good news or Gospel. A mere analysis of the dismal picture of which we are all too well aware. But it is at this moment in time that I come to the real essence of the gospel message - the message for Israel - the essence of what it means to be covenant man. And that is, that God has appointed a time in which He is going to get Satan by the scruff of the neck and he with his henchmen, Esau in all his manifestations are go-

ing to be cast out of the Kingdom and imprisoned. God is constant and dependable. The whole of nature is to have that beyond peradventure. Why does wood remain wood, steel remain steel, water remain water, if this world was the production of capricious events; why the constancy and dependability in our world? But I will tell you that the constancy and dependability of God is sealed in His own nature. His nature of unity and order and love; the world was without form and void and out of that formless chaos, He brought order and beauty. His nature is that of unity of order and concord and love. He can never be but any of these things. Those are the characteristics of our God, but so is Satan constant.

Just as God has empowered Israel over the years, down the long avenue of time to overcome - to secure the victory at the Armada; in the last two wars, so Satan has constantly motivated Esau to destroy and to breakdown. The word "diabolas" in Greek means, the divider. The word of God calls him the "wonderous confusion". The word for the devil in Greek is the word "divider". And by his very nature just as God in His inescapable constant nature is that of unity and order, so Satan's inescapable constant nature is that of disorder and disunity and division. As a result of the division, revolution and disunity Europe will erupt with a vengeance and a verosity that will drive Israel to her knees. The door will be closed just as the angel of death passed over Israel within the Exodus situation so there will be blood flowing in the streets of France, Italy and probably even Spain. This is because Satan is constant in his division and his disorder. We are going to witness this dreadful self destruction.

I mentioned the CommonMarket just a short time ago when we entered in 1971. I was in Dublin and I was very sad but as I have done many times, and as many B.I's have done on occasions of great importance, I turned to the Book of Common Prayer the 1662 ed'n. I read the reading for the day and it was Isaiah 28:18 and this is how that section reads: "And your covenant with death shall be cancelled and the pact with sheol shall not stand; when the everwhelming scourge passes through then you will become its trampling place as often as it passes through, it would seize from morning after morning it will pass through any time during the

day or night and it will be sheer terror to understand what it means. But the bed is too short on which you stretch out and the blanket is too small to wrap oneself in."What we are seeing now my friends is the beginning of this divsion in the world of finance. The Common Market will destroy itself;self destruct. There will be an implosion, because the bed is tooshort, it can not contain us all

The divsion and self destruction must come. It is Satan's intrinsic nature and this evidence is seen in the world of finance. The Common Market is theplace where you can neither buy nor sell unless you have the mark of the beast. It will evidence itself in the world of military power; not only in France and Italy but in the continent of Africa which is becoming a seething caldron. There will be self destruction when the churches, that is the one world movement within the church is confounded by the brightness of our Lord's coming

My dear friends God has Satan's days numbered. Peter tells us to watch him going about like a roaring lion seeking whom he can devour. In Revelation it says, "that he has a short time to go". The parameters are drawn my friends. We are in the last round of the struggle. Esau has had his face wiped and his body pampered and he is twitching to give us the final knock-out blow in the final round of the conflict. But the timekeeper is God. "My times are in your hands", says the Lord God of Israel. So take heart my friends. The final climactic struggle will come within the next decade, the day or hour I know not. It is not within my gift to know. But if the word of God is sure, and that it is, then you and I will have ring-side seats to watch this most beautiful deliverance by the Lord God of Israel. AMEN.

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EXPLANATION

Throughout parts 1 and 2 there are a number of grammatical errors.This is due to the poor quality tape. As a result of this some words had to be inserted to help retain some meaning of the message.



Nature's Way

LEARN TO SIMPLIFY YOUR DIET

Eating should be one of the greatest joys of life. There is a rule I have followed for many years, and this is, I always get up from the table feeling I could eat just a little more. Remember, you can also over-eat on good food. And remember, the simpler the meal, the better. Most animals live on a mono-diet, that is they eat only one item of food at each meal. And they never suffer from the digestive distress man suffers from. Civilized man seems to want the twelve-course dinner, the buffet dinner, and eats mixture after mixture to abuse his stomach.

Go for simplicity in your eating and you will find the fewer items of food at a meal, the less you are tempted to over-eat. Make the meal a happy occasion, eat by candlelight, play beautiful music on your radio and take your time to chew your food well and, most of all—thoroughly enjoy it. Meal time is no time for serious discussion; it is not a time to argue either. It is an important time in your life for you are building yourself from the food you are eating. Be thankful to God and Nature that you have good natural food to eat. As you eat, millions over the world will go to bed hungry. Malnutrition and starvation are killing thousands this very minute, so be thankful for the food you eat, be thankful that you have been led to a Way of Eating that can keep your body well, strong and youthful!

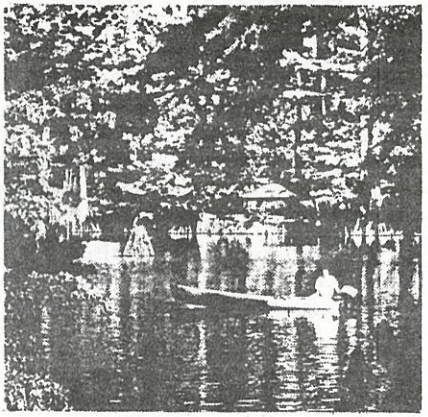


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The Era of Perfection



J. Morey

THIS will be the age of completed things, when all which went wrong at the fall of man will be fully restored.

The tree of life, the river of life, the crown of life all refer to the gift of life; fuller, richer, more abundant life than ever man has known. We do not know what life means as yet; the race is in its babyhood, in fact, is still in the process of being born. We are only touching the merest elementary fringe of the vast region of life, and the race is at its very beginnings.

Soon after the creation man fell, and progress was arrested, but in the age which follows that of our Lord's reign, sin will have entirely disappeared, and we shall resume the experience and development of life where Adam broke off; we shall take up the work of physical, mental, and spiritual progress from the point where Adam laid it down, and then life will flow; growth in all realms will be unhindered; faculties and powers will increase; mental grasp and understanding will be enlarged; every part of our life will advance and respond to the tremendous currents of life which will rush in upon us.

Then we shall be "crowned" with life; then we shall eat of the "tree of life"; then life will flow as a river in the city of God.

In that age everything will come to perfection. The Kingdom will have been handed over by the Son to God the Father, and God will be all and in all. God Himself will come and tabernacle with men, and make His abode with them. The perfect conditions of the Garden of Eden before the fall will be fully restored.

Nature will return to perfection, all the curse being removed. Nature will be without pests and weeds ; without danger in the heavens or the earth ; without fear from the great natural forces we cannot control ; without disaster, earthquake, hurricane or fiery volcano ; without ferocious animals or dangerous reptiles : Nature at rest, healed, restored and blessed by the presence of God its Creator.

Man will come to perfection.

Man will live without sin or selfishness ; without the limitations which now cripple us ; communing with God in the garden as Adam did of old : aspiring to the great heights of noble living ; reaching out to vast realms of knowledge and power now beyond our imagination ; a race of supermen, besides which we are now mere pigmies ; feasting upon mental and spiritual joys we cannot now comprehend ; living in a perfect society, the ruling passion being love ; all enjoying the freedom and power of the new body like our Lord's, and revelling in the new developments such life will bring ; growing ever up into His likeness who is the firstborn of many brethren ; this is something of what is meant by the tree of life, the crown of life and the river of life open and available for all in that perfect age.

When this point is reached many human features will have disappeared. Human sex has gone, for all are like the angels of God.

The family which is to enjoy eternity with God has all been born, and human conditions are changed. Man's outlook will be changed, and no one will seek his own, but will be controlled entirely by the Spirit of God, who will dwell perfectly within every soul.

The normal relationships between God and man will be achieved : we shall begin to understand Him and His

work in the universe : we shall freely converse with angels, who will come to minister and bless the citizens of that new world ; individual and social happiness will reach wonderful heights, and the whole life of the race will be complete and perfect in all its aspects.

All this is to be reached along the lines of the Kingdom and the Church ; the Kingdom as the world-basis, and the Church as the spiritual guide, leading men into the Kingdom through Christ, who is the Door.

The plan of God, by which He has used the Israel race to remedy the fall through the atonement of our Lord, will have been completed, and mankind has been rescued from rebellion and sin.

We hope our readers see the important part the Kingdom of Israel has taken, and must still take, in this great work of the recovery of the race.

By the teaching of the law and the Gospel ; by our preparation for the return of Christ the King ; by our devoted and self-denying work in the Kingdom Age ; all inspired by love to the Lord Jesus Christ, we shall help in the salvation of the world, and the reconstruction of the nations of mankind.

It is remarkable that the references to Israel are continued to the end of the Bible story. There is no doubt that the throne of David is to be Christ's throne in His millennial reign, and it is plain that the new covenant then operating is one made with the House of Israel. God's chosen people, therefore, are to be cleansed, and are to become the nucleus of our Lord's earthly Kingdom.

When we turn to the final age we see the New Jerusalem, the City of God, the perfect city, built upon twelve foundations of precious stones, bearing the names of the twelve apostles of the Lamb, and having twelve gates, named after the twelve tribes of Israel.

Now, both the foundations and the gates bear the names of Israel leaders, representing both the Church and the Kingdom, now united in one great City of God.

Isaiah says in his closing chapter :

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

And there they are ; the twelve patriarchs, representing the Israel nation, and the twelve apostles, representing the Israel church, a living union in the final phase of human history.

The new city rests upon the redemptive and atoning work of Christ, but the way into it is by the entrance gates of the Israel Kingdom.

When the end of this golden age has been reached, the last stage of human history on earth has been attained ; a race has been born, and is then ready to enter the normal life of the soul, Eternity.

Life has then only just commenced : so far all has been preparatory, elementary and preliminary, and heaven lies before us.

The Bible simply tells the story of the fall and the method of recovery ; it has but little to say about the great eternity beyond.

We know it will be more wonderful, more beautiful, more entrancing than anything which has gone before, and that the Kingdom of God in heaven will be far beyond the experience of the Kingdom of God on earth.

But the earthly Kingdom is the way into the heavenly : those who are born again will be in our Lord's Kingdom here, and will by and by be promoted to the joys of His Kingdom above.

In order to experience the wonders and delights of the eternal Kingdom we must secure a place in the Kingdom which our Lord is soon coming to restore, and which will, for a thousand years, be like the ante-room to the palace of the King, which in the future will be opened to all those who are called to sit down with Him on His throne, and to reign with Him for ever and ever.

GET RID OF YOUR . . .

GUILT COMPLEX!



by Moana Finch

Some years ago I mentioned to a friend that there was a great deal of modern psychology to be found in the Bible. He replied: "Christ was the greatest psychologist that ever lived".

With this in mind, let us see what we can find within the pages of our Bible.

The most outstanding example is that to be found in Matt. 9:2. This tells of the man with palsy who was brought to Jesus by his friends. Our Lord made the cryptic statement: "Son, be of good cheer: thy sins be forgiven thee". Why this statement?

In the light of modern psychology it would seem as if some particular sin was eating at the man's mind and producing the palsy. A fear or regret of a past misdeed was working upon his mind, not only affecting the health of his mind but producing an actual physical illness — that of palsy.

Our Lord did not beat about the bush but went to the very core of the trouble — a sin. And He gave the assurance of forgiveness: "Thy sins be forgiven thee". Having said this, and been criticized by His hearers, He continued: "Arise, take up thy bed, and go unto thy house". The man was immediately healed and went his way. His mind, being set at rest, he was instantly healed.

Another outstanding case is that in John 5:5-14. Here another man had endured a lengthy illness lasting thirty-eight years. He also, was healed. Following his healing he was warned: "Behold, thou art made whole: sin no more, lest a worse thing come upon thee". Here our Lord also linked the sin and the sickness.

"For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise". Then in Psalm 107: 22 there is further enlightenment. "And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing". In Hosea we read: "For I desired mercy, not sacrifice and the knowledge of God more than burnt offerings". Hosea 6:6.

Another interesting fact that has been brought to light is that Jehovah did not require burnt offerings and sacrifices. At first this came as a surprise to me, for I had always thought that the Old Testament Laws contained very definite instructions. However such is not the case. Psalm 40:6 plainly states: "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required". (Also Ps. 51:16-17 and Jer. 7:22-23.)

This leaves us asking the question: "If sacrifices and burnt offerings were not required, then why all the instructions in the Law"?

The only satisfactory answer seems to be a matter of psychology.

When a person sins, either deliberately or accidently, a feeling of guilt remains. This is known today as a *guilt complex.* This can develop and grow and eat into the mind. In time, it can effect the body and a very definite sickness develop. This can be a physical illness, a neurosis or an illness of the mind.

How could Jehovah overcome this possibility and keep His people healthy? The answer was in burnt offerings and sacrifices. As an Israelite made his offering, his sense of guilt was removed and his mind set at rest. He could forget his past sin and remain healthy in body and mind. Our God was (and is) a merciful God. Even in those far-off days His love was infinite. No one needs to look to Jesus Christ alone as the God of Love. The Old Testament is also full of it.

The final Sacrifice of our Lord was along similar lines though it covered a wider field. His Blood has washed away *all our sins* and eased our minds of the feeling of guilt. He, also, requires a contrite spirit and a desire to do better. Thanks to the shedding of this precious Blood, all our misdemeanours are completely erased and no guilt complex need remain. Thus our minds are set at rest and our health can continue insofar as our sins are concerned. Of course other factors enter into the matter of health, such as national sin, contaminated food and polluted water and air.

For those who require comforting and the easing of tensions, we would recommend the Psalms. "The Lord is my Shepherd: I shall not want". In these few words the Lord has covered all our needs. And in the days of speed and hurly-burly modern life, what could be more peaceful than the "still waters"? "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me". Psalm 23.

Are you all alone in the world? Do you feel desperately lonely at times? You have only to *ask* and your Friend will be with you. The Bible teaches that you are never alone. "Lo I am with you always, even unto the end of the world". Matt. 28:20. If you really believe this you will never need a psychiatrist to help you.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest". Matt. II:28.

★ ★ ★

IDENTICAL SKULL FORMS

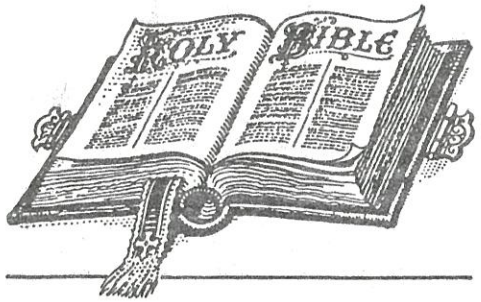
It can be shown that Sumerians who lived over five thousand years ago in Mesopotamia are almost identical in skull and face form with living Englishmen, and that pre-dynastic Egyptian skulls can be matched both in seventeenth century London plague pit, and in Neolithic graves in Switzerland.

★ ★ ★

Pioneers of the tribe of Dan established colonies in and about the islands and coastal areas of Greece about the time of the Exodus and in the succeeding centuries. The earliest of these, breaking away from the main body of Israelites, moved in from Egypt, to be followed by later migrations from the tribe after the entry into Canaan.

STATE OF THE NATION

- Selected



HE WHO CLOSES HIS EARS FROM HEARING THE LAW, EVEN HIS PRAYER IS AN ABOMINATION.
PROVERB 28:9

When, as so often happens, we watch a president address the Congress of the United States on television, and hear and read the same event through radio and the press, it brings to mind the picture of another and, in many ways, a similar picture of some 3 500 years ago at Sinai when the newly-founded nation of Israel listened to the original "state of the nation" address given them through Moses by the Lord God, King of Israel.

In contrast to our national situation today, Israel was starting with a clean slate. These three million or more Hebrews, who had lived under Egyptian domination for four hundred years, had been led into the wilderness to begin their forty years of training, preparatory to taking their destined place among the nations of the world.

God, through Moses and Aaron, had recodified their old Adamic laws and set up for them a perfect governmental system with commandments, statutes and judgments which they, as a nation, were to administer and obey. He also re-established the Ten Commandments as a body of laws for the conduct of the individual.

The citizens of this newly-formed nation were quite as confused as we of modern Israel are today, but their troubles were picayunish in comparison with ours. They had no housing problems, no food problem, no clothing problem, no high taxes, no rich exploiting the poor, no "mink coat" grafters, no racial problems, no military dictators.

God ordered Moses to speak to them in His name, enumerating the benefits of obedience to His laws.

Prosperity: "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit" (Lev. 26:2-4).

Peace, security and supremacy: "And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . . And ye shall chase your enemies, and they shall fall before you by the sword . . . And I will walk among you, and will be your God, and ye shall be my people" (Lev. 26:5-7; 12.).

In exchange for obedience, they were promised everything man could desire. Disobedience, however, was to bring upon them all the afflictions which now beset us.

Confusion, pestilence, sorrow: "But if ye will not hearken unto me, and will not do all these commandments . . . I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it" (Lev. 26:14-16).

Depression, cowardice, failure, hated rulers: "Ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you . . . And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits" (Lev. 26:17-20).

Sickness, hunger, war: "And I will bring a sword upon you . . . I will send the pestilence among you . . . and ye shall eat, and not be satisfied. I will destroy your high places, and cut down your images . . . make your cities waste, and bring your sanctuaries unto desolation . . . and I will scatter you among the heathen . . . Ye shall have no power to stand before your enemies. And ye shall perish among the heathen" (Lev. 26:25-26; 30-31; 33; 37-38).

Nevertheless, under the extremities of these punishments, the nation would be turned to its God. Therefore, the message concludes:

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord" (Lev. 26:44-45).

At first Israel obeyed the laws laid down for them, and for several hundred years God showered His blessings upon them. They became the healthiest, happiest and wealthiest nation the world has ever known – the envy of all other nations, as attested to by the Queen of Sheba when she paid a royal visit to King Solomon.

Such perfection and prosperity, however, were not destined to last. Greed, idolatry, graft, overtaxation and other sins against the laws brought about the destruction of the nation. They were taken into captivity and scattered among the gentiles. During the following centuries, in accordance with the words of their prophets, large groups of all the twelve tribes found their way into "the isles" north and west of Palestine, beyond the Gates of Hercules – the British Isles.

God has identified modern Israel for us with these words: "The sabbath shall be as a sign between me and thee forever." It is there in Exodus 31:16-17 for us to read if we will. Israel is not lost, nor has she ever been, except in the spiritual sense of the word.

Today, we of modern Israel having reached the very nadir of spiritual decadence, are now facing the accumulated punishments which have been multiplying throughout the generations since Sinai. It is but natural for sincere Christians, faced with such a dilemma, to ask themselves, "What is wrong with the world? How have I failed in my Christian duty that I cannot see more clearly the way out? Where is the road that will lead us out of this ungodly mess?"

Our guilt as individuals is largely one of ignorance of the Law, rather than the unforgivable guilt of deliberate disobedience of it. Upon the Church must rest the onus of guilt, because of its failure to teach us those laws in Sunday School, from pulpit and from platform. The Church knows those laws are there – those laws which the Lord Jesus said He came not to destroy, but to fulfil. They know also that, with the promulgation of the commandments, statutes and judgments, God gave orders that those laws be taught. If they do not know these things, they are but "blind leaders of the blind", violating God's order to "reverence my sanctuary". These preachers of the Word of God have become subservient to man-made doctrines in

opposition to Divine doctrine as set forth in our Bible:

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you" (Deut. 6:1).

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way" (Deut. 6:7).

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments . . . then thou shalt say unto thy son . . . the Lord commanded us to do all these statutes . . . for our good always" (Deut. 6:20-21;24).

The laws, statutes and judgments comprise the code for the conduct of the nation and the administration of its national affairs. Thus, God has provided for *national* salvation, but the Church denies this by its failure to teach it.

The individual has a responsibility to the nation. He cannot vote for the Ten Commandments and at the same time vote against the national laws based on those commandments. We cannot vote for the commandment: "Thou shalt not kill", yet vote against the law for the nation which states: "The murderer shall be put to death and the executioner shall not be held bloodguilty" (Num. 35: 27; 30-31). The same holds for kidnapping. We are not, and cannot be, good citizens of a Christian nation so long as we remain ignorant of God's laws.

So inasmuch as the church has failed in its duty to us, let us each resolve to read for ourselves the Divine laws as set forth in Exodus, Leviticus, Numbers and Deuteronomy and seek the restoration of their administration. Then only can we become better citizens; and then only can we vote and act intelligently upon the problems which confront us. It will stop such fiascos as the United Nations. It will end our silly dickering with an appeasement of Soviet Russia and Communism. It will bring our trouble-makers to judgment and we shall clean our house nationally and purify our sanctuaries.

It will give us the vision so necessary if we are to find the path to peace. It is up to us individually to choose the way of restoration, or to stubbornly refuse it.

Hymn for the Month

Eternal Ruler of the ceaseless round
Of circling planets singing on their way,
Guide of the nations from the night profound
Into the glory of the perfect day:
Rule in our hearts, that we may ever be
Guided and strengthened and upheld by Thee.

We are of Thee, the children of Thy love,
The brothers of Thy well-belovèd Son;
Descend, O Holy Spirit, like a dove,
Into our hearts that we may be as one;
As one with Thee, to whom we ever tend;
As one with Him, our Brother and our Friend.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembleth into prayer,
One in the power that makes the children free
To follow truth, and thus to follow Thee.

O clothe us, with Thy heavenly armour, Lord,
Thy trusty shield, Thy sword of love divine;
Our inspiration be Thy constant Word;
We ask no victories that are not Thine:
Give or withhold, let pain or pleasure be;
Enough to know that we are serving Thee.

J. W. CHADWICK (1840-1904).

IRELAND and the IRISH

A Challenge to Thinking People



DO YOU KNOW

1. That the National Emblem of Ireland is part of the insignia of the Royal House of David.

In his book 'Dialogo della Musica Antica' (1581). Vincenzio Galilei, father of the famous astronomer, writes of the Harp :

> "This most ancient instrument (commemorated by Dante) was brought to us from Ireland where such are most excellently worked and in a great number ; the inhabitants of the said island have made this their art during the many centuries they have lived there and moreover, it is a special undertaking of their kingdom : and they paint and engrave it on their public and private buildings and on their hill :stating as their reason for so doing that they have descended from the Royal Prophet David."

2. That other heraldic devices widely used during 'An Tostal' have their remote origin in the early books of the Bible, as emblems and standards of the Israelitish people ?

a. The adder and the flying eagle were the insignia of Dan : "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."

Genesis 49. v. 17.

An interesting emblem as there are no snakes in Ireland.

The Lacedaemonian Greeks (known to be of Israelitish stock and probably of the tribe of Dan) used a seal in communications of national import which depicted 'an eagle holding holding fast a serpent.'

Josephus, Antiquities, Bk. 12. *Ch.* 4. *sec.* 10.

b. The red lion was the emblem of the royal tribe of Judah: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up."

Genesis 49. *v.* 9.

c. The full-sailed ship was the sign of Zebulon: "Zebulon shall dwell at the haven of the sea; and he shall be for an haven of ships."

Genesis 49. *v.* 13.

How and why did these Israelitish emblems come to Ireland?

3. That Ireland had many links with the Holy Land before the birth of Christ.

Dolmens and other stone monuments of a type much used by the Hebrews, and found widely in Palestine and along the connecting Mediterranean and Atlantic Coasts, abound in Ireland.

Ear-rings made of Irish gold have been found at Gaza dating from as far back as 2000 B.C.

4. That the fine linen industry associated with the typical Irish

names of Shelah and Er had its beginnings in the early days of Biblical history ?

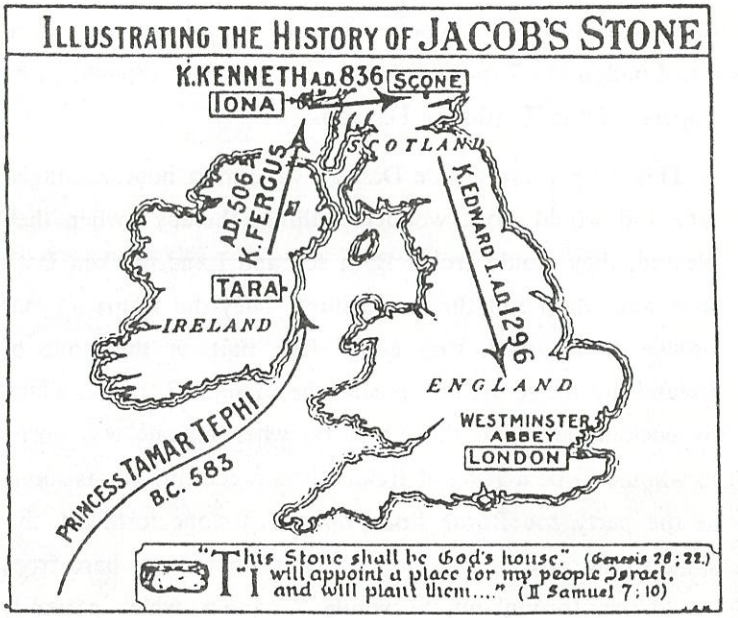
> "The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea."
>
> **1 Chronicles 4. v. 21.**

5. That the Coronation Stone in Westminister Abbey which according to legend was Jacob's pillow at Bethel, travelled from Spain to London via Tara and Scone, and was once thought to be the property of the Tuatha de Danaans ?

> 'This people Twathy de Danaan were most notable Magisians and would work wonderful things thereby ; when they pleased, they would troble Both sea and Land, darken Both sonn and Moone at theire pleasures. They did frame a great broade stone which they called Lya Fail, or the stone of Ireland, by theire art and placed the same at Tarragh, which by enchantment had this property, when anyone was borne to whome to be a King of Ireland was predestinated, as soone as the party soe Borne stood upon this stone forthwith the stone would give such a shouting noyse that it was hard from sea to sea, throughout the whole Kingdom, which presently would satisfie the party standing on the stone, and all the the rest of his future fortune to the Right of the Crowen, this stone remained a long time in the King of Ireland's pallace at Taragh whereon many Kings and Queens were crowned untill it was sent over into Scotland by the King of Ireland with his sonn ffegrus, who was created the first King of Scotland on

that stone, and for a long time after all the Kings of Scotland receaved theire crownes thereon untill the time of King Edward the first, King of England, whoe tooke the same as a Monument from thence into England in the wares between him and Scotchmen and placed it in Westminister abby, where many a King of England have been likewise Crowned thereupon, and is to be seen there amongst other monuments to this day.'

The Annals of Clonmacnoise.



6. That H.M. Queen Elizabeth II., of Great Britain is descended from the Kings of Ireland; from Niall of the Nine Hostages through Aidan, great-grandson of Fergus the Great: from the Kings of Dalriada through Kenneth MacAlpin and Robert the Bruce ? James I., of England was thinking this when, at the Council Table in Whitehall, on April 21st, 1613, he said :

'There is a double reason why I should be careful of the welfare of the Irish people. First as King of England and also as King of Scotland, for the ancient kings of Scotland are descended of the kings of Ireland.'

7. That despite all other uncertainty there are reasonable historical grounds for identifying the Royal House of Tara and the present British royal family descended from it, as none other than the House of David which was removed from Jerusalem under the hand of the prophet Jeremiah, and perpetuated in the descendants of the "king's daughters ?"

Jeremiah 43. v. 6.

8. That for seven centuries after the death of St. Patrick, the Irish church retained its independence and Ireland became universally known as the land of saints and scholars, a lighthouse of Europe because of the devoted missionary endeavours of its people ? A well-known English historian has written :

"At any rate it seems worth spending a few sentences to point out that not from Rome, but from the ancient Irish Church, did England chiefly derive her Christianity, and probably her earliest Scriptures . . . . and that the conversion of England, which had become completely pagan under Saxon rule, was for the most part left to the missionaries of the Irish Church. From St. Columba's monastery the Irish preachers came, and travelled over the greater part of the country. Aidan, their leader, went through the wilds of Yorkshire and Northumbria with King Oswald as his interpreter, a former student of Iona—while Chad and Boisil led their little band of missionaries through the centre of the heathen land, returning at stated periods to Lindisfarne, where Aidan had fixed his

episcopal See. And not England only owes a debt to the Irish Church. As far off as the Apennines and the Alps the traces of her enthusiastic missionaries are found, and for a time it seemed as if the course of the world's history was to be changed, as if the older Celtic race, that Roman and German had swept before them, had turned to the moral conquest of their conquerors, as if Celtic and not Latin Christianity was to mould the destinies of the churches of the West."

History of the English People, by Green.

9. That the Irish Language with Scottish Gaelic, Manx, Welsh, Cornish and Breton is of ancient and illustrious lineage ? Nearly two centuries ago, a member of the Society of Antiquaries wrote :

'These all differ from each other a little in dialect, but by undeniable marks appear to have sprung from one common root, and that a sister dialect of the Hebrew.'

Enquiries Concerning the First Inhabitants of Europe (Oxford, 1758).

10. That all people who dwell in Great Britain and Eire have a common origin and are members of one family, and that family quarrels are not unknown ?

As regards the shape of skull or form of bones I do not think a practised craniologist could distinguish the skulls and bones found in an ancient Saxon cemetery in Surrey from the remains of a Celtic grave in Connemara, so much are the Celtic and Saxon types alike. Were we to dress one group of fishermen from the coast of Norfolk and another from the

shores of Connaught in the same garb, I do not think there is an anthropologist in Europe who, by mere inspection, could tell the Irish from the English group. From the physical point of view, the Celt and Saxon are one ; whatever be the source of their mutual antagonism, it does not lie in a difference of race . . . . as regards physical type the inhabitants of the British Isles are most uniform of all the large nationalities of Europe.'

***Nationality and Race from an Anthropologists Point of View*, by Sir Arthur Keith.**

11. That to call the House of Israel by the name of "Jews" is unscriptural and incorrect ?

Abraham—Given everlasting covenant (Gen. 17. 7.).	Not Jews
Isaac—Heir of all things (Gen. 25. 5.)	
Jacob—Named Israel, ruling with God (Gen. 32. 28.).	
Joseph—Given birthright blessing (I Chrn. 5. 1.).	

WHERE IS ISRAEL TO-DAY ?

Read the Bible—read God's message to His people Israel—read Isaiah, Jeremiah, Ezekiel, the wonderful story in Hosea—God's forgiveness and restoration of Israel in "the Latter Days" (i.e. after Christ)—Israel to be found in the Isles North and West from Palestine acting as God's servants and witnesses (saints and scholars)—the complete ultimate reunion of Irael and Judah.

The Bible never confuses ten-tribed Israel with Judah.

Every Prophecy concerning Israel is fulfilled in the Celto-Saxon race.

CHANCE ? ACCIDENT ? CO-INCIDENCE ?

A MESSAGE FOR TO-DAY

Jesus said :—

Matt. 24. 12.:—a distracted world.
Matt. 24. 13.:—the promise.
Matt 24. 14.:—the coming Kingdom.

The Republic of Ireland in common with the rest of Celto-Saxondom shares the privilege and responsibility conferred on ancient Israel of blessing all the families of the earth and preparing a distracted world for the coming of the Kingdom of God.



Recommended Reading

Our librarian Mrs Saxby has recommended the following books.

Our Neglected Heritage, G. Taylor $1.00 ea.
Vol.1 The Early Church
Vol.2 The Hidden Centuries
Vol.3 Magnet of the Isles
Vol.4 The Celtic Influence
Vol.5 Division and Dispersion

Drama of the Lost Disciples, Jowett. $10.00
The Stars Declare God's Handiwork, Rand. $1.50
Book of Jubilees, Schodde. $6.00
The Coming of the Saints, Taylor. $4.00
St. Paul in Britain, Morgan. $3.00
Glory of the Stars, Capt. $4.00
The Conflict of Science and Religion, Ferris. $2.00
Great Pyramid Proof of God, Riffert. $8.00
Joshua's Longest Day, Totten. $4.50
Behold! He Cometh,Rand. $4.50
How the Gospel Came to Britain, Williams. $3.00
Bible Stories for Children, Gascoigne. 75¢

"THE GREAT GOD GUFF"

C. J. Dennis On Party Government

There was once a Simple People—
(you, of course will understand,
This is just a little fable of a non-existent land).
There was once a Simple People, and they had a Simple King,
And his name—well, Smith the First will do as well as anything—
And they lived upon an island by a pleasant Southern sea,
Which they boastfully referred to as the "Country of the Free".
This King Smith was quite a model. He was kind and he was wise.
But, alas. A higher sovereign he was forced to recognise.

As in every age and nation, since the tale of man was known,
Superstition here existed as the power behind the throne.
It was vague and unsubstantial, and its sway was plain enough,
And 'twas known upon the island, simply as the Great God Guff.
They made sacrifices to it, treasure, corn, and slaughtered beasts,
Bowing humbly to its edicts as interpreted by priests.
Good King Smith cringed to the idol where upon his throne he sat;
And the people feared it greatly; and the priests grew very fat.

Now, the welfare of the priestcraft did not always coincide
With the welfare of the People, hence the wily priests relied
On the hoary superstition that had stood the test of years:
Thus they had both king and people by their rather ass-like ears;
Crying, "Guff — was ever with us! Guff the Great must be obeyed!
Guff, the God, must be consulted 'ere a single law be made!
And the very simple People with their very simple King
Bowed their heads and said, "So be it. Guff's served in everything."
So the nation muddled somehow on this island by the sea—
Simple, superstitious people in their "Country of the Free",
And whene'er they yearned for Progress, as things drifted to the worst,
Smith replied, "Have patience, People. Guff must be consulted first.

Other lands and other nations may progress without his aid;
But upon our native island never rule or law is made
Till his press have pondered o'er it, seeking to divine his will
So it was with our forefathers, so with us it must be still.
Came a time when folk grew restive, murmuring among themselves,
While the nation's schemes and projects lay neglected on the shelves.
Then arose amid the people one of singular renown—
Since his name the eld refuses, let us call him, simple, Brown.
Brown was something of a student, strong on things like common-sense;
He was plain and blunt and forceful; and he hated smug pretence.
And before the priests and people, in a manner rude and gruff,
He arose and put this question briefly, "Who and what is Guff?"

Loud the people shrieked in terror; and the High Priest threw a fit;
and the king rose from his dais as his eyes with anger lit.
"He blasphemes," declared the monarch "Seize the sacrilegus brute!"
The great God Guff may not be questioned!
He is mighty! Absolute!"

But Brown stood his ground and answered,
"Oh, I'm sick of that all that stuff!"
Give me one clear definition. What's the bloomin's use of Guff?"
He's a silly superstition! And I'll prove to you King Smith.
If you'll give me just five minutes, that your idol is a myth."

Well, to bring a simple story to a sudden, simple end,
Brown beat down all opposition, and affairs began to mend.
Good King Smith, with seemly wisdom, on his idol turned his back;
And, without much fuss, the People simple gave old Guff the sack.
And the priests? Well, some took service with the King, and so reformed;
Some adopted Christian Science; some in vain still raved and stormed;
Others strove to mend their fortunes with an Independent Kirk;
Some became mere weather prophets; some—a paltry few—got work.

So they thrived, the simple People, on their island by the sea;
And their schemes and projects prospered, for the land, at last — was free.
Smith the First, emancipated, o'er a happy country ruled.
And he smiled when he reflected how the nation had been fooled;
How the simple King and People by a superstitious cursed.
Ever cried in foolish terror — "Guff must be consulted first!"
And the last words of that monarch long were treasured in the land . . .
But, of course, it's all a fake, as you'll clearly understand.

Yet — there lives a simple People on an island by the sea,
And a simple Monarch rules them called the King Democracy.
Rather, does he seek to rule them, but his will is warped and bent
By a childish superstition known as "Party Government".
And the idol his its priestcraft that pretends to lead the race;
Though they call them "Politicians" in this latter year of Grace.
And whene'er the folk grow restive, as things drift from worse to worst,
Cry the priests, "Behold the party! It must be considered first!"

And the simple, simple People bend their heads and murmur, "Yes,
We respect the claims of Party . . . But who is to mend this Mess?
Schemes go wrong and projects languish, and the Big Things of the State
Lie neglected while this Party bids us wait and ever wait!"
Oh, for some plain, forceful person with a plain, drab name like Brown
And a wholesame hate for humbug, and a stern, determined frown,
To arouse the simple People and their King Democracy,
Cringing to the fool-god Party on their island by the sea!



We have seen government red tape, so we know what bureaucracy is.
We have seen government-owned projects lose money, so we know what inefficiency is.
We have seen farm surpluses mount, so we know what waste is.
We have seen government completition with business, so we know what big government is.
We have seen "buy friends" foreign policies lost friends, so we know what failure is.
We have had much of our earnings withheld, so we know what confiscation is.
We have worked harder only to have more of our earnings withheld, so we know what futility is.
We have seen all these things, so we know what Socialism is.

He that shall Endure to the End

By Mary Goodey

In view of the mounting dangers of the world situation and the terrible reminders of "earthquakes in divers places" and other painful evidences of the end climax of the ages, it seems timely to make a fresh study of Matthew Chapter 24. The Ferrar Fenton translation is helpful in clarifying this extremely important passage.

The Master had just pronounced judgment upon Jerusalem and Jewry. How often the Heavenly Father would have drawn them into His everlasting arms, but they were set upon their own course. They refused to heed the warnings of God's prophets and to "discern the signs of the times", just as the organised church of today utterly ignores the prophecies, basking in a pleasant haze of spiritual satisfaction and priestly sufficiency, and refuses to pay attention to the blaring signals of modern happenings. The repudiation of the Scriptures is almost total in Church and State.

Here, in this tragic denunciation of the declining people descended from that small section of Israel who had the courage and faith to return from the Babylonian captivity to "build the wall in troublous times", our Lord refers to the temple not as God's House (which David had longed to build), but as "*your* house . . . left unto you desolate", or, as Ferrar Fenton poignantly translates, "left to yourselves". Ichabod! Jewry and Jerusalem would not see Him again until one day they would cry out in the agony of world chaos, even as He appeared in His second advent, "Blessed is he that cometh in the name of the Lord". Then, "every eye shall see him, and – most merciful and special message – they also which pierced him". Meanwhile the fate of Jewry was that "the kingdom shall be taken from you and given to a nation bringing forth the fruits thereof".

The first two verses of Matthew 24 are an obvious parenthesis – a comment upon the forthcoming destruction of the temple in A.D. 70. The disciples were shocked and questioned the Lord about the temple buildings. In reply, He confirmed that they would be completely destroyed. The opportunity for Jewry and Judaism was over.

This conversation gave the disciples furiously to think. Before long they gathered round Him again and harked back to the revelation He had just given to them about His glorious appearing, so He described to them the conditions of our own day and generation. False Messiahs, unprecedented wars, pestilences, widespread earthquakes, perverted doctrines, false prophets "showing great signs and wonders" – capsules in outer space perhaps – and 'peace, when there is no peace' being the vain hope of despairing human beings.

A journalist writing of the severe earthquake in Yugoslavia in 1964 referred to the "enormity of the pressure beneath us". A description of the final great earthquake, which

is to both destroy and deliver, and be immensely widespread in its scope, is given in the 14th chapter of Zechariah. Malachi comments further upon the Lord's sudden return to His temple, when "the wicked shall be ashes under your feet". How terrifying and heartrending! Rome, Palestine and Africa all seem, from various Scriptural references, to be involved.

This Messiah is not one of the world dictators, nor the leader of a religious following: Krishnamurti, Pak Subud, the Pope, No, He will appear in the clouds of heaven – that same cloud, surely, that went before twelve-tribed Israel in the wilderness. Pestilences! Epidemics! Is not the medical profession engaged in an unequal battle against the inroads of sickness upon a law-breaking people? The most common topic of conversation today is of germs, operations, antibiotics, wonder drugs, and killer diseases whose names can only be mentioned with horror. The spread of disease is accompanying the world-wide movement of large numbers of people through war, migration, financial pressures and dictatorial enslavement. The warning cry, "Remember ye the law of Moses, my servant", has not as yet been heeded.

It has often been said that this answer which our Lord gave in Matthew 24 to His disciples' startled questioning is an historical prophecy, covering the whole Christian Age, but one wonders if its various clauses fully admit such an application. Much depends upon the definition of the word "then". "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." The word can be used as we employ "now" to emphasise a point in building up an argument, meaning "Another thing!", as it were "Next!", not in order of time, but in drawing attention to a series of statements. We are so accustomed to the sequential historical interpretation of the Book of Revelation, that we expect all prophecy to follow the same style, but the signs asked about in Matthew 24 were of "thy coming and the end of the world", and our Lord had just told them of the wars, earthquakes, and other disturbances which He said were "the beginning of sorrows" – and *then!* It seems likely that the entire prophecy might refer to the period preceding the Second Advent; the betrayals, the hatred, the false teaching, the iniquity, the tribulation, the public proclamation of the gospel of the kingdom. If this be so, how are we to fit in "the abomination of desolation" quoted from Daniel, which used to be interpreted as the building of the Mosque of Omar on the site of the Temple? It really seems as if something much more drastic is meant. It could be the establishment of Communism, or a take-over by President Nasser, or a follow-up to the State Visit of the Pope. It could be a powerful rocket site with a vast missile radius. Or the institution of a world Dictator.

This verse could possibly be a "flash-back" from the "end of the age" prophecies, but the fact that there seems to be a sudden and very powerful invasion of Judaea, or a threat of catastrophe directly connected with the "great tribulation" from which, if it were not shortened, "there should be no flesh saved", rather points to the "day of the Lord" that shall "burn as an oven"; "that day"; "Jacob's trouble" – the grand finale of all prophecy – and this "abomination of desolation" the final attack of Satanic forces. Ferrar Fenton puts it like this: "When, therefore, you shall see the *desolating beast*, foretold through the Prophet Daniel, take up his position on

holy ground . . . let those in Judaea fly to the hills". Is not this the desolating beast of Revelation; the Gog of Ezekiel, whom God addresses thus: "Art thou come to take a spoil?" And then it is that there shall be "a great shaking in the land of Israel", God Himself appearing to destroy the gathered forces of wickedness, culminating in the words, "It is done", the declaration of peace, and the rebuilding of the temple.

The interpretation of prophecy is too difficult for pontification, but this is a view that joins together many points and should be examined. No prophecy can be understood until it happens. We can only watch, and try to discern. "Behold I have told you before, that when it come to pass ye may believe".

Herein, however, lies an implication. Many British Israel believers like to think that Britain will be spared the final tribulation, in spite of the prophecy of "Jacob's trouble". Certainly, "he shall be saved out of it" and believers are told to pray that we may be accounted worthy to *escape*, but not necessarily to *avoid* "those things that are coming upon the earth". Many people went about saying in both World Wars that no bombs would drop upon British soil. But they did, and the fire that falls upon Magog, will also fall upon those "that dwell carelessly in the isles". True, Israel is besought to "Come out of her, my people, that ye may not be partaker of her plagues", and if and when that plea is heeded Israel can hope to be spared. At the present time, neither by repentance, watchfulness, nor prayer is Britain seeking Divine protection.

In the same way, many Christians like to believe they will be "caught up" out of the painful climax of history, even though they read that "He that shall endure *to the end*, shall be saved". There is no more indication than that we shall rise to *meet* the Lord at the very last second, as He comes "immediately *after* the tribulation of those days" to the rescue and to the judgment. Those who take refuge in wishful thinking, rather than in the Lord Himself, may have to face a rude awakening. The function of the British-Israel is this: "Ye are my witnesses that I am God". The function of the Christian believer is this: "Whosoever shall confess me before men, him will I confess before my father in heaven". As for the non-Christian, non-Israel world: "How shall they hear without a preacher?"

The proper attitude for the times is not to rush for the escape hatch, but to gird ourselves for service, wearing the whole armour of God, that we may *stand* in the evil day, praying to be so upheld that we may testify the faith before unbelievers. The great day of opportunity is at hand.

There is a beautiful anthem of Henry Purcell, who died of tuberculosis at the age of thirty-six, which might appropriately close this study:

Thou knowest, Lord, the secrets of our hearts;
Shut not thy merciful ears unto our prayers;
But spare us, Lord, spare us, Lord most holy,
O God most mighty,
O holy and most merciful Saviour,
Thou most worthy Judge eternal,
Suffer us not at our last hour
Through any pains of death
To fall from Thee.

British-Israel Bible Lesson

Chapter 42

PARABLES OF THE KINGDOM – 4
PARABLE OF THE DRY BONES

Read Ezekiel 37:1-14.

The Prophet Ezekiel had seen the House of Israel and the House of Judah carried away into captivity, and had told them in burning words the causes of their severe punishment. He saw the Holy Land emptied of its people, and understood the Divine Plan concerning both Israel and Palestine. He received distinct revelation as to the manner of their punishment, its duration, and the ultimate restoration of the Kingdom to the land of their fathers. He knew the circumstances under which Israel was sent into punishment, and under Divine Inspiration he could visualize them as wanderers and strangers amongst the Gentiles. He tells us in another chapter about their liberation from Assyrian taskmasters, and he evidently understood that they would lose their Israel identity, and would be spoken of as Gentiles before many years would pass. They would become a scattered people (temporarily) in strange lands, until gathered in the Isles of the Sea, and Ezekiel saw them buried in the graves of many foreign nations during the thousand year migration period to the Isles.

He saw the removal of the House of David from Jerusalem to another place which he calls "the mountain (or nation) of the height of Israel", and he writes in certain terms of the Latter Days, when a New Israel will become a mighty nation fully restored to Divine favour. He is chiefly concerned, however, with Israel's restoration and return to Jehovah. He lived at the commencement of the term of punishment, but was granted a vision of the end, and the sight of Israel's recovery gave him unusual joy.

In the parable of the dry bones his thought is projected to the days when the House of Israel is to be restored. The Prophet is in spirit in the midst of the lost Israel Nation at the end of the present era, just at the time of its great National Awakening.

In his vision he foresees that the world considers the House of Israel to have passed out of existence, to be dead and forgotten, and never again to be a power in the earth. This is exactly what our critics tell us, and Ezekiel might almost have heard and read some modern "anti-British-Israel" publications, his statements so accurately fit the modern position, and answer their objections. The Prophet then takes the place of the servants of God who are used by Him to awaken the dead, or sleeping nation. He prophesies to the dry bones, and this is exactly what we are doing. This is the work and this is the time of which Ezekiel wrote.

As he prophesied, the bones came together, and we believe that this correctly describes the great movement now proceeding at a rapid rate throughout the whole Anglo-Saxon World. Ever since the end of the Times of the Gentiles (as they related to the City of Jerusalem) in 1917, we have been witnessing the coming together of the bones – we have been seeing Anglo-Saxon unification going ahead at a great pace. We have lived to see the beginning of the fulfilment of the prophecy of Jesus concerning the Separation of the Nations, (Matt. 25:31-46) with which

we will deal in a later chapter. We are witnessing the gathering together of the dry bones of the whole Israel World, especially in the bringing into being, and the signing of the North Atlantic Security Pact which has developed into the North Atlantic Treaty Organization (NATO). This Pact was originally signed by 12 nations, which, of course, reminds us of the 12 tribes of Israel. (In 1953 Turkey and Greece became members of NATO) These are truly indications of the dry bones coming together. The bones are still dry, however, because the Spirit of Life has not yet been breathed upon them in a National Sense. It is true, of course, that many individuals have realized the truth concerning the Anglo-Saxon peoples and their wonderful place in Bible Prophecy, and among such there has been a great returning to the Word of God as the unfailing guide of His people. True signs of life are becoming evident. Then the Prophet called upon the Spirit of God, the Wind, and breath came into them, and they lived, standing upon their feet, a great army.

We shall do the same; we must; we shall continue to preach, or prophesy, to the sleeping nation; but we shall also call to the Spirit, and He will come in Power as foretold by the Prophet Joel; the nation then will be fully awake filled with the Breath of God, to welcome her Glorious King.

This parable has nothing whatever to do with either the First or Second Resurrection of individuals; although the fulfilment will undoubtedly take place around the time of the First Resurrection – around the time of the Return of our Lord as King.

Remember, we are told in verse 11, **"these bones are the whole house of Israel"** the whole twelve tribes – the whole nation.

This parable is not dealing with "dead" people – that is, it is not dealing with people who have departed this earth. Jesus makes a clear distinction between "living dead", and "dead dead" people, when He said "Let the dead bury their dead." Ezekiel is referring to living people who are dead in spirit; dead to their identity; dead to their great heritage; dead in faith.

The Valley of dry bones must be the place where the unconscious Israel people dwell at the time of their awakening, and the Prophet represents those who are calling the Nation to Life at the present time. May they prove to be prophets indeed, chosen to perform the task Ezekiel saw in his vision.

This Parable is National in scope – it refers to "The whole house of Israel"; the whole house as one nation and entity; and we know therefore, that this awakening must come to the whole nation, Christian and non-Christian alike, for they both need it.

This is a Kingdom Parable, and belongs to our day, just as much as those spoken by our Lord and recorded in the Gospels. The story is one, and the vision is one. The prophets of old saw the lost nation enter into its redemption, and emerge from its captivity just before the coming of Christ to reign.

"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."
2 Chronicles 7:14

British-Israel World Federation

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117 YORK ST., SYDNEY. 2000

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What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:9).

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

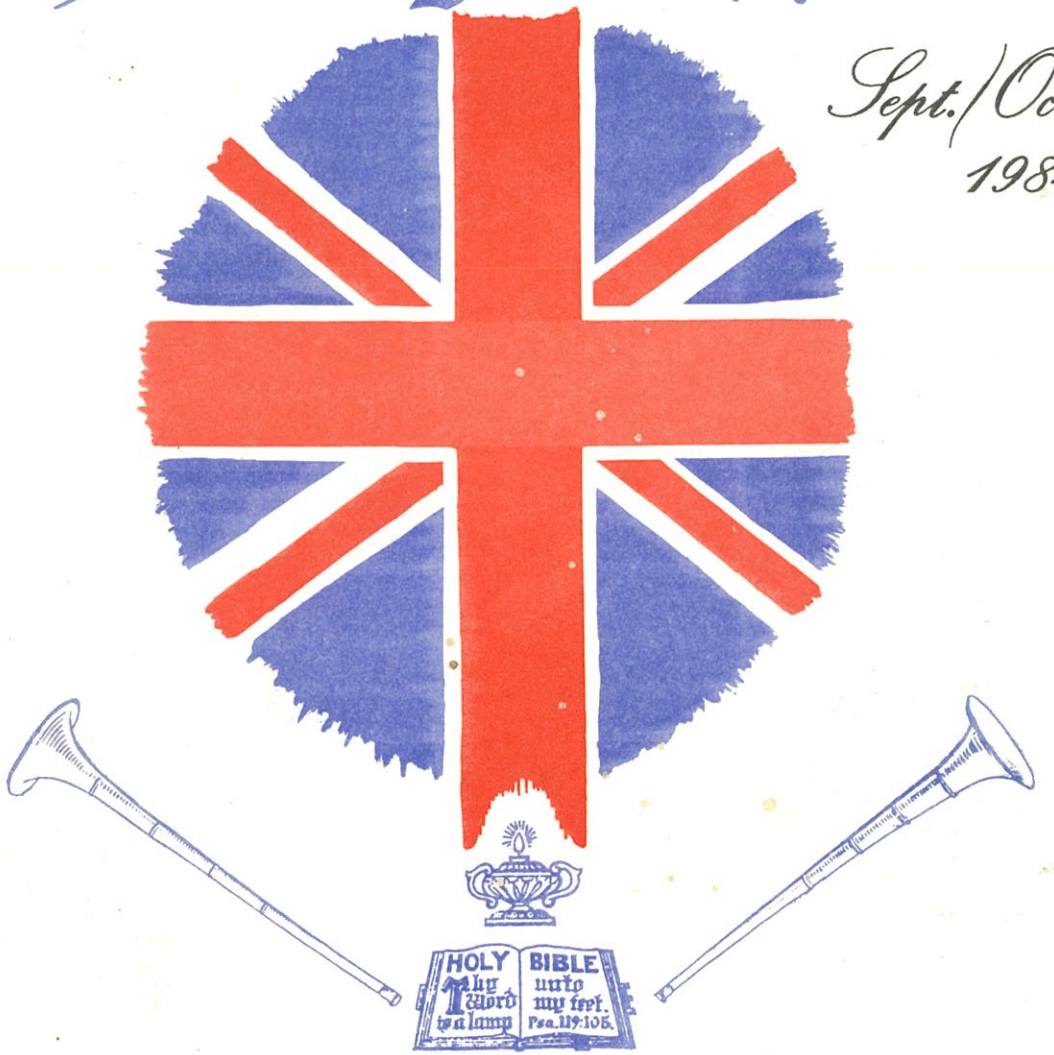
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

Sept./Oct.
1984



PROCLAIMING

THE HERITAGE OF THE ANGLO – SAXON – CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR
LORD JESUS CHRIST

Registered by Australia Post Publication No. NAR0485

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8;Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	Dan. 12:7; Deut. 32:29-36.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

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From the President's Desk



Greetings Christian Friends,

There is an old saying which says, "Know your enemy." This is just as true in everyday affairs as it is in times of warfare. Unfortunately, this principle is not generally recognised, with the result that people today are brainwashed and deceived. It is so sad to find so many genuine, sincere people trying to solve our problems by human means and agencies. They have not recognised the fact that human solutions are quite useless, simply because the problems which we are fighting are basically NOT human. When we remove the camouflage, we see revealed the REAL enemy - the REAL motivating force and power behind our present problems.

In Ephesians 6:12, these are clearly stated as being 'principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places.' A study of the meaning of the original Greek used in these phrases is most revealing. Let us look briefly at them.

PRINCIPALITIES: Government, the highest dignitaries of the state. It relates to the dignity of the position, to its executive authority and power.

POWERS. What is allowed or permitted, denying the presence of a hindrance. Delegated authority, or authority to do anything. It assures free government. It combines the two ideas of RIGHT and MIGHT.

Now I'm sure that I don't have to go to too much trouble to explain the above. It is an exact definition of the very times in which we live. Here is described the very essence of the permissive society. Any hindrance to this philosophy becomes the immediate target of abuse, and no effort is spared to remove such hindrance. But what is even more serious is that this permissiveness - this so-called liberty - is not just an accidental development. It is the result of deliberate planning, and is maintained by deliberate authority and power.

RULERS: Arbiters. Those who sit and act as an umpire. Deciders of anything. It is NOT the same as 'to preside over, to lead, to defend, or to tend one's flock.'

DARKNESS: The absence of light. Read I John 1:5-7, and John 1:1-5.

WORLD: NOT the "Kosmos" or "World order." It is the course of life, the time lived by men. It denotes the time, past or future, in which the history of the world is accomplished.

Thus we see that this present time in which we live is controlled NOT by those who use their position of leadership to defend us and to tend to our needs, but by those who set themselves up, and who are set up by others to be "deciders" of what we will do. We are told 'what is best for us.' We have, in reality, no say in it. Things are decided for us. What is more, their decisions are those of DARKNESS, not LIGHT. How can their decisions be of LIGHT when they refuse to accept and acknowledge HIM WHO IS THE LIGHT.

SPIRITUAL: That which is influenced by a spirit.

WICKEDNESS. Evil. A delight in evil. Malevolence. The wicked act of the mind.

HIGH PLACES. Heavenly places. The phrase defines broadly and comprehensively the region and sphere where is found OUR OWN high priest, treasure, or affections.

The spirit which influences this situation is certainly NOT the Spirit of God. It is important to note that the wickedness involved is not just a wicked act. IT IS A WICKED INTENT. It is a deliberately planned wickedness, combined with a delight in the planning and execution of the evil.

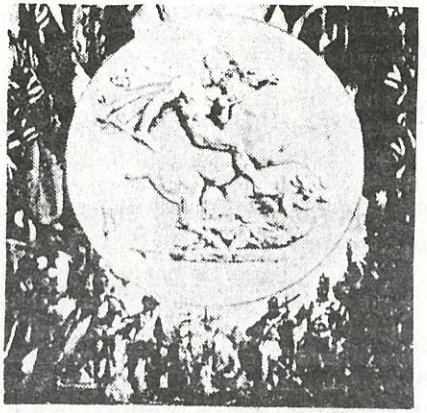
The last phrase is most revealing. Did not our Lord Himself tell us that where our treasure is, there would our heart be also. Did not He instruct us to set our affections on things above, not on things below.

Truly, our enemies are not just those of flesh and blood. They are indeed the works of Satan, using every means at his disposal to divert us, individually and nationally, from obedience to the Law of the Lord, the Law that converts the soul, and makes wise the simple.

It is with regret that we advise the recent passing of Mr. Bill Salter of Perth, W.A.. Bill was an active member and supporter of our Perth Branch for many years, and we convey our deepest sympathy and prayers to his loved ones and friends.

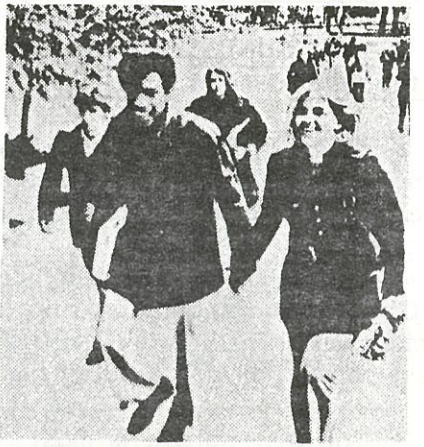
THE HISTORICAL GENERATION GAP

By Rev. W.G. Finlay



"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5-6).

Throughout the prophetic scriptures and particularly in the context of the 'last days', one is continually confronted by such expressions as: "The great and dreadful day of the Lord" (Mal. 4:5); "the day of the Lord" (Zech. 14:1); "the day of vengeance of our God" (Isa. 61:2) and "the battle of that great day of God Almighty" (Rev. 16:14). The



context in which these and many similar statements are found, leaves one in no doubt that at some time, *the nations of the earth* are to have a rendezvous with God and this, notwithstanding the many ecclesiastical pronouncements that God, through the Lord Jesus Christ, is only interested in individual soul salvation. The idea that the Lord might be concerned with national affairs is, of course, anathema to many modern teachers who equate this subject with 'carnal things' and therefore totally incompatible with the

Nature and Character of God - *as they understand Him.*

Such views are, of course, evidence of the foreseen and foretold blindness in Israel (Isa. 42:19) - the continuing 'sleep' which has persisted since the day when this was poured out upon Israel's 'prophets, rulers and seers' (Isa. 29:10). "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed". The background to this situation was recorded by Isaiah in his previous chapter, the sum total of which draws attention to the 'covenant of death' which Israel made - a covenant entered into because the nation had been deprived of the knowledge of God's purpose with them (Hos. 4:6).

The Creation and Formation of Israel.

While it is not popular, in this day and age, to remind Christians of the Old Testament and the oath-bound national Charters which irrevocably tied Israel to God's unchanging purpose, it is important, if any sense is to be made of the present world set-up, to recall that Israel was not chosen as an already existing people but was specifically created and formed (Isa. 43:1) in accordance with God's purposes with them. It is the plain statement of fact that no other nation was ever called to be God's witnesses (Isa. 43:12) and no other nation was so intimately involved with God (Amos 3:2).

The *creation* of Israel was solely the Work of the Lord God Who, in a most unique manner (Gen. 18:10-14) set in motion the machinery which produced the people of whom the Lord spoke in terms of family intimacy: *"Israel is my son, even my firstborn"* (Ex. 4:22). This, naturally enough, engenders tremendous interest in the genetic aspect of the Israel people for at that time and under the circumstances obtaining, the people had done nothing to warrant a spiritual application to the status of 'sonship' thus bestowed on the nation. However, for the present it will have to suffice to state that in the light of God's claim, one is able to appreciate the reason behind the Lord's stringent prohibition against miscegenation and His insistence on preserving the 'Israel seed' intact and free from dilution.

The *formation* of Israel was the transformation of the sons of Jacob into the status of being 'ruled by God' - a process begun at Sinai with the giving of the Law which not only provided a living mechanism governing the nation and thus influencing others (Deut. 4:5-6) but also served as a daily reminder of the relationship between the nation and the Lord. It matters not one iota what men may say concerning all this - these are the plain facts of the scriptural record no matter in which language these are produced. Few, of course, stop to consider that had God wished to eradicate the Old Testament scriptures thus removing the national charters and His involvement in these, it would have been comparatively simple. The record of His dealings with Israel, His Law, Covenants and Promises were consigned to the ashes in the Babylonian destruction of Jerusalem in circa 586 B.C. and in the Roman persecutions at the commencement of the Christian dispensation, a similar destructive work was done. However, the Lord preserved the record of His Word and it remains the record of all that 'hath been done in the world since the beginning' (2nd Esdras

14:22 Apocrypha).

The Cause and Effect of Israel's downfall.

Had the Lord wished to revoke His dealings in the national context He would have revealed this through the prophets (Amos 3:7). That there is no suggestion of the abrogation of the Covenants in any of the writings of the prophets can only mean that they continue to remain valid until full and final fulfilment is reached. What is revealed in the writings of the prophets - and this ever against the background of the promise of restoration - was the cause for the nation's departure from its high calling.

"My people are destroyed for lack of knowledge. . " (Hos. 4:6) - a statement very relevant in the context of the modern development of Israel in Anglo-Saxondom today. The 'lack of knowledge' of Hosea and the 'vision of all' written by Isaiah has to do with God's Purpose - not favouritism - with Israel. The priesthood in Israel had been given the responsibility of ensuring that the nation ever remained aware of its responsibility to God in terms of identification with its name. All this, of course, was within the context of its unique and separated relationship to the other nations of the earth. Some incredible mechanism was injected into the priestly behaviour for, as with today, they began to indulge in censorship of God's declared purpose with Israel inclining toward a 'humanistic' interpretation rather than the plain statements of the Lord.

In the first instance, this is to be seen in the indictment of the Lord who charged them with a 'corruption of the covenant of Levi' (Mal. 2:8) which was based on separateness of this tribe for its specific task of keeping the nation informed of the things of God. The rejection of the set-apart commandment laid the foundation for further departures from the Lord' specific directives for, by inference, the priests permitted the 'uncircumcised in heart and flesh' into the Sanctuary of the Lord (Ezek 44:7); the 'way of the stranger' i.e., idol worship, was tolerated under a spirit of permissiveness, in association with the worship of God (Ezek. 22:26) with the priestly conduct becoming lewd, sensual and adulterous (Hos. 6:9; Isa 28:7-8 and Ezra 9:1). With spiritual leaders such as these and teachers, prompted by their own interpretations, it is small wonder that the nation soon forgot the commandments of God and proceeded to give tangible meaning to the directive provided by the leaders.

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, *and set it with strange slips*" (Isa. 17:10). The word 'strange' is translated from the Hebrew. word *zuwr* which is a word always associated with the profane and with aliens - ever indicating adultery in the true sense of the word. A brief glance at the Biblical account of the condition in Israel immediately prior to the captivities will reveal that the 'humanism' of the priesthood and their censorship of God's stringent command to separatism in Israel, was the main cause and effect in Israel's downfall. It will be seen that the 'stranger' (*zuwr*-alien) was intruded into Israel polity and accorded equal rights in all things thus being, according to the record, the main contributor to the devastations in the nation.

"They have dealt treacherously against

the Lord: for they have begotten strange *(zuwr)* children" (Hos. 5:7). "Strangers *(zuwr)* have devoured his strength, and he knoweth it not" (Hos. 7:9). "Your country is desolate, your cities are burned with fire: your land, strangers *(zuwr)* devour it in your presence, and it is desolate, as overthrown by strangers *(zuwr)*" (Isa. 1:7).

It would appear that the priesthood in those days, imbued with a lack of perception of the motivation of the Lord's commands, viewed with distaste and opposition the directive insofar as the Canaanite inhabitants of the promised land were concerned. The Lord commanded: "And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. Neither shalt thou make marriages with them; thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods . . . " (Deut. 7:2-4).

The Prophets in Israel.

The situation in Israel degenerated under the ministrations of the priesthood and what may be termed a replacement mechanism was established within the school of the prophets. These men rose up and admonished the people calling for repentance and directing their attentions on the rulers and governors in high places. Their ministry, if it could be called by that name, involved the national standing in respect of the Law which, because of 'the law of commandments contained in ordinances', involved *the nation's* relationship with God.

Slowly but surely a generation gap was developing in which the children were forgetting not only the 'God of thy salvation', but also the 'rock whence ye are hewn and the hole of the pit whence ye are digged' (Isa. 51:1). It is small wonder that the prophets are on record as having called the nation to 'remember' - "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . " (Isa. 46:9-10). "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him . . . " (Isa. 51:2).

The 'now thing' was in and far from respecting the Lord's insistence on retaining a separate existence, the concept of brotherhood was introduced by the example of the king who took a multiplicity of wives from the surrounding nations. Solomon, it will be noted, took wives "Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you" (1st Kings 11:1-2). This, of course, resulted in the great national division in Israel but this did not abate the permissiveness which was eroding the nation. Ahab, son of Omri the king of the northern ten tribed house of Israel, took a Zidonian woman (as did Solomon) to be his wife (1st Kings 16:31) and the story of Jezebel is surely well known.

Elijah, the Tisbite, now comes into the picture and throughout his life-time strove

with Ahab and Jezebel to counter the erosion of the nation which was accelerated by the introduction of the worship of Baal. Notwithstanding the mighty demonstration of the power of the Living God of Israel (1st Kings 18:25-40) over man-conceived deities and theories, the 'multitude of strangers' (Isa. 29:5) still continued to exert pressure on Israel until, as the Lord told Elijah: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1st Kings 19:18). This 'hard core' of believing Israelites did not stave off the disintegrating mechanism of ignorance in Israel and as is made abundantly plain, the end of the nation in the Promised land was in sight.

A Future for the Nation.

As the end of Israel's national existence loomed on the horizon, it is significant that the prophets began encouraging the people with the Lord's promise of a future restoration - a restoration within the framework of the Covenants which the Lord made with the fathers. "O Israel, thou hast destroyed thyself; but in me is thine help" (Hos. 13:9). "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations . . . For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles (nations), and make the desolate cities to be inhabited" (Isa. 54:2-3).

The promise of the regathering of Israel in another land (2nd Sam. 7:10); the process of preservation during this migration (Amos 9:9); the means by which this would be accomplished (Hos. 2:14; Rev. 12:6 and 14) and the assurance of the restoration of the former relationships (Hos. 1:10 and Acts 1:6) highlight the optimism with which the prophets were inbued by the Holy Spirit (2nd Peter 1:21). Through Hosea, the Lord promised: "I will ransom them from the power of the grave; I will redeem them from death" (Hos. 13:14) - a promise of national resurrection which is the main feature of Ezekiel's vision of the valley of dry bones.

It would serve a very useful purpose here to note the main features of this vision for, as will be seen, they have a direct bearing on God's faithfulness as this is manifest in the history of Anglo-Saxondom. The first point to note is that Ezekiel saw a 'valley which was full of bones' - bones which the Lord said 'are the whole house of Israel' (Ezek. 37:11). The process of resurrection followed the pattern of (a) sinews, (b) flesh, (c) skin and (d) breath although as is made plain, a period of time intervened between the skin covering and the breath entering into the now covered bones of Israel.

The Elijah mission and the Vision of Ezekiel.

Prior to considering the historical fulfilment of Ezekiel's vision, it is necessary to consider the last message recorded in the Old Testament namely: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). It is not without significance that this statement of promise is prefaced by the 'rising of the sun of righteousness with healing in his wings' and the positive injunction to 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with statutes and judgments'. As with all scripture, texts

should not be wrenched out of context and the promise of Elijah is no exception. The exhortation to 'remember' is in harmony with the same call of the other prophets and as has been stated, this was ever made with in the framework of Israel's great need. Further, it will be noted that Malachi wrote: "And he will turn the heart of the fathers to the children, and the heart of the children unto their fathers . . " a situation which describes more than the modern generation gap.

It will be recalled that the Biblical narrative very definitely establishes the fact that Israel suffered from 'a lack of knowledge' and a 'closed vision' - a malady which prompted the prophets to remind the people of their ancestry. They did not hesitate, nor were they compromising in exposing the insidious consequences attendant on the loss of association between the then modern Israelites and the patriarchs. In this manner and as the Lord Jesus Christ averred, the prophets had acted in the spirit of the Elijah ministry (Matt. 11: 13). John the Baptist too was involved in this for, prior to his birth, the angel of the Lord told Zacharias: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17).

As is well known, John prepared the 'way of the Lord' and although not much is known or recorded of his actual teaching save that he called for 'repentance' - this in itself was within the so-called Elijah ministry. *What* did the people have to repent? *Who* had anything to repent? While these questions may call forth many theological explanations it is patently obvious that Israel was the target here for repentance was surely a desperate need particularly as they had departed from those precepts which governed the fathers. That the 'way' which he prepared was in the context of Israel is confirmed by the Lord Himself Who, in explaining His mission, said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). There can thus be no doubt in this for there is no contradiction between what John taught and that amplified by the Lord. The Lord very definitely acknowledged the existence of Israel outside of Jewry (Matt. 10:5-6) and His teaching was such as to warrant the response of His disciples who asked concerning the time of the restoration of the kingdom to Israel (Acts 1:6).

National blindness continued.

It will be noted that despite intense missionary work done among Israel in dispersion (Acts. 2:36; James 1:1 and 1st Peter 1:1 and 2:9), no tangible re-emergence of the nation is recorded in history. The 'vision of the valley of dry bones' remained a vision recorded in God's Word and, with the passage of time and the many vicissitudes through which the Bible Message passed, appeared to have little or no place on the stage of world history.

It was not until the Bible became an Open Book during the Reformation that anyone knew of those national things in the Word of God for, under the Papal domination, the national message concerning people other than those directing the Roman message, was anathema. However, from the beginning of the 17th century, history records a strange parallel between Anglo-Saxon de-

velopment and the first stages of the resurrection of the 'bones of Israel'. As this development continued a shape was very definitely emerging on the world scene - a shape which conformed with Ezekiel's 'sinews, flesh and skin'. Two thousand five hundred and twenty years had elapsed since Israel had passed into ignominious captivity and was it mere coincidence that this was the prescribed punishment period incurred by Israel for Law transgression (Lev. 26:28 - seven times equals 7 x 360)?

A sinew, as is well known, is the strong fibrous cord which connects a muscle to a bone and one may truly say that the Bible, now freed from the priestly prerogative, became the connecting link of strength in Anglo-Saxondom so much so in fact, that philosophers began to write of them as 'the people of the Book'. 'Flesh' is defined as the muscular part of the body and may be likened to the expansion programme embarked on by Britain and her kindred neighbours on the continent. The skin, of course, is the other covering binding the frame into a recognizable being and in conformity with this, the form of Anglo-Saxondom took on the shape of the Israel people as this was dictated by the Covenants and Promises of God.

It was at this time that men in differing walks of life from clergyman to layman - from statesman to historian began to call attention to these facts - indeed turning the attention of the nation to its identity with Israel and thus acting in some small measure, in an Elijah-type ministry. Countless books on this subject appeared with the strongest emphasis on identity but with very little said of responsibility hence another evidence of the exactitude of the vision of Ezekiel for it will be recalled that the form of Israel stood up but there was *no breath in them.* Identity without responsibility has not and will not ever make for completeness in Israel.

The Parenthesis.

Ezekiel does not, of course, relate what transpired in the period between the stages of, having been covered with skin i.e., having being given a recognizable form, and when the breath of life was breathed upon them. This gap is filled by the many prophecies of the 'end of the age' scene which reinforce the contention that identity without responsibility is doomed to failure. The true modern development of Israel in Anglo-Saxondom are a waning force and, as before in history, the people are being subjected to the same destructive mechanisms. They are being coerced into believing that racial origins are detrimental to true world peace - they are bombarded with the brotherhood of man propaganda - they are seduced by the permissive society - they are apostatized by 'Godspell', 'Superstar' and the 'God is Dead' theory. Slowly but surely children are being alienated from their parents and once again the Biblical generation gap which resulted in Israel's downfall in Old Testament times, is becoming evident.

However, the Word of God assures that the current wedge which is widening the gap will not succeed. The Lord assures that the Elijah ministry will halt this and it is becoming increasingly obvious that the other fringes of this are already in operation. Children who have been brought up in the

belief of Israel continuity and due to the pressures exerted from all quarters in modern society had adopted an 'I'm alright Jack' attitude, have themselves married and become parents. Responsibility to their children and concern for the future has caused them to think on what their fathers taught them and their hearts have indeed been turned back to the fathers in Israel of old to whom the Lord made promises and provided guarantees. *This is happening today.*

While men may argue and debate the subject of the return of Elijah and while they issue proclamations as to the identity of the man himself and his appearance, they fail to note the leaven of the continued teaching of Israel identity with responsibility which is having the prescribed effect as related above. Will the generation gap be bridged in the present generation? The answer to this question lies in the readiness of each and every one convinced of the need for the Israel Message, to continue their instruction by calling the attention of today's Israelite children to their heritage which they have received from the fathers of Israel - men who believed God. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you . . . Hearken unto me, my people; and give ear unto me, O my nation. . My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust" (Isa. 51:1-5).



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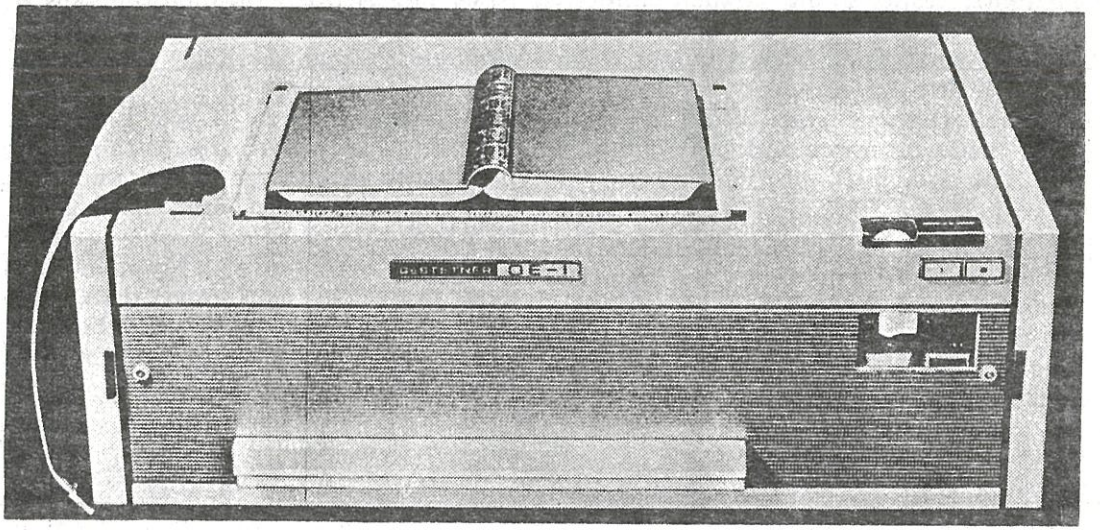
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OUR SCYTHIAN ANCESTORS

W. E. FILMER

WITHIN HALF a century of the House of Israel going into exile, the Scythians were mentioned for the first time in any historical document. These documents, which date from the reign of Esarhaddon, king of Assyria (681-669 B.C.), were recovered from the archives of Nineveh, and are now in the British Museum. They reveal that the Scythians were then located among the Medes where the Bible tells us that some of the Israelites had been placed in captivity (2 *Kings* 18:11). The same documents also prove that another new people called Gimiri were also located in the same area at that time. Unless we are to suppose that three distinctly different peoples arrived in that area within the space of fifty years, we may conclude that all three were actually the same people under different names.

Now the name for Scythian in the Assyrian language was *Iskuza*, but there has been no explanation for the initial 'I' unless it be that the name was derived from 'Isaaca'. The Israelites may well have called themselves Isaaca, or house of Isaac, since Amos did so a few years earlier (*Amos* 7:16). It should be realized that in Hebrew the accent falls on the last syllable, so that Isaac would not be pronounced as it is in English. Consequently, the 'I' could easily get lost altogether to form the Greek name *Skuthae*.

Herodotus (VII, 64) informs us that the Persians called all Scythians Sacae, and in every tri-lingual Persian inscription that mentions the Sacae (Saka), namely, that on the Behistun Rock, another on a gold plate, and a third in the tomb of Darius, the name is always translated *Gimiri* in the Babylonian version. Since it is well known that the Assyrians used to call Israel *Khumri*, this could well be the origin of the later form *Gimiri*. It is, therefore, not unreasonable to believe that the *Iskuzi* and the *Gimiri* were both, in fact, Israelite exiles.

Prayers to the Sun-god

The documents that first mention the Scythians belong to a series of cuneiform tablets classified as politico-religious texts. They include enquiries made by Esarhaddon of Shamash, the sun-god, through his priests, concerning the movement of troops, in particular those sent into Media to collect tribute. From these enquiries we learn that the people with whom they had to contend were not only the indigenous Medes but also the *Gimiri* and the *Iskuzi* or Scythians.

In one of these enquiries King Esarhaddon asks, 'Regarding Partatua, king of the Iskuza who has just sent his ambassador to Esarhaddon, king of Assyria, about a princess. . . . I ask you Shamash, great lord, if Esarhaddon gives a princess to Partatua king of the Iskuza for a wife, whether Partatua will observe and keep his oath to Esarhaddon, king of Assyria?' (translated from

Politische-religiose Texte, p. 30, by E. G. Klaube). As we shall see, there are grounds for believing not only that the marriage took place, but also that a military alliance between the Scythians and Assyrians was made, for Herodotus relates that on one occasion a Scythian army under the command of 'Madyes son of Protothyes' (Partatua) came to the relief of Nineveh. 'A battle was fought' he says, 'in which the Medes were defeated, and lost their power in Asia, which was taken over in its entirety by the Scythians' (I, 103, 104).

Now the Medes, and their northern neighbours, the Mannai, who dwelt around the shores of Lake Urmia, were renowned for their knowledge of riding horses. The Scythians evidently learned the art from them, and in consequence of their alliance with the Assyrians, were free to ride far and wide. In fact, Herodotus says that for twenty-eight years 'they behaved like robbers, riding up and down the country and seizing people's property. At last Cyaxares and the Medes invited the greater number of them to a banquet at which they made them drunk and murdered them, and in this way recovered their former power and dominion' (I, 106).

The Ziwiye Treasure

As a result of the hostility between Scythians and Medes, the two peoples would tend to separate and occupy different territory. This has been confirmed by the recent discovery in northern Iran of what was evidently the main Scythian stronghold on the summit of a hill in Mannai territory near the village of Ziwiye, twenty-five miles east of Sakkiz. Attention was first drawn to the site when the local peasants unearthed a magnificent treasure, consisting of many pieces of gold and silver artwork which, unfortunately, they cut into small pieces to share it among themselves.

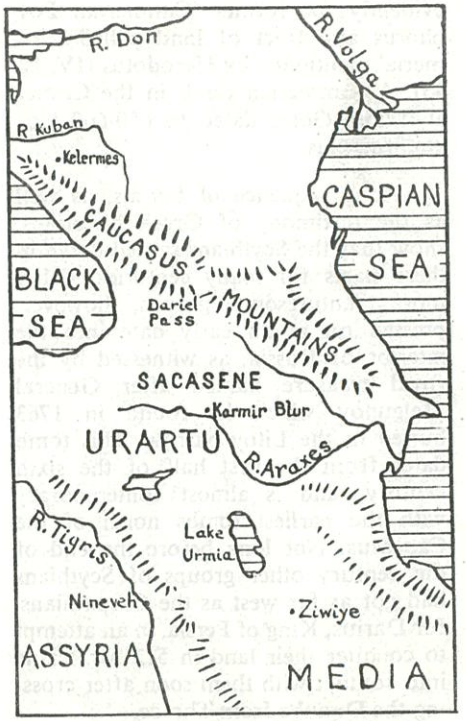
The treasure was found part way up the hill whose summit was surrounded by massive stone ramparts, while lower down on the south-eastern slope the remains of living quarters were discovered. It is significant, as R. Ghirshman pointed out, that, 'The collection falls into four very distinct groups: the first is undoubtedly Assyrian in inspiration and execution, the second is typically Scythian, the third is Assyro-Scythian in inspiration, but was probably executed by Assyrian artists, and finally the fourth group consists of the products of local workshops' (*Iran*, pp. 106, 107). This combination of Assyrian and Scythian art may well reflect the family union between the Assyrian princess and the Scythian king Partatua. Since this valuable collection is said to have been contained in a bronze sarcophagus of a kind used at the end of the seventh century B.C., it may well have been the personal treasure of this king and his successor.

The Scythian Dispersion

Strabo, referring to the time of Scythian supremacy in Asia, recorded that the Sacae 'occupied Bactriana, and acquired possession of the best land in Armenia which they left named after themselves Sacasene' (XI, viii, 4). The fate of those who went to Bactriana and other places east of the Caspian Sea was discussed in THE NATIONAL MESSAGE, August 1970, where it was pointed out that, so far as is known, no significant part of them ever came to Britain. We come now to consider the settlement in Sacasene, the best land in Armenia, formerly Urartu. This lies

just north of the river Araxes which flows into the Caspian Sea south of the Caucasus.

The date of this expansion can now be fixed within very narrow limits, for Russian archaeologists, excavating the ruins of the ancient fortress of Karmir Blur in this region, have established that it was attacked and destroyed by the Scythians about 625 B.C. Three-edged arrow heads, typical of the Scythians, embedded in the walls, as well as horse-gear and other objects, mark the Scythians as the aggressors, while a collection of bronze bowls reveal the date. There were ninety-seven of these, all stamped with the name of the Urartian king in whose reign they had been issued to the garrison. Eighty-three of them were marked with the name of Sardur III whose reign ended about 620 B.C., the others being inscribed with the names of earlier kings.



Karmir Blur was captured by the Scythians about 625 B.C. The earliest Scythian tomb north of the Caucasus, at Kelermes, has been dated to about 580 B.C.

Migration into Europe

Following the fall of Nineveh in 612 B.C., and the subsequent collapse of the Assyrian power in 609, the Scythians were deprived of their most powerful ally and consequently came under increasing pressure from the Medes. As we have seen, Herodotus records that in the reign of Cyaxares the Medes regained supremacy over them. As a result, all Scythians west of the Caspian Sea would have been forced to retreat northwards into south Russia through the Dariel Pass in the Caucasus. Clearly this migration must have begun about 600 B.C., and this agrees with the fact that the earliest Scythian tombs in Russia have been dated to about 580 B.C. It should be noted that archaeologists have arrived at this date solely on the basis of the Greek objects found in the tombs, and without any reference to the political situation described above.

Evidence of the Tombs

From the distribution of these tombs it would appear that the Scythians did not migrate round the eastern end of the Sea of Azov, but moved directly westward along the foothills of the Caucasus into the Taman Peninsula, whence they crossed the Kerch Straits into the Crimea. It was here that they displaced a Cimmerian colony from their homes north of the Black Sea, for the Kerch Straits and the Crimea were

evidently the former 'Cimmerian Bosphorus and tract of land called Cimmeria' mentioned by Herodotus (IV, 12, 13). A Cimmerian tomb in the Crimea at Temir Gora, dated to 650-600 B.C., confirms this.

A long sequence of burials, as well as the testimony of Greek historians, show that the Scythians settled down in these parts for many centuries. Other more venturesome groups, however, pressed on at an early date into the interior of Russia, as witnessed by the royal treasure named after General Melgunov which he found in 1763 buried in the Litoy barrow. This tomb dates from the first half of the sixth century, and is almost contemporary with the earliest tombs north of the Caucasus. Not long before the end of the century other groups of Scythians had got as far west as the Carpathians, for Darius, King of Persia, in an attempt to conquer their land in 512 B.C., came into contact with them soon after crossing the Danube from Thrace.

Cultural Relationships

The earliest tombs in Russia, such as that at Kelermes on the northern slopes of the Caucasus, and the Litoy barrow, contained weapons and other articles decorated with gold that show a close connexion, not only with the earliest Scythian designs found at Ziwiye, but also with Assyrian, Median and Urartian art.

For example, in both these tombs there was a short sword in a gold-covered scabbard embossed with animal designs. The form of the scabbard embodied a heart-shaped section below the hilt with a bracket by means of which it could be slung from the belt. This construction reproduces exactly that worn by the Medes, as seen on the sculptures found at Persepolis in Persia (R. Ghirshman, *Iran*, p. 197), while the fantastic animal designs on these scabbards closely resemble some Assyrian creatures. Again, the handle of the Kelermes sword shows a design that embodies a sacred tree of life of a kind that is now recognized as of Urartian origin. On the other hand, the series of animals embossed on the handle of a ceremonial axe from this site is typically Scythian.

Coloured illustrations of these and many other beautiful objects have recently been published in *Treasures from Scythian Tombs* (1969) by M. I. Artamov, former Director of the Hermitage Museum, Leningrad, who writes: 'In the animal style so typical of Scythian art, the figures of animals in the oldest examples are of Near Eastern derivation. The compositions with the tree of life, seen in the gold settings of the swords from both Kelermes and the Melgunov treasure, not only reproduce an ancient Mesopotamian subject, but in no way differ stylistically from similar Assyrian and Urartian designs' (p. 27). All this goes to show that the Scythians of south Russia must have come from south of the Caucasus, and not across the Volga from central Asia, as historians used to think.

Customs and Beliefs

Some curious customs of the Scythians may well be survivals from their Israelite ancestors. We know, for example, that according to the Mosaic Law the pig was unclean, and Herodotus tells us that the Scythians 'never use pigs for sacrifice, and will not even breed them anywhere in the country'

(IV, 63). Hosea condemned the Israelites for using sticks for the purpose of divination (4:12), and Herodotus says: 'There are many soothsayers in Scythia, and their method is to work with willow rods. They bring great bundles of them which they put down on the ground; then they untie them, lay out each rod separately, and pronounce their prophecy' (IV, 67). In the Oxus treasure there are a number of gold plaques depicting soothsayers with their bundles of rods, and it is thought that the Scythians used to sew these on their garments as lucky charms.

Although Herodotus says that the Scythians attached great importance to their national traditions, he nevertheless tells a story that reveals the old Israelite weakness for pagan religions. He relates that a certain Scythian named Anacharsis, while travelling in Greece, saw some people celebrating a festival in honour of the Mother of the gods and, when he got home, himself offered sacrifices to this goddess, for which he was duly punished by death. He also mentions another, named Scylas, who used to put on Greek clothes, and take part in Greek religious ceremonies (IV, 76-78).

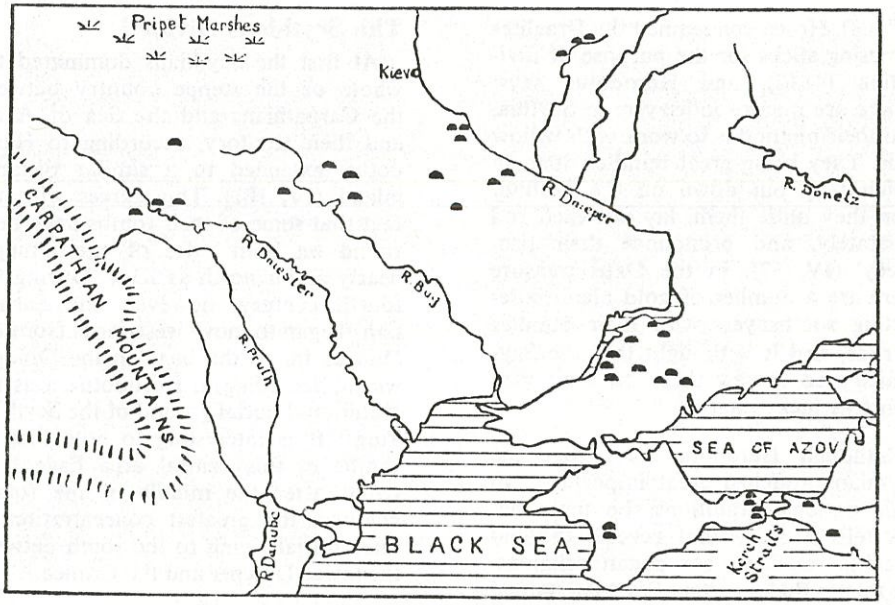
Even at that time, intermarriage with Greek and other foreigners had already begun, for Herodotus reveals that the Scythian king Ariapithes had married, in addition to his native wife Opoea, a Greek as well as a Thracian woman (IV, 76-80). Since there were numerous Greek colonies along the Black Sea coast which were engaged in trading with the Scythians, there can be little doubt that in course of time a considerable mixing of the races took place in this region.

The Scythians Divided

At first the Scythians dominated the whole of the steppe country between the Carpathians and the Sea of Azov, and their territory, according to Herodotus, extended to a similar distance inland (IV, 101). This agrees with the fact that some of their tombs have been found on both sides of the Dnieper nearly as far north as Kiev. During the fourth century, however, the Sarmatians began to move westwards from the Don as far as the bend in the Dnieper which, according to Herodotus, was the traditional burial ground of the Scythian kings. It is interesting to note that no tombs in this central area have been dated after the middle of the fourth century, the greatest concentration of later burials lying to the south between the lower Dnieper and the Crimea.

It is often overlooked, however, that a considerable number of royal Scythian graves dating from the fourth century and later have been found south of Kiev and the Pripet marshes in an area extending from the Dnieper as far west as the upper reaches of the Dniester. One of the first to appreciate the significance of this fact was M. I. Rostovtsev who wrote: 'We cannot but recognize that in the fourth and third centuries the Scythians endeavoured to install themselves as a ruling class in the northern regions of their empire, to transform their suzerainty into a real domination, and to extend that domination as far as possible to the north. It will not be denied that this Scythian expansion, hitherto unnoticed, is an historical fact of the first importance' *Iranians and Greeks in South Russia*, 1922, p. 98).

When, therefore, the Sarmatians sub-



Location of Scythian tombs later than 350 B.C., *showing separation of northern and southern groups caused by the Sarmatian advance from the Dnieper to the Carpathian Mountains*

sequently advanced from the Dnieper to the Carpathians during the last two centuries before the Christian era, and finally into Hungary, the Scythians became divided into a northern and a southern group. The former, being largely cut off from the cultured world of Greece and Rome, received relatively little notice from the classical historians, while attention was focused on the latter. It is well known that the southern Scythians were ultimately driven into two pockets, one in the islands of the Danube delta, the other in the Crimea (Rostovtsev, *op. cit.*, p. 117; *Cambridge Ancient History*, Vol. IX, p. 228). When these were finally liquidated by the Goths in the third century A.D., it was thought that the Scythians as a people had been altogether wiped out, but this was true only of the southern Scythians who had racially become a very mixed lot.

The Northern Scythians

The testimony of both history and archaeology is that the northern Scythians continued long to retain their national identity. Thus Strabo, describing the various parts of Asia and Europe shortly before the beginning of the Christian era, wrote: 'Of the portions thus divided, the first is inhabited in the region toward the north and the ocean by the Scythian nomads and waggon dwellers, and south of these by the Sarmatians' (XI, ii, 1). Thus it is clearly stated that at that time the Scythian nomads dwelt to the north of the Sarmatians as far as the 'ocean'. This may mean either the Baltic or the North Sea.

Again, Pliny the Elder, in his *Natural History* (IV, xiii) written early in the Christian era, mentions various islands in the 'Northern Ocean' off the coast of Scythia. One was named Baunonia, possibly Bornholm, which was said to lie 'off Scythia at a distance of a day's voyage from the coast, on the beach of which in spring time amber is cast up by the waves'. He also mentions a report that 'three days' sail from the Scythian coast there is an island of enormous size called Balcia', which may well be a description of Scandinavia. Such statements plainly reveal that the northern Scythians had migrated as far as the Baltic coast.

A Change of Name

In his description of central Europe, from the Danube to the Baltic, Pliny states that, 'The name of the Scythians is everywhere changed to that of Sarmatae and Germans, and this old designation has not been continued for any except the most outlying sections of this nation who live almost unknown to the rest of mankind' (*Natural History*, IV, xii). By outlying sections of the nation, he doubtless meant those on the north coast of Europe just mentioned. Unfortunately, the true meaning of this important statement has been completely obscured in the Loeb edition of Pliny by a mistranslation that reads: 'The name of Scythian has spread in every direction as far as the Sarmatae and Germans.'

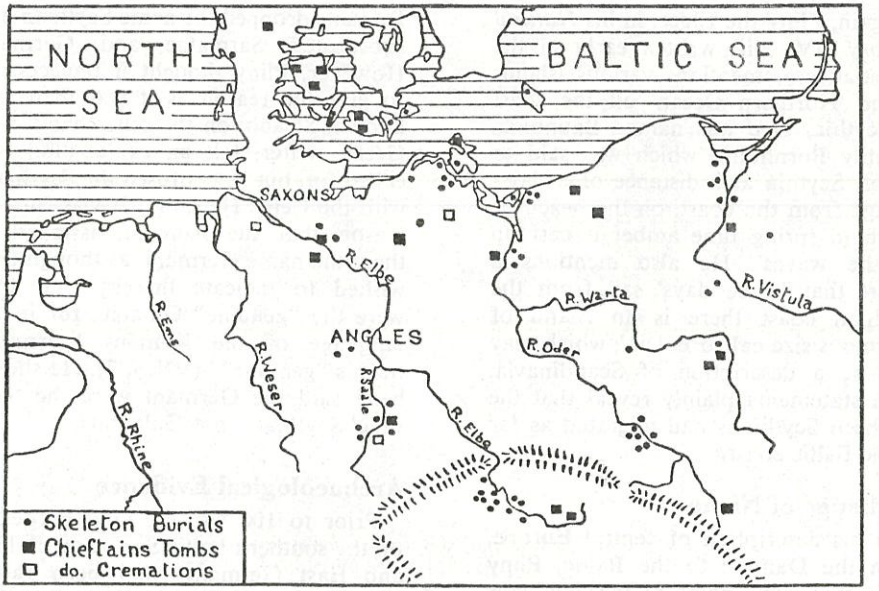
The reason why the name Scythian was changed was because the country immediately north of the Black Sea had long been called Scythia, but by the last century B.C. it had become occupied largely by Sarmatians. In order to distinguish between the Sarmatian inhabitants and the true Scythians, the Romans dropped the name Scythian and substituted Sarmatae and Germani. However, Pliny thought it unnecessary to give the reason as it was then well known. Strabo, on the other hand, as a Greek writer, felt an explanation was called for, but he confused the Scythians with the Celts. He said: 'It was for this reason that the Romans assigned to them the name Germani, as though they wished to indicate thereby that they were the "genuine" Galatae, for in the language of the Romans "germani" means "genuine" ' (VII, i, 2). He should have said the Germani were the 'genuine' Scythians, not Galatians.

Archaeological Evidence

Prior to 100 B.C. the land bordering on the southern Baltic Sea—now Poland and East Germany—had been rather sparsely populated, but from that date onwards cemeteries increased in number with the introduction of new burial rites. Previously, the bodies of the dead were invariably cremated, the ashes usually being buried in an urn, but grave offerings rarely accompanied the interment. Later inhumation, that is, burial without cremation, was introduced, and an increasing number of graves contained the dead person's most valued belongings. In addition, there were an increasing number of chieftains', or princes' graves, containing a wooden chamber in which the body was buried along with silver and gold ornaments.

Timber Tombs

Since the Scythians usually buried their dead without cremation, often in timber tombs, and were noted for the quantity and value of the weapons and ornaments that were placed in them, the new burial rites may well be accounted



Location of 'Chieftains' Tombs' and other graves of the ancestors of Anglo-Saxons showing connections with the south-east

for by their arrival in these lands. However, owing to the terrain in northern Europe being less suitable for breeding horses than the Russian steppes, horse-gear and horse skeletons are no longer found in the graves. On account of this and other minor cultural changes, the chieftains' tombs of northern Europe have not been recognized by archaeologists as Scythian, even though Strabo and Pliny reported that Scythians actually inhabited these regions.

A significant fact, noted by Polish, Scandinavian and even German scholars, is that the chieftains' graves in south Poland are at least a century older than the earliest ones on the Baltic coast, implying a migration from south to north. A further important fact is that these graves all lie on or to the west of the Vistula, the area east of that river being cut off from an immigration from south Russia by the Pripet marshes. Finally, in the early centuries of the Christian era, these burial rites spread north into the Danish islands and Jutland Peninsula.

Now Tacitus and Ptolemy name the region of the River Elbe and the base of the Jutland Peninsula as the places inhabited by the Angles and Saxons before they came to Britain. According to Roman terminology, this was 'Germany' but it is interesting to note that the British historian, Nennius, in his account of the arrival of Hengist and Horsa in Thanet, says that 'messengers were sent to Scythia' for reinforcements. The context shows that these came, in fact, from north Germany, so evidently the ancient name of the 'genuine Scy-

thians' persisted long in northern Europe.

It is thus possible to trace our Anglo-Saxon ancestors back, not only to northern Europe, but to south Russia and finally to Media where the Israelites were placed in captivity.

Promises

DEUTERONOMY, CHAPTER 28.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

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

8 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.

9 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.

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

11 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 sware unto thy fathers to give thee.

12 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.

13 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:*

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.



WHY?

OUR QUERY CONCERNS the hidden significance of the familiar Arms of the Royal House of Britain. How came they here? And do they not proclaim to those who recognise the heraldic language of the clans of ancient Israel that the Throne confirmed by God to David of old, and to his line in perpetuity, is indissolubly associated with the British Royal House?

The lion *supporter* is a device traditionally linked with Britain, having strong Scottish associations. It is surely the latter-day equivalent of the lion *rampant* of Judah in Palestine, later to become the supreme heraldic symbol of our Risen Lord as the *Lion of the Tribe of Judah*. On the earth plane it is reminiscent of the prophecy that the nation of Israel would 'rise up as a great lion' to perform her destiny as God's Servant-people. The presence on the shield of the smaller lions equates Scripturally with the daughter nations of latter-day Israel which are there designated as 'the young lions thereof'. Prominently displayed also is the Harp of David, with implications which go deep into Irish-Milesian pre-history and hark right back from thence to the 'sweet singer of Israel' himself. The other *supporter*, the legendary unicorn—or bull in profile—is also firmly symbolic of leadership in Israel.

The scroll beneath the Arms carries the Norman-French words *Dieu et Mon Droit* which translate 'God and my Right', the 'right' surely being the Israel *Birthright*, conferred by Almighty God on the founding fathers of the nation. This is linked with the motto on the Garter—symbol of world-encircling influence—*Honi Soit Qui Mal y Pense*, or 'Evil be to him who thinks evil of it', i.e. of the Birthright. We recall that Esau of old despised it and was set aside by God, in consequence.

Despite the more mundane interpretations now placed upon the Arms and mottoes they are, demonstrably, symbols and admonitions of ancient Israel in Palestine and to this day they remain stubbornly imposed upon David's successors. British monarchs of past centuries have declaimed this association as their own firm conviction.

Surmounting the Arms is the Crowned Lion, paramount ensign of Jesus Christ, great David's Greater Son Who, in His Father's good time, will take to Himself the world-embracing Throne which its earthly incumbents have held by qualification of lineage—even if not inevitably by virtue or merit—'until He comes Whose right it is'.

Rudyard Kipling: White Man's Poet

One hundred years ago, in Lahore — today the second city in independent Pakistan but then an administrative center in British India — a 17-year-old subeditor, fresh out of school in England, worked very hard to get out each day's edition of the *Civil and Military Gazette*. His name was Rudyard Kipling.

Every now and then the young subeditor, with his editor's assent, would fill up a little left-over space in the newspaper with a poem of his own composition, much to the annoyance of the Indian typesetters, who did not like to use the special typefaces which Kipling deemed appropriate to distinguish his poems from the prose around them. In 1886 he gathered up all of these poems from the previous three years and republished them in a book, under the title *Departmental Ditties*. The book was an immediate hit with other British colonials, and the first printing sold out very quickly.

Then it was one book after another, for from 1883 until his death in 1936 Kipling's pen was seldom idle; hardly a week went by that he did not write one or more poems. Because his poetry expressed so well the common sentiment of the race — the deep soul-sense of men conscious of their breeding and of their responsibility to live up to a standard set by their forebears — it became very popular with his fellows. He was by far the most widely read — and the best-loved — poet writing in English at the beginning of this century; every cultured person in the English-speaking world was familiar with at least some of his poems. In 1907 he was awarded the Nobel Prize for Literature.

Kipling chose as his symbol — his personal rune — the swastika, the ancient Aryan sign of the sun and of health and of good fortune. Most editions of his works published in the first decades of this century are adorned with this symbol. Beginning in 1933, however, Jewish pressure was brought to bear against the publishers, and the swastikas were dropped from subsequent printings.

Unfortunately, the censorship did not end there. Kipling's poetry was obnoxious to the new men who began tightening their grip on the cultural and informational media of the English-speaking world in the 1930's — obnoxious and dangerous. Actually, the whole spirit of Kipling's writing was dangerous to them, totally at odds with the new spirit they were promoting so assiduously, but they could not simply ban all further publication of his works.

What they did instead was take

measures to have dropped from new editions of his collected writings those of his poems and stories which expressed most explicitly the spirit and the ideas they feared: the spirit and the ideas of proud, free White men. Today every school child still reads a bit of Kipling's poetry: such things as "Mandalay" and "Fuzzy-Wuzzy" and "Gunga Din," which superficially seem safely in tune with an age of multiracialism and "affirmative action" and White guilt.

But what American schoolchild has ever been given an opportunity to read Kipling's "The Children's Song"? The first two stanzas of that poem are:

Land of our Birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women with our race.

Father in Heaven who lovest all,
Oh help Thy children when they call;
That they may build from age to age,
An undefiled heritage.

There are many other Kipling poems, equally dangerous, which have been deleted from every edition of his works published since the Second World War. Here are three of them:

A Song of the White Men

Now, this is the cup the White Men drink
When they go to right a wrong,
And that is the cup of the old world's hate —
Cruel and strained and strong.
We have drunk that cup — and a bitter, bitter cup —
And tossed the dregs away.
But well for the world when the White Men drink
To the dawn of the White Man's day!

Now, this is the road that the White Men tread
When they go to clean a land —
Iron underfoot and levin overhead
And the deep on either hand.
We have trod that road — and a wet and windy road —
Our chosen star for guide.
Oh, well for the world when the White Men tread
Their highway side by side!

Now, this is the faith that the White Men hold
When they build their homes afar —
"Freedom for ourselves and freedom for our sons
And, failing freedom, War."
We have proved our faith — bear witness to our faith,
Dear souls of freemen slain!
Oh, well for the world when the White Men join
To prove their faith again!

Song of the Fifth River

When first by Eden Tree,
The Four Great Rivers ran,
To each was appointed a Man
Her Prince and Ruler to be.

But after this was ordained,
(The ancient legends tell),
There came dark Israel,
For whom no River remained.

Then He Whom the Rivers obey
Said to him: "Fling on the ground
A handful of yellow clay,
And a Fifth Great River shall run,
Mightier than these Four,
In secret the Earth around;

And Her secret evermore,
Shall be shown to thee and thy Race."

So it was said and done.
And, deep in the veins of Earth,
And, fed by a thousand springs
That comfort the market-place,
Or sap the power of Kings,
The Fifth Great River had birth,
Even as it was foretold —
The Secret River of Gold!

And Israel laid down
His sceptre and his crown,
To brood on that River bank,
Where the waters flashed and sank,

And burrowed in earth and fell,
And bided a season below,
For reason that none might know,
Save only Israel.

He is Lord of the Last —
The Fifth, most wonderful, Flood.
He hears Her thunder past
And Her Song is in his blood.
He can foresay: "She will fall,"
For he knows which fountain dries
Behind which desert-belt
A thousand leagues to the South.

He can foresay: "She will rise."
He knows what far snows melt
Along what mountain-wall
A thousand leagues to the North.
He snuffs the coming drouth
As he snuffs the coming rain,
He knows what each will bring forth,
And turns it to his gain.

A ruler without a Throne,
A Prince without a Sword,
Israel follows his quest.
In every land a guest,
Of many lands a lord,
In no land King is he.
But the Fifth Great River keeps
The secret of Her deeps
For Israel alone,
As it was ordered to be.

THE STRANGER

The Stranger within my gate,
He may be true or kind,
But he does not talk my talk -
I cannot feel his mind.
I see the face and the eyes and
the mouth,
But not the soul behind.

The men of my own stock
They may do ill or well,
But they tell the lies I am wonted to.
They are use to the lies I tell,
And we do not need interpreters
When we go to buy and sell.

The Stranger within my gates,
He may be evil or good,
But I cannot tell what powers control -
What reasons sway his mood.
Nor when the Gods of his far-off land
Shall repossess his blood.

The men of my own stock,
Bitter bad they may be,
But, at least, they hear the things I hear,
And see the things I see:
And whatever I think of them and their
likes
They think of the likes of me.

This was my father's belief
And this is also mine:
Let the corn be all one sheaf -
And the grapes be all one vine
Ere our children's teeth are set on edge
By bitter bread and wine.

Above article courtesy of Anglo-Saxon Keltic Society. June 1984

THE GREATEST DISCOVERY

. . . *We have found the Messiah* . . . . **John 1:41**

THE renowned physician Sir James Simpson was the first to employ ether in obstetrics and to discover the important qualities and proper use of chloroform. A group of young scientists who highly respected Dr. Simpson asked him, "What do you count as the most outstanding discovery you have ever made?" With tears welling up in his eyes he lifted his head and said, "Young men, the greatest discovery I have ever made is that Jesus Christ is my Savior; that is by far the most important thing a person can ever come to know!" Yes, one can make no greater discovery than this. Whenever men have "found" Jesus Christ they have learned that He makes good on His promises and by His transforming power does something wonderful for them, in them, and through them.

A Petition concerning the ABOLITION OF POVERTY, and the Removal of the Main causes of ECONOMIC WARFARE between the Nations.

TO THE KING'S MOST EXCELLENT MAJESTY

The PETITION of Your Majesty's loyal subjects whose names are appended hereto showeth that :—

1. Whereas great numbers of your subjects in divers wide areas are in the extremity of want, for the relief of which the capital and money-incomes of all classes of your subjects are heavily taxed,

   NEVERTHELESS food and goods in great quantities have been and are continuing to be destroyed ;

2. Whereas great numbers of your subjects have been for many years deprived of gainful occupation, in default whereof all classes of your subjects are heavily taxed to maintain their fellow citizens,

   NEVERTHELESS work on the production of food and goods has been and is still being deliberately restricted ;

3. Whereas Invention and Scientific Method have released great new resources of wealth,

   NEVERTHELESS the Realm as yet lacks the new principle demanded by the changed circumstances for the utilisation of such wealth ;

4. Whereas your subjects are desirous of living at peace with the peoples of other countries, engaging with them in a natural interchange of goods and services,

   NEVERTHELESS exporters and importers are subject to great restriction of trade to the jeopardy of international amity ;

We therefore, referring particularly to the fact that these circumstances are without parallel or precedent in the history of this Realm, do humbly pray **Your Most Excellent Majesty** that in exercise of **Your Royal Prerogative** you summon such and so many of your **Judges** as you deem advisable, to inquire into the circumstances above referred to, with particular reference to the following questions :—

1. Whether such destruction of goods and restriction of production be not contrary to Public Policy ;
2. Whether the PURPOSE of an economic and financial system ought to be the utilisation of the full products of Agriculture and Industry, so as to meet the needs of all classes in the Realm so far as possible, without respect unto persons ;
3. Whether, and what amendments ought to be introduced into the economic and monetary system to the end that the rights and obligations of your subjects may be defined with regard to the novel effects of Invention and Scientific Method, and to the end that poverty may be abolished and taxation reduced, and also to the end that one of the main causes of economic warfare between the nations may be removed so far as lies in the power of this Realm and a beneficent example set to the whole of mankind ;

And that you direct that there be called and heard in person for all the purposes of the Inquiry those responsible persons and representatives of organisations who claim that such amendments are possible.

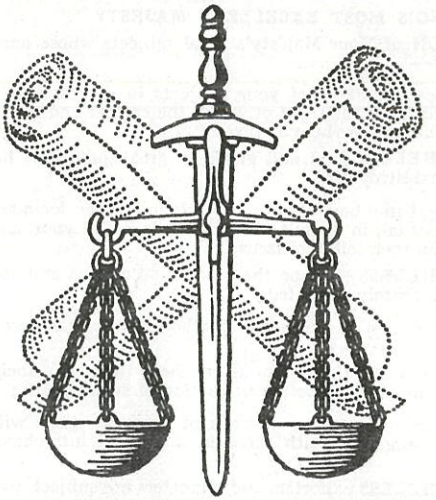
And that all facts be brought into consideration which the testimony of such persons and representatives shows to be relevant to the Inquiry.

And that the findings of your **Judges** be presented before the **Lords and Commons** so as to be implemented by legislation and if necessary expedited by **Orders in Council.**

All which we most humbly pray of **Your Most Excellent Majesty,** as springing from the right and liberty of your subjects freely to enjoy those material benefits and that economic security to which the nature and extent of the natural resources and productive capacity of the Realm entitle them.

The above article is taken from a pamphlet entitled, "The True Economic System", by Clive Kenrick. As the article was written some decades ago it shows that issues have not changed.

The Biblical Argument for Capital Punishment



CAPITAL PUNISHMENT was first laid down by God. He ordained immediately after the flood that the sons of Noah were to go forth and replenish the earth. But God made it plain that *surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man* (Genesis 9:5-6).

God used capital punishment Himself when He destroyed men from the earth in the Great Flood (Genesis 6:7). Now after the flood, God gave a law to those who would repopulate the earth. It was the law of sanctity of human life and the necessity for respecting the lives of others. To strengthen this law, the punishment for disobedience was made in proportion to the crime committed. If a man took the life of another man, his own life should be taken by his fellowmen. In fact, God said He required it. It was God's requirement that a man should pay with his life for taking the life of another.

Later on, God gave the Ten Commandments to Moses for the governing of Israel, and the sixth commandment was, *Thou shalt not kill* (Exodus 20:13). The law of the Lord was simple—no murder was permissible or excusable.

For a man to harbor hatred until

it resulted in homicide was a violation of divine law. Men were not to solve their differences or grievances by killing one another. Israel's society was not to be built upon the survival of the fittest. No civilization could be constructed on the crude and cruel concept of killing for hatred or vengeance or any other reason.

But what good was the law *Thou shalt not kill* unless it carried some punishment? Every lawmaker knows that along with a legal regulation there must be a penal code also. It was not enough to say, "Don't kill"; something had to be added to show the force of the law. Society had to establish a penalty in proportion to the seriousness of the violation.

It was not a case of retribution, vengeance, or even a deterrent to further crime. It was just penalty for violation of a reasonable rule. Murder was considered serious because God had made life sacred. Man was made in His image. Man's life could not be taken without serious consequences. So God Himself laid down the penalty for the man who took another man's life.

In Exodus 21:12 the Scripture declares with equal force an appropriate punishment for those who might violate the commandment against murder: *He that smiteth a man, so that he die, shall be surely put to death.* This is capital punishment plainly prescribed in the Bible.

Now the Lord also laid down the rule, in case the killing was accidental. In the next verse (Exodus 21:13), He provided a place of refuge for those who were guilty only of manslaughter instead of murder. But in the verse following (Exodus 21:14), the man guilty of murder in the first degree was to be taken even from the altar and put to death.

In the following verses (Exodus 21:15, 17) the death penalty was added for violation of the fifth commandment which says, *Honor thy father and thy mother* (Exodus 20:12). *And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death.*

Here is a startling fact of Bible record—God ordained capital punishment for violation of each and any of the Ten Commandments. That is right. For every one of the commandments there is a penalty of death for violation. And this is not inconsistent with God's attributes of love and mercy, but necessary to them.

Society that allows known murderers and rapists to mingle freely with law-abiding citizens is not merciful and loving. This is merciless and irresponsible. It is more merciful for God and society to carry

out His divine decree of capital punishment for criminal offenders than it is to turn them loose.

Take the case of one James Cathey, who in 1950 murdered a fellow inmate in an Arizona prison. In the opinion of the court which tried him, Cathey was insane, so he was committed to an asylum. Nine years later he was transferred from the Arizona institution to a mental asylum in California, since he was a legal resident of that state. After one month in the California hospital he was judged sane by the medical personnel and released into society, a free man.

James Cathey used his freedom in the next year to murder three more persons. The Arizona authorities had warned that Cathey was "extremely dangerous" and needed prolonged treatment, but according to California standards he was merely sick and therefore not responsible for past actions. But Cathey held up a bar, shot one man dead, and another he paralyzed for many months before dying.

When the killer was returned to the psychiatric ward of the hospital for further observation to avoid having to face the charges of murder, he was now judged to be sane and must face the consequences. But this news upset him so much he chose to slay the psychiatric technician who cared for him at the asylum. So far, the case of James Cathey, killer, rests.

Had this sick man been convicted of murder after his prison slaying, the case could have been ended in captial punishment. Who can argue that it would have been a definite deterrent to crime. At least Cathey would not have been permitted by a "merciful society" to kill again and again and again, the innocent victims of a society that has more mercy than God!

Condemned prisoners would rather face the electric chair than life imprisonment, according to the warden and Protestant Chaplain of Sing Sing. Commenting on New York's new law abolishing capital punishment for most crimes of murder, treason, and kidnapping, Warden Wilfred Denno said that life in prison is a "greater punishment than death."

A similar view was expressed by Rev. Luther Hannum, a Methodist minister who has been chaplain at Sing Sing for 25 years. The chaplain said, "from 75% to 80% of the men who have gone to the electric chair preferred death to spending the rest of their lives in prison."

Still the sentimental and irrational argument continues for abolishing the death penalty. Recently a Baltimore Sunday paper featured the horrors of "death row" and the gas

chambers at the Maryland Pentitentiary. Using the pitiful case of the last victim of the gas chamber, a pathetic appeal is made on behalf of the convicted killer because he was mentally ill and somehow therefore not really responsible for his acts.

What these sentimentalists fail to report faithfully is the gruesomeness of the crimes committed by this sick man. The morally deranged creature whose sad case is appealed was the merciless rape-murder of three innocent Baltimore women. A society which would have allowed such a killer to be released on grounds of insanity would have demonstrated flagrant disregard for the safety of all mothers and housewives.

But the Bible makes no such escape for killers who claim innocence by reason of insanity. In fact, this "sickness" is labelled as sin, and the wages of sin is death. The Maryland Law Officers Association is unalterably opposed to the abolition of capital punishment and says unequivocally that such a penalty is necessary as a deterrent to homicidal crimes. The Association even quotes from the Bible in support of its stand—Numbers 35:29-34. (Read it.)

Listen to this letter to law officers written by FBI Director J. Edgar Hoover:

"The proponents of rehabilitation for all murderers quote those portions of the Bible which they believe support their lavender-and-old-lace world where evil is neither recognized nor allowed. But the Bible clearly reveals that enforcement of moral justice is nothing new to our age. In fact, in referring to man as the 'image of God,' the Old Testament, so freely quoted by opponents of the death penalty, also states, *Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man* (Genesis 9:6). There are many passages in the Old Testament which refer to capital punishment being necessary to enforce the laws of society.

"Since the Old Testament was written about and to a nation while the New Testament was written to individuals and to a non-political body known as the church, there is a difference in emphasis and approach. Certainly, however, the moral laws of the Old Testament remain with us today.

"Misguided do-gooders frequently quote the Sixth Commandment — *Thou shalt not kill*—to prove that capital punishment is wrong. This Commandment in the 20th chapter, verse 13 of Exodus has also been interpreted to mean: *Thou shalt do no murder.* Then the 21st chapter, verse 12 says, *He that smiteth a man so that he die shall be surely put*

to death. We can no more change the application to our society of this basic moral law in the Old Testament than we can change the meaning of Leviticus 19:18: *thou shalt love thy neighbor as thyself,* which Jesus quoted in the New Testament.

"To love thy neighbor is to protect him; capital punishment acts as at least one wall to afford 'God's children' protection."

Mr. Hoover points out an important difference between Old Testament law meant for the governing of the nation and the New Testament principles of Christian behavior toward fellow Christians. But nowhere and never did Jesus suggest that the Old Testament laws were to be changed one iota; in fact, His words are: *One jot or one tittle shall in no wise pass from the law . . . but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven* (Matthew 5:18-19).

Furthermore, Jesus consistently referred to capital punishment as God's method of dealing with willful sinners and lawless reprobates who defied the commandments of God. Nor can it be said that Christ was vindictive or vengeful. Jesus taught love and mercy and forgiveness, but toward the lawless and unrepentent He was adamant. There must be penalty or there would be no justice. He upbraided the cities of His day which tolerated evil and rejected the righteousness which was of the law (Matthew 11:20).

His parables of the Kingdom are full of illustrations of the justice in the judgments of God. Each time the wicked are uprooted, cast out, burned and destroyed. When you hear pleas for sympathy toward a maniac killer who sinfully abuses a little child, remember the words of Jesus Christ as found in three of the four Gospel records:

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea (Matthew 18-6; Mark 9:42 and Luke 17:2). This attitude was consistent in Jesus' ministry.

Christians were to be forgiving and merciful toward those who mistreated them personally, but the nation or government could never turn its other cheek to the law breaker. To Peter, who wanted to defend his Lord personally, Jesus said, *Put again thy sword into his place: for all they that take the sword shall perish with the sword* (Matthew 26:52).

Capital punishment ordered by courts of law after fair trial under just laws based upon the fundamental laws of God, is therefore

Scripturally sound.

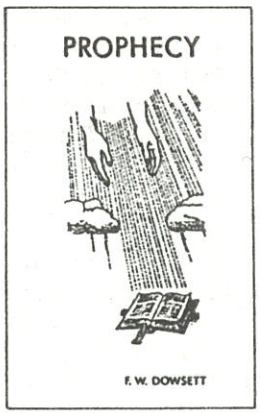
The purpose of capital punishment is never vengeance, but it is "retributive justice" as Dr. J. E. Howard has pointed out. "The Christian tradition," writes Dr. Howard, ". . . retains capital punishment because of the high value it places upon the indivdual (made in the image of God) and because of its firm belief in individual responsibility and retribution for wrong doing. . . .

"The drive to abolish capital punishment is a part of the humanistic socialist movement which already has abolished God and faith in an eternal justice. Christians should resist this attempt to remove another foundation stone from their civilization."

So shalt thou put the evil away from among you (Deuteronomy 17:7). This is God's stated purpose for the extreme penalty for horrible crimes. Capital punishment is His requirement for righteousness.

Above article, courtesy Kingdom Digest

NEW BOOK



PROPHECY

By

F. W. Dowsett

$1 Plus Postage

BRITAIN'S PROTESTANTS FACE A SELL-OUT

From Lancs Orange News.



The Coronation Chair

BRITAIN'S Protestants are likely to face a major test of their loyalty and faith during the next four years.

The reason? A decision by the Church of England to unite with the Roman Catholic Church and restore Papal authority once more in England.

Such a move, however, will have far reaching consequences both for the United Kingdom – and the monarchy.

For union with Rome will mean constitutional changes involving both the Bill of Rights and the Act of Settlement.

Evidence that the English and Roman Churches are close to agreement on unity was made clear last February when, in a joint statement, the two Churches announced that if they are reunited the Pope at that time will be their universal primate. The statement added that the relationship between the Pope and the Archbishop of Canterbury was the last remaining theological problem between the two sides.

A date for union is already being mooted – 1988 – ironically the three-hundredth anniversary of the "Glorious Revolution" which saved England from Catholicism. It is even being suggested that the date has been specifically chosen in order to "rub Protestant noses in the dirt."

In order to convince the public that union of the two Churches is both desirable and workable the Roman Catholic Church is masterminding a massive propaganda exercise in Britain through the media. Much of the liaison between the Roman Catholic authorities and British newsmen set up for the Pope's visit to Britain has continued with the new emphasis on the advantages of ecumenism. Both in the press and television media a barrage of pro-Papal propaganda is already under way. In addition the film industry has been recruited to help promote features that show the Pope, and Roman Catholic Church in a more liberal light. Already there have been proposals of Roman Archbishops or Bishops having seats in the House of Lords. The campaign almost parallels that of Dr. Goebbels who used Germany's press film industries to promote Hitler and the Nazis.

Vatican gold is thus being pumped into this campaign to subvert the British public.

It should be emphasised that the ecumenical programme was temporarily disrupted by Argentina's "Operation Rosary" – the invasion of the Falklands. As a result the Pope's visit to Britain failed to achieve one of its major purposes which was a commitment by the British govern-

ment to divest itself of its Northern Ireland connection within the period reckoned to be remaining for full unity between the two Churches to be achieved, i.e. by 1988.

Not surprisingly little has been heard or said about a Foreign Office plan in early 1983 which called for a British withdrawal from Ulster within five years, and for resettlement of dissenting Protestants in Australia, Canada, or New Zealand. No one, however, considered that another more workable solution would be for Ulster's Catholic population to be resettled in the Republic.

While union between the Church of England and Rome, and a commitment to pull out of Ulster are two of the main planks of the British Establishment's Rome orientated policies, there still remain the question of the monarchy. This is the third plank.

In this matter the plan is for a gradual transition of power from the Queen to Prince Charles, the latter taking on more of the Queen's public and official state duties thus preparing the public for the likely abdication of the Queen in favour of her son. This is to be achieved within the next four years.

The argument in favour of this course is that union with Rome, plus a commitment on Ulster, would provoke a major constitutional crisis in which the future of the monarchy itself would be at stake. To get around this the pro-ecumenists in Church and Parliament plan for the "back door" solution. They recognise that it will be virtually impossible for the Queen to renounce her Coronation Oath to defend the faith without incurring a revolt by Protestants, possibly allied with political elements desirous of abolishing the monarchy for their own ends. The solution they have chosen is to allow the Queen to abdicate and Charles to succeed to the Throne with the Coronation Oath amended accordingly by Act of Parliament. This would remove the obligation of the monarch to protect the Protestant faith. Thus all members of the Royal Family would in future be able to marry Roman Catholics without any loss of formal rights.

The proposals, however legitimately framed they might be, will amount to a sell-out. That is the inescapable message behind the current ecumenical dialogue that must now be brought up to the attention of all who profess the Protestant faith in the United Kingdom.



Hymn for the Month

Father, let Thy Kingdom come—
Let it come with living power;
Speak at length the final word,
Usher in the triumph hour.

Tyrant thrones and idol shrines,
Let them from their place be hurled;
Enter on Thy earthly reign—
Wear the crown of this poor world.

O what long, sad years have gone,
Since the day Thou gav'st this prayer!
O what eyes have watched and wept
For the dawning everywhere.

Break, triumphant day of God!
Break, at last our hearts to cheer;
Throbbing souls and holy songs
Wait to hail Thy dawning here.

Empires, temples, sceptres, thrones—
May they all for God be won;
And the kingdoms of this world
Be the Kingdom of Thy Son.

JOHN PAGE HOPPS (1834-1912), *and others.*

Comment



Observer

CONTENDING FOR THE FAITH

This phrase is taken from Jude 1:3 which in part says, "exhort you that ye should earnestly contend for the faith which was once delivered unto the saints". Fenton in place of the word contend, says "strive energetically". By dictionary definition contend means "strive, struggle in opposition."

Surely it could be said that Jeremiah was contending for the faith when he uttered the words in Jeremiah 9:1-3 which say, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord".

It is becoming more obvious that the struggle for those who keep the faith once delivered to the saints, will come as a result of the teachings from the modern day synagogues, namely the church. In a book entitled "Our Heritage" by R. Bailey on the reformation leaders, the author quoted a number of examples where the reformers struggled with the spiritual leaders over issues that should have been willingly accepted. An example of this was the Sunday School. The man and woman in the street invariably accepted with a joyful heart the spirit filled sermons of the reformers. In Acts 6:8-10 we read how Stephen experienced this same opposition.

In Philippians 1:27-28 it says: "Only let your conversation be as it becometh the gospel of Christ: that whether I come andsee you or else be absent, I may hear of your affairs, that ye stand fast

in one spirit, with one mind striving together for the faith of the gospel. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation and that of God". In place of Strive, Fenton says "contending". In contending for the faith we must realise that there is no need to fear for in verse 28 it says that if we do not fear or be terrified of the adversaries then the future perdition or destruction will become obvious to our opponent.

This contending for the faith is to be seen in 1 Thes. 2:2 where St Paul recalls an incident in Philippi where they were shamefully entreated. But here they speak only of the Gospel with much contention. Young's says that this contention was comparable to a contest in which conflict abounded.

Very few Christians realise that we are envolved in a war or a battle. St Paul says to Timothy in I Tim. 1:18"that thou by them mightest war a good warfare, holding faith and a good conscience". Many Christians go into the fray not even knowing who the enemy is. This is surely one of the first procedures in military warfare, namely a knowledge of who theenemy is and how his forces intends to fight the battles. For instance it is no good going into battle with one side having outdated technology and the other having the most advanced military knowhow. It is the same in the spiritual warfare; the christian must prepare himself with the most ap-to-date text book;the Word of God, which is the sword of the Spirit. There are many verses clearly showing that the word of God is comparable to a military weapon. In I Tim. 6:8 St Paul exhorts Timothy to "fight the good faith". St Paul concludes his thoughts in II Tim. 4:7-8 where he partly says: "I have fought a good fight, I have finished my course, I have kept the faith".

Is it any wonder that Christ says, "will He find the faith on the earth?". When I read in the scripture that there is to be a falling away in the last days, and on the other hand there are still many thousands attending some from of worship on Sunday, I begin to query the type of message coming from the pulpit. Please do not misunderstand me; to see so many people attending their respective church would indicate to me a thirst after the word,

but there is a famine in the expositing of the word from the church. I ask you again, just how many shepherds of the fold have prepared their "faithful" flock to contend for the faith? From my own discussion there appears to be very little understanding or even willingness to become too envolved in those matters that pertain to the real causes of societies ills. It has got to the stage where St Paul uttered, Am I therefore become your enemy, because I tell you the truth? (Gal. 4:16)

The so-called Protestant church raises not a voice about the increasing influence and power of the Roman Catholic church. Where is the church on issues of constitutional change, humanist education, etc. Of course there will always be individuals who will be upset when such issues are raised. Some will even refer to the christian charity of the church in welfare, as evidence of the church's "contending for the faith". It will be said that the church and local charitable organisations are fighting crime and poverty. An example of these efforts is the report prepared by the Social Justice Dept. on the problems of youth. According to this report there are three major concerns of the 1200 interviewed:1. Unemployment,2. Relationships,3. Nuclear War. This report is to be distributed through the church.Even statistics will be brought forward to prove that millions of dollars are spent each year to provide food and clothing. It all sounds very convincing!

But what of the real world. Evidence of the genuine ineffectiveness of such "good meaning" activities is to be also seen in the increased number of hospitals and spending in medical world. In fact western man should be thoroughly ashamed of the need to build more hospitals. The embarrassing question that must be asked is: What has man achieved in the last 2000 years, other than in a few areas of technology? Even this area is not allowed to be made available to its full, to the public.

Genuine contending for the faith, must surely be seen within the context of obedience to God's laws. But of course the spiritual leaders say that the law has been done away and only grace abounds. Christ once said, that you would always have the poor with you. This situation only remains true whilst the present economic system stays with us. Surely the many verses describing the laws as just and

perfect would encourage our spiritual leaders to make known these laws so as governments could administer them to the people.

But who is challenging the authorities. The paradox of poverty amidst plenty would become a fading memory if only more people contended for the faith. The "ECCLESIA" would then be able to get on with the business of being a spiritual influence within the context of the "CONGREGATION OF ISRAEL".

BELIEVE IT OR NOT?

* **Spending by all levels of government in Australia now totals $78,581,000,000 per year. This is 20% greater than the total market capitalisation of all companies listed on Australian Stock Exchanges.**

* **Governments now consume 43% of Australian national income. This means that the average Australian who starts working on 1st January has to work until the 7th June just to pay for government.**

* **Commonwealth taxes in 1983 were 163 times greater than the total profit of BHP. In that year, over 90% of Esso's income from oil production in Bass Strait went to governments in taxes and levies.**

* **Interest payments on the Australian national debt are now almost twice as large as our spending on defence.**

* **The purchasing power of the Australian dollar has fallen to about 25% of its 1970 value.**

* **One third of the workforce is on the government payroll.**

* **The number of tax consumers now exceeds the number of tax payers.**



Data and Dates of the Rulers of Judah and Israel in Their Order of Sequence

1 Kings 12:1-24; 14:21-31	Rehoboam	Judah		17 years		930-913
1 Kings 12:25 – 14:20	Jeroboam I	Israel		22 years		930-909
1 Kings 15:1-8	Abijam	Judah	18th of Jeroboam	3 years		913-910
1 Kings 15:9-24	Asa	Judah	20th of Jeroboam	41 years		910-869
1 Kings 15:25-31	Nadab	Israel	2nd of Asa	2 years		909-908
1 Kings 15:32 – 16:7	Baasha	Israel	3rd of Asa	24 years		908-886
1 Kings 16:8-14	Elah	Israel	26th of Asa	2 years		886-885
1 Kings 16:15-20	Zimri	Israel	27th of Asa	7 days		885
1 Kings 16:21,22	Tibni	Israel			overlap with Omri	885-880
1 Kings 16:23-28	Omri	Israel	27th of Asa		made king by the people	885
					overlap with Tibni	885-880
				12 years	official reign = 11 actual years	885-874
			31st of Asa		beginning of sole reign	880
1 Kings 16:29 – 22:40	Ahab	Israel	38th of Asa	22 years	official reign = 21 actual years	874-853
1 Kings 22:41-50	Jehoshaphat	Judah			coregency with Asa	872-869
				25 years	official reign	872-848
			4th of Ahab		beginning of sole reign	869
					has Jehoram as regent	853-848
1 Kings 22:51 to 2 Kings 1:18	Ahaziah	Israel	17th of Jehoshaphat	2 years	official reign = 1 year actual reign	853-852
2 Kings 1:17	Joram	Israel	2nd of Jehoram			852
2 Kings 3:1 – 8:15			18th of Jehoshaphat	12 years	official reign = 11 actual years	852-841
2 Kings 8:16-24	Jehoram	Judah	5th of Joram		beginning of sole reign	848
				8 years	official reign = 7 actual years	848-841
2 Kings 8:25-29	Ahaziah	Judah	12th of Joram	1 year	nonaccession-year reckoning	841
2 Kings 9:29			11th of Joram		accession-year reckoning	841
2 Kings 9:30 – 10:36	Jehu	Israel		28 years		841-814
2 Kings 11:1-21	Athaliah	Judah		7 years		841-835
2 Kings 12:1-21	Joash	Judah	7th of Jehu	40 years		835-796
2 Kings 13:1-9	Jehoahaz	Israel	23rd of Joash	17 years		814-798
2 Kings 13:10-25	Jehoash	Israel	37th of Joash	16 years		798-782
2 Kings 14:1-22	Amaziah	Judah	2nd of Jehoash	29 years		796-767
					overlap with Azariah	792-767
2 Kings 14:23-29	Jeroboam II	Israel			coregency with Jehoash	793-782
				41 years	total reign	793-753
			15th of Amaziah		beginning of sole reign	782
2 Kings 15:1-7	Azariah	Judah			overlap with Amaziah	792-767
				52 years	total reign	792-740
			27th of Jeroboam		beginning of sole reign	767

2 Kings 15:8-12	Zachariah	Israel	38th of Azariah	6 months		753
2 Kings 15:13-15	Shallum	Israel	39th of Azariah	1 month		752
2 Kings 15:16-22	Menahem	Israel	39th of Azariah	10 years	ruled in Samaria	752-742
2 Kings 15:23-26	Pekahiah	Israel	50th of Azariah	2 years		742-740
2 Kings 15:27-31	Pekah	Israel			in Gilead, overlapping years	752-740
				20 years	total reign	752-732
			52nd of Azariah		beginning of sole reign	740
2 Kings 15:32-38	Jotham	Judah			coregency with Azariah	750-740
				16 years	official reign	750-735
2 Kings 15.30					reign to his 20th year	750-732
			2nd of Pekah		beginning of coregency	750
2 Kings 16.1-20	Ahaz	Judah			total reign	735-715
			17th of Pekah			735
				16 years	from 20th of Jotham	732-715
2 Kings 15.30	Hoshea	Israel			20th of Jotham	732
2 Kings 17:1-41						732-723
2 Kings 18:1 – 20.21	Hezekiah	Judah	12th of Ahaz*	9 years		715-686
2 Kings 21:1-18	Manasseh	Judah	3rd of Hoshea*	29 years		697-686
					coregency with Hezekiah	697-642
				55 years	total reign	642-640
2 Kings 21:19-26	Amon	Judah		2 years		640-609
2 Kings 22:1 – 23.30	Josiah	Judah		31 years		609
2 Kings 23:31-33	Jehoahaz	Judah		3 months		609-598
2 Kings 23:34 – 24.7	Jehoiakim	Judah		11 years		598-597
2 Kings 24.8-17	Jehoiachin	Judah		3 months		597-586
2 Kings 24:18 – 25:26	Zedekiah	Judah		11 years		

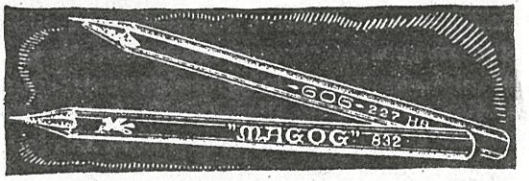
Above article courtesy of Chronology of the Hebrew Kings, by Prof. Edwin R. Thiele. Mr Bruce Horner who has over the years researched such matters, and is a believer in the identity message believes that the above dates are most accurate.



To-day we have a society in which inflation is the main concern of government and the people. Much has been written and proclaimed on the subject with no clear cut solution being offered that in any way convinces the man in the street that this is the course. Inflation itself is no new thing, and we have a record of it in the Bible in the book of Haggai in about 521 B.C. in the following terms: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." Surely this is as good a description of inflation as one could get!

God's Care and Protection for Israel

A. G. EASTMAN



Pencils imported from Russia also reveal her identity.

With the evidence now available as to the gigantic power and might of Soviet Russia, and their aggressive intent, it should be obvious that this evil power is that which God has described and warned us about through His prophet, Ezekiel, where its leader is descriged as "Gog, the land of Magog, the chief prince of Meshech and Tubal." (Ezek. 38-2).

Gog is a term which refers to a giant power, the type of which was Goliath of Gath (G.O.G.), who challenged Israel of old. Magog is the land of Mongolia, which shows its origin.

As if to confirm this fact. Soviet Russia some years ago, strangely enough flooded England with lead pencils on which were stamped either the words "Gog" or "Magog," and on each pencil there was a picture of a horseman; and God has described them as an army of horses and horsemen, all of them clothed with all sorts of armour." (v. 4).

At the Guildhall, in London, there used to stand the two great wooden images of Gog and Magog, though why they were there, and what they were meant to represent, I have never been able to ascertain; anyway, during the bombing of London, in 1940, a bomb completely destroyed them.

With the growing power of this satanically-controlled Gog organisation, centred in the Kremlin in Moscow, there are those who fear for the safety of the British Empire and Commonwealth of Nations; they wonder what our destiny is to be.

These people show by their doubts and fears that they do not know the true identity of the British people as God's servant nation of Israel. Many are still under the impression that the Jews are God's chosen people, and that they will come into their own when Christ returns. This idea is, of course, completely false, and entirely at variance with the whole of Bible history and prophecy; and the only people on earth who conform exactly to God's statements concerning His chosen servant nation of Israel are the British people.

The name, "British," which means "The Covenant People," is applicable to all people who are of this racial Israel stock through Abraham and Isaac, and thus includes people who are actually calling themselves by

other names, such as Americans, Norweigans, Danes, and even Australians and Canadians, etc., for the whole Anglo-Saxon-Celtic race is of this same stock; and have had the name, "British," given to them by God after their redemption by the Lord Jesus Christ.

Before their redemption, the various tribes of Israel were scattered all over the world, not known as Israel at all, but by all manner of names, such as Gaetae, Massagatae, Cymry, Scythians, Aeglae, etc. They were then heathen people with no God, no king, throne or kingdom; just a scattered mob of people, who were to spend over 1,000 years in this hopeless state; but when Jesus Christ came to redeem Israel, the various tribes were led by God into the British Isles, where they came in as the Angles, Saxons, Danes and Jutes, and later the Normans.

All these various peoples of the same racial stock have now become amalgamated again under their redemption name of British; and into their hands our Lord transferred His Kingdom after the Jews had rejected Him.

Thus in the British Isles God has now assembled His chosen servant nation of Jacob-Israel, and through His prophet, Isaiah, He has given us instructions as to what our work was to be in the world as His servant, and what our history would be; and nowhere can it be read that we are ever to be destroyed by any enemy; but on the contrary, that we are to destroy all our enemies who attacked us.

Let us just read part of 49th chapter of Isaiah, and see what God has said to us—we British people who have sprung from the British Isles:—

"Listen, O Isles, unto Me; and hearken, ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me; and said unto me, Thou art My servant O Israel, in whom I will be glorified."

This great Israel-British nation was formed by God in Abraham and Sarah and named after their son, Isaac, and from the name, Isaac, the name, Saxon, has been derived. Through all the long years of exile from the Promised Land, God has hidden us in the shadow of His hand, and we have been unknown to the world at large, and to ourselves as God's servant nation of Israel; but through us and our missionary efforts among all nations, we have glorified God.

"Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him Whom man despiseth, to Him Whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee.

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

Since our redemption, God has certainly blessed and helped us and preserved us from all dangers, and has given us the work as His Covenant People—or British, to establish the earth to take over the desolate heritages.

We are all well aware of the deliverances which have been granted us in the British Isles, and how from those islands, we as the Covenant People have gone out into all parts of the world, taking with us the Bible and erecting the grand old Union Jack to fly over the desolate heritages which God has given into our hands; and bringing the peoples to a knowledge of Almighty God; and releasing them from slavery and bondage.

"That thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves."

When the Lord Jesus Christ returns to take over the rule and government of this British Kingdom, which has now extended to all parts of the earth, He will return to the new Jerusalem in a very greatly changed Palestine.

In this new Palestine the twelve tribes of Israel will be given their Divinely-appointed sections, and representatives of each tribe from every city of the Israel-British Kingdom will go to inherit the land for their tribe. Thus we read in this chapter:

"I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." (vv. 11-12).

The British Isles are to the northwest of Palestine, and from those islands the representatives will go back to the land, as also from "the land of Sinim." It is interesting to note that in the Latin translation of these words, "the land of Sinim," are "Terra Australis," "The Land of Australia." The lands and territories in the Southern Hemisphere under the Southern Cross all under the Union Jack.

Then we read: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me."

We British people do not realise the unfailing love and protection of our God for us, because we do not yet know that we are His chosen servant nation of Israel; and so we say in our afflictions and troubles that God has forgotten us. Nothing could be further from the truth; because God assures us that He will never forget or forsake us, and He has even engraved our name on the palms of His hands, and our needs are continually before Him.

The only way to escape these fears and doubts is to have a firm faith and belief in our God: but we cannot possibly have these unless we are conversant with His word, the Bible, for that is the only Book in the world which gives us the necessary information; and shows us exactly who we British people really are. This may sound silly to some of you, but that is only because you have never understood or troubled to read the truth. Many of you have been quite content to let others do the thinking for you, and many of those who have informed you have themselves had an axe to grind; because, mind you, there are many enemies who do not want the truth known; they want to try and thwart God's plan. What a very stupid and senseless idea this is! How can anyone thwart or interfere with the plan and purpose of Almighty God? That must go right through to its great and glorious fulfilment, when the Lord Jesus Christ returns to this earth as world Dictator of righteousness. He is coming to take the Throne of David, and He is to rule as King of kings over His Kingdom; and that Kingdom is to-day in the custody of the Israel-British nation, which He formed and chose to be His servant race to occupy the Kingdom until His return.

Thus the British Empire marches on to a great and glorious destiny, as the Kingdom of God on earth, ruled in righteousness; not to destruction by an anti-christian horde led by Gog of Moscow. The time is at hand for the great showdown between the Kingdom of God and the anti-christian forces of Satan under Gog of Moscow. Let us lift up our heads and rejoice, for our redemption from this evil thing is at hand.

THE KINGDOMS OF THIS WORLD.

If we would clearly understand the unique position which the Israel-British Kingdom holds in the world, we must abide by certain established facts which are stated in the Bible.

The first is that this present world is dominated by Satan, to whom God has given power and authority over all the kingdoms of this world, with the exception of one Kingdom, the British Kingdom, which is actually God's Kingdom on earth. It does not belong to us, it belongs to God; we are the servant nation placed in charge of it.

At the temptation of our Lord by the devil, we read: "And the devil taking Him up into an high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou, therefore, wilt worship me, all shall be Thine. And Jesus answered and said unto him, Get thee behind Me, Satan; for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." (Luke 4:5-8).

There can be no doubt from those words that Satan has been given power and authority over the kingdoms of this world, otherwise he could never have offered them to our Lord in exchange for His subserviance. Jesus did not deny the statement, for He knew that it was true; but ordered Satan to get out, for He also knew that what the Father had permitted Satan to control for a certain period would at the end of that time pass into His own rule and power. John was shown this vision of the passing of this power into the hands of the Lord Jesus Christ:

"And the seventh angel sounded; and there were great voices in heaven saying: The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever." (Rev. 11:15).

We have not yet come to that great moment, and before we do, Satan is going to make one last gigantic effort to defeat it, and in doing so bring even the Israel-British Kingdom of God on earth under his own power and authority to his inspired agents in Moscow, to use all the kingdoms of this world to destroy all belief in Christ from the earth, and smash the Israel-British Christian Kingdom Empire. We are now face to face with this onslaught of Satan against us: but we know it must fail; but before it is destroyed by God, at the battle of that great day of God Almighty, it will cause the greatest time of tribulation and trouble this world has ever seen; and one which, thank God ,it will never see again. Our Lord gave us warning of this in these words: "In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom He hath chosen, He hath shortened the days." (Mark 13:19-20).

SATAN FRUSTRATED BY THE CROSS.

That evil being, Satan, naturally hates the Cross, for in it he knows that his doom is sealed, and his power broken.

On that Cross the Lord Jesus Christ shed His blood for the salvation from Satan's grip of all people of all nations who accepted His sacrifice as a personal one for them; and also on that Cross, He shed His blood for the redemption of His chosen servant nation of Israel, who then became known as the British or Covenant People.

On the glorious flag of these Covenant People, the Union Jack, or the Union of the Tribes of Jacob, the Cross, which is known as the Cross of St. George, is a sign to us of our national redemption; and under that Cross the Israel-British nation stands secure, and has all down through the

centuries of our history in the blessed British Isles, which God appointed for His people Israel after their redemption. Let us go forward with heads held high, and with a firm faith in our hearts in our God, towards our great and glorious destiny as the Kingdom of God on earth.

P.S. It is of interest that Mr W. Hepper had mentioned on a number of occasions that stationery paper used during the first World War always had the words God and Magog in the water mark. This was the case when the paper came from Russia.



THE KINGDOM HERALD

The Official Journal of the British-Israel World Federation (N.S.W. Branch) Sydney - Australia

Other British-Israel Journals Available

THE LINK	LONDON.
THE NATIONAL MESSAGE	LONDON.
KINGDOM DIGEST	U.S.A.
IDENTITY	CANADA.
DESTINY LETTER	U.S.A.
KINGDOM EMPIRE	NEW ZEALAND.

Write to us for a FREE sample copy and subscription rates for any or all of the above publications.



Recommended Reading

Below is a further sample of the many books available at the book shop in York Street. Such books show our varied interest in matters of the world. It can be surely said that the Kingdom of God is a subject that should appeal to everyone because of the many matters of interest.

Vatican, Moscow, Washington Alliance, Manhatton $10.50
Hope of the Resurrection, Rand. $2.00
World's Greatest Throne, Fox. $4.00
Thy Kingdom Come, Lovell. $3.00
Sound an Alarm, Rand. $2.00
Armageddon-Rendezvous with Destiny, Rand. $2.50
Five Sons of Judah, $1.40
Book of Jasher. $8.50
Life, Death and Resurrection, Fox. $10.50
The Bible and Segregation, Dickey. 40¢
Healing of the Mind, Brooks. $3.00
Israel's Task and Her Silent partner. 25¢
The Stars Declare God's Handiwork, Rand $1.50

Just how much time we have left to spread the Good News of the Kingdom is only known to our Heavenly Father. It is by acquiring the knowledge found within these and otherbooks that TRUTH will be kept alive. The suppression of TRUTH is nothing new. History can show many times when knowledge and understanding was restrained by the law of the land. Such a time could arise again within this land and other western countries. The prayers of His people need to be heard again.



"Speak boldly, man, the truth is on thy side!"
- The Pilgrim's Progress

Parables



Rev. Robert B. Record

Our Lord often spoke unto the people in parables, but how many of us really know what a parable is? A dictionary I have defines it as a fable or short story containing some moral. But this does not define the parables of the Bible, particularly those uttered by our Lord.

The Greek work, "parabole," from which our English word is translated, signifies "placing beside, or together, a comparison." A parable might therefore be defined as a placing beside, a comparison or an illustration of one subject by another. To put it in other words, a parable is an over-all simile in which some thing unknown is explained by comparing it with something known.

Most of our Lord's parables had to do with some aspect of the Kingdom of heaven, or the kingdom of God. He would begin His parable by saying that the kingdom of heaven is like unto this or that. In *Matt. 13:24,* for example, He says that the kingdom of heaven is like unto a man which sowed good seed in his field, etc. Again in *Matt. 13:31* the kingdom of heaven is like unto a grain of mustard seed which a man took and sowed in his field, etc. *In Verse 44,* our Lord likens the kingdom of heaven unto treasure hid in a field. And so we could go on.

In that day most everyone knew what the kingdom of heaven was, but only in a very general and vague sort of way. So our Lord began with something they knew to illustrate and explain things about it that they did not know. The kingdom of heaven was something of a mystery. To our Israel forefathers then, it meant a restoration of the kingdom to Israel, but they had many mistaken notions about that kingdom - as how and when it would be set up. *In Luke 19:11-27,* we find our Lord giving what is called "The parable of the ten pounds." The reason Christ gave the parable was the fact that His disciples thought the kingdom of God should immediately appear. So Christ likens himself to a nobleman who was to go into a far country to receive for himself a kingdom, and to return. In the meantime they were to "occupy" until He returned.

How important it is therefore, that we have a Biblical understanding of what the Kingdom of God or the Kingdom of Heaven is. If we mistakenly conceive of the kingdom of God being one thing, and the kingdom of heaven another or, if we conceive of the kingdom of heaven as being heaven, or a spiritual something which we may identify with the church, then as far as we are concerned, the parables of Jesus illustrated nothing as they ought. We do not even know what it is He is explaining or illustrating.

The Kingdom of God is ever and always a literal kingdom planned of God from the foundation of the world. *Matthew 25:34.* To be sure it has certain spiritual aspects, but the kingdom of heaven is a literal kingdom centering around a literal people. The kingdom of heaven is that "city" which Abraham saw whose Builder and Maker is God. It is the kingdom spoken of by Isaiah whose government was to be on Christ's shoulders, and of which there would be no end. *Isa. 9:6-7.* The kingdom of heaven is that kingdom which Christ gave to a nation that would bring forth the fruits thereof. *Matt. 21:43.* It is that nation and kingdom which Daniel prophesies "the God of heaven would set up," and which would stand forever. *Daniel 2:44.* It is that kingdom which, in these last days, would be established in the top of the mountains, or chief among the nations. It is that kingdom and nation which has been regathered and set up here in America preparatory to the return of Christ. It is with the growth and development of this kingdom that our Lord's parables concern themselves.

With the end of the age upon us, we need to be concerned with this kingdom, and we need to study our Lord's parables with this kingdom in mind. May God give us eyes to see and ears to hear.

Prayer for the Month

O Lord our God, Who hast promised that Thy people would continue as a nation before Thee so long as the sun, moon and stars endure, look in Mercy upon us this day and have compassion upon us. We have gone astray - our shepherds are indeed blind leaders of the blind - we wander into paths that lead us far from Thee. O Lord, in Thy great Mercy give us that we might see the wonder of Thy Grace and the reality of Thy Plan and Purpose for us.

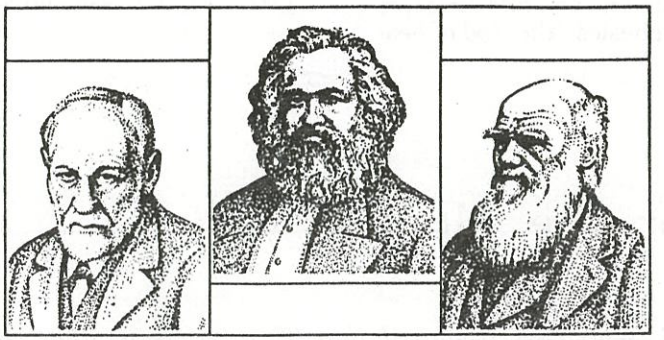
Shorten. we beseech Thee, the days of tribulation O Lord as Thou hast graciously promised that Thy Holy Name should be enshrined in the praises of Thy people. We thank Thee O Lord, for Thy Mercies in our personal lives - we count Thy blessings one by one and cannot arrive at the sum total of them - we know that Thou hast been with us in all the circumstances of our lives and we pray that as Thou hast promised, Thou wilt never leave us.

Bless us in all these Mercies for we ask all in and through the Name of our Lord and Saviour Jesus Christ our Lord and soon coming King.

Amen

THE HUMANIST INFLUENCE TODAY!

GRAEME SULLY, Cleveland, Qld.



Sigmund Freud, Karl Marx and Charles Darwin, three men responsible for our present troubles? (Drawings from 'They Made History')

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; ever learning, and never able to come to the knowledge of the truth." *2 Timothy 3:1-7.*

History records for us in graphic detail the outcome of many a nation that has abandoned the laws of God. The high worldly learning of the Romans brought them to utter self destruction. They thought they knew better than the God of the Scriptures. They looked to the mind of man for guidance, to their philosopher-teachers and Caesars — but this finally proved fatal and brought Rome to ashes.

However, these words of the apostle Paul to Timothy were never so applicable as they are today. This same spirit of rebellion is running

throughout this land, and if not checked, will usher in anarchy and revolution. Many parents stand in amazement as they see their children openly defy authority in the home, in the school, in the street and in the church. We are witnessing the decay of Australian society, the decimation of our youth and the destruction of our unborn in the name of 'progress'. By normal standards it would be called 'madness', but to the Humanist Religion, it is 'progress'.

A NEW RELIGION

Humanism is a religion that denies the very existence of God. It denies the authority of the Bible. It places man as king of his own destiny. It is not humane, nor is it human, neither does this religion display any characteristics of being humanitarian. It is non-theistic and it is anti-God.

Humanism has its own 'Holy Writ', the Humanist Manifesto II, written in 1973. This manifestation of man's wisdom is attacking the very foundation of this nation and introducing a new concept of life which is totally foreign to all Australians. The Humanist says, "As non-theists, we begin with humans not God, nature not deity." Furthermore they assert, "But we can discover no Divine purpose or providence for the human species. While there is much we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves."

With the re-modelling of society's morals and values, the humanists are literally fulfilling what they have predicted. While the church shakes off its 19th century pietism, Humanism moves forward at an ever increasing rate. Little is known about the spiritual foundation on which our nation is built, probably more is known of the political structure. This has happened because the secular humanist wants only one side of history to be told.

However, the political and spiritual base of our nation cannot be separated. The Australian Constitution contains the words, "Humbly relying on the blessings of Almighty God." The Christian ethic is the very corner stone of our society. It is the base of our whole way of life. The spirit of the 1901 Australian Constitution acknowledges God as the Sovereign Lord and sustainer of this beautiful land. The founding fathers recognized a higher law — the law of God. Pioneering evangelists, Bible scholars and theologians realised that, without a Public Statement bearing testimony of where this nation's blessings had originated, Australia would become a breeding ground for anarchists and infidels.

EDUCATION

Another area of life that came under the church's ministry was education. Rev. Richard Johnson was the early colony's first chaplain. He established the first place of worship, which became known as the "Church-come-school". The first text-book to be used was the Bible. Children were taught "the three r's, memorised scripture passages and read prose excerpts with a religious, moralistic content of a Christian type."

All this happened in the year 1793. Education of the young in the Colony continued as a ministry of the church until 1848. The Government then took control of the schools, promoting the idea of an education system that would be "religiously neutral". It wasn't until 1880 that Archbishop Vaughan analysed the problem of increasing crime in the colony by remarking that the schools are the "seed plots of future immorality, infidelity and lawlessness, being calculated to debase the standard of human excellence and to corrupt the political, social, and individual life of future citizens." Some would undoubtedly agree with the analysis clearly outlined by Archbishop Vaughan, of 140 years ago. Evidence shows that the government's policy on "religious neutrality" has resulted in a tragic loss of spiritual and moral foundations, with a subsequent lowering of schooling standards.

Today, many parents, pastors and teachers realize that a system of education in a Christian culture cannot be built upon foundations of "religious neutrality" without suffering from chronic godlessness. Parents have fallen for the trap that by sending our children to the State Schools we are ensuring they will receive a good all-round education; this is a myth. Today, children are taught to challenge the authority of their parents and choose their own values in life — after all, it's their lives and they may do what seems good to them.

This sort of education is by no means neutral — it is humanistic to the core. Humanism says, "Moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest." In other words, children are being taught that anything they do is totally acceptable. Hence, we see the wholesale acceptance of all humanistic values — abortion, divorce, homosexuality, lesbianism and so on.

THE FAMILY

The traditional family has made this nation strong for the past 196 years. However, we now see a changing definition of what constitutes a family. Modern philosopher-teachers tell us that two males or females living together in a loving relationship constitute a family. Also, a de-facto relationship is a family. This 'progress' is not only tearing down the nation, but is a direct contravention of the Word of God.

The Humanist faith brands the Christian position and teaching of sexual attitudes as intolerant and puritanical. "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behaviour between consenting adults." In plain terms, this doctrine sounds the death knell for Christian chastity, the institu-

tion of marriage, and the high calling of parenting.

Parenting was seen as the highest vocation to which a married couple could aspire. The rearing of children was seen as high calling. Parents were like sculptors, shaping and moulding their children's lives and a wife's calling was looked on as the highest profession of the land. The husband's duty was to love, honour and cherish his wife. This was because the family model was taken from the bible and for generations these principles have bound families together.

Biblical marriage is the mortar which binds the nation. The Bible says: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself... Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." *Ephesians 5:22-33.*

FEMINISM

Religious humanists see marriage as a denigration of the individual, a suppression of freedom, a dulling of the intellect and dehumanising to the personality. The feminists have played a major role towards the 'emancipation of women'. Defending their cause under the banner of 'equality', the feminists are not only enslaving our women to a 'nine to five' job, but they are ensuring the complete break down of the family unit. The children are then cared for by the State at the local Day Care Centre.

The mothers of the U.S.S.R., the People's Republic of China, Bulgaria and other communist countries weep because they cannot be with their children. The Humanist Manifesto says, "The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. ..We believe in equal rights for both men and women to fulfill their unique careers and potentialities as they see fit . . . "

"We have RIGHTS. We have RIGHTS. Our bodies are our own!" This is the cry of every rabid feminist. What feminists do not realize is that they are the missionaries of a new faith. Many of them are well intentioned, but ill-informed. They do not understand that in their zeal they will fulfill the aims of Humanism. Unwittingly, they are subscribing to the document called, "The Declaration of Feminism" and volunteer themselves for the service of Communism.

The Declaration of Feminism states: "Heterosexual relationships are by their nature, oppressive to women in a male dominated society." These radicals state that, "In the past, women have been too afraid to admit that marriage wasn't all that it was cracked up to be because it meant we failed. Now we

know it is the institution that has failed us and we must destroy it. The end of the institution of marriage is a necessary condition for the liberation of women."

Regarding children, this publication argues against the concept that a father and mother should care for their children in a family setting: "We support parent controlled child care centres as a necessary step toward the feminist-socialist revolution, but our vision of the upbringing of children extends beyond them. With the destruction of the nuclear family must come a new way of looking at children. They must be seen as the responsibility of an entire society rather than individual parents. This will teach them (the children) the interdependence of people in a collective society."

With the mushroom growth of feminism we will witness the growth of homosexuality. This will mean the demise of marriage and the family unit — the destruction of God ordained institutions.

TIME TO FIGHT

We cannot take for granted that Australia will continue on the same course as we have known for almost two centuries. The system of Government, the Divine institutions of marriage, family and the vocation of motherhood and fatherhood are all under attack from Humanism. Do not expect Humanists to legislate righteously in this land — they won't! You and I have to PRAY and WORK HARD for the freedom of God's principles to be retained, not only for our generation, but also for our children and our grand-children.

If we do not fight NOW, we will see the fulfilment of Sir Winston Churchill's statement:

"If you will not fight for right when you can easily win without bloodshed;
If you will not fight when victory will be sure and not too costly;
You may come to the moment when you have to fight with all the odds against you and only a precarious chance of survival;
There may be even a worse fate, you may have to fight when there is no hope of victory because it is better to perish than to live as a slave."

Humanism and its ungodliness must be stopped NOW — tomorrow will be too late.

After reading this article, you will want to do something. Write to:
Council for a Free Australia,
P.O. Box 169,
Cleveland, Q. 4163.

Above article courtesy, Above Rubies, August 1984

Kingdom Tape Ministry

TAPES BY B. HORNER
Some ancestors of Prince Charles, Genealogy of our Lord, (both C60)

TAPE BY R. CLARKE
Cleansing of the temple (C60)

TAPES BY J. TROTTER
Theocracy or Theocrasy, The natural balance of divine law, Showers of blessings, Israel in Christ, What think ye of Christ, (these tapes are C60) Seek ye first, A divided people, Jehovah of Israel, If my people, The truth against the world, New Beginnings (these tapes are C90)

TAPES BY G. TROTTER
A more sure word of prophecy, God's enduring throne, Christians in politics, God's peace plan, Why Jesus came, Easter more than personal, Parables of Matthew. Above tapes C60
Blindness removed. C90

TAPE BY PROF. M.T. JUDGE
Today is the day. C60

TAPES BY L. HENNESSEY
Slavery under God's law, the book of the law:to whom is the law directed. C60

TAPE BY D. JENSEN
Aboriginal land rights C60

TAPE BY K. McKILLIAN
Mystery Babylon the great C90

TAPE BY MAX TABONE
Who was the structural engineer of the Great Pyramid C60

TAPE BY P. BROWN
The glory and the sign C60

TAPE BY J. YARED
Artefacts and history C60

Nature's Way

WILFUL WASTE.—What is this vampire that is sapping our vital energy, that is endangering our lives and the race? Virile peoples with hungry eyes are looking at our neglected possessions. They could live here and multiply and be happy. Where are our life forces slipping away? Why do we not increase in numbers and physical fitness and length of life? The answer is: Somewhere between the field and the dining table much of the virtue of our daily food is lost ; with it we are losing our health and much of its happiness.

The milling, refining, and manipulating of grains and cereals reduce them to inert messes of starches and proteins, almost devoid of life-sustaining properties. Wheat is said to be subjected to as many as six different refining processes before it is reduced to its present aneamic condition of white flour. Some of the parts taken from the grain are sold as patent breakfast foods, for which high prices are charged. Bran, pollard, sharps, middlings, etc., give abounding energy, sound teeth, well developed bodies to the fortunate domestic animals to whose lot they fall.

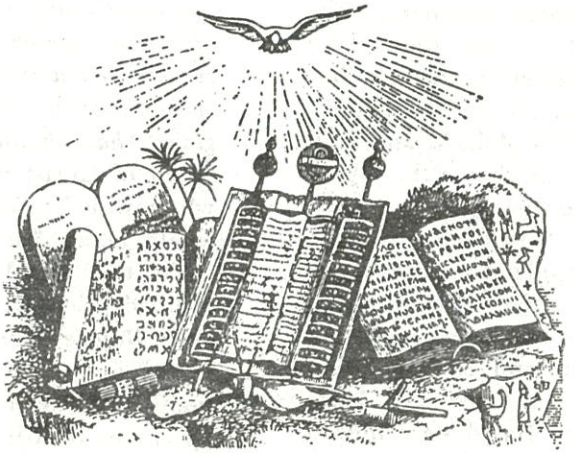
The dairyman is heavily fined for skimming our morning milk. The wealthy proprietary firms are allowed to skim from our daily bread every ingredient that makes it worth while, and little protest is made.

While tons of patent medicines and tons of patent foods are being consumed by people who indistinctly realise that there is something lacking in their ordinary food, other tons of organic calcium salts and valuable coloids elaborated by Mother Nature, are withdrawn from the human dietary and cast like pearls before swine.

Man, for commercial purposes, and to satisfy an unnatural demand for white products, mistaken for pure foods, tears asunder all proportions of food, with the result that grave diseases supervene as a natural consequence.

Old Testament Christians!

PASTOR ROBERT T. WOODWORTH
Baltimore, Md.



'AS IT IS WRITTEN . . . '

THERE IS NO SUCH THING as just a New Testament Christian. Such an animal simply does not exist. The Holy Bible is only complete when it contains both Old and New Testaments. The New was founded upon the Old. The New makes constant reference to the Old. The New is the fulfillment of the Old. Christ did not do away with the Old, but merely fulfilled or met the qualifications of the law and the prophets. Without Old Testament prophecy, the coming of Christ is not really significant.

The New Testament begins with the genealogy of Jesus citing the Old Testament references. The New Testament ends with the warning against taking away any part of the entire Word of God. The only Scriptures Jesus and the disciples had when they lived and wrote the New Scriptures was the Old Scriptures. When Jesus asked the lawyer, "What saith the law?" He was asking what

the Old Testament had to say. When Jesus told Satan, "It is written," He was referring to the Old Testament. The gospel of Jesus Christ is built upon the laws and commandments and prophecies of the Old as well as the New Testaments.

In spite of these irrevocable facts, there are still those who neglect the Old Testament because they claim to be New Testament Christians. But the truth is, you can no more divide the Bible between Malachi and Matthew than you can divide the top of the pages from the bottom of the pages. One is dependent upon the other. Each supplements the other. Without both, either is incomplete. Our purpose today is to show that Christ is cosmic and belongs to no single age in time; men like Abraham, Moses, and David were indeed Christians; and the foundation for the Christian Church is laid in the Old Testament.

Jesus, the Man of Galilee came into the world about 2,000 years ago and lived about 33 years before His crucifixion, but Jesus Christ, Messiah and Son of God, exists eternally with the Father. Christ was the Word that was with God, and the Word that *was* God in beginning. Without Christ was not anything made, that was made. Creation came into being through the omnipotent power of the Cosmic Christ (John 1:1-3).

Christ is the image of the invisible God, and by Him were all things created (Col. 1:15-16). It was the Spirit of Christ that indeed inspired the prophets, Peter says (I Peter 1: 10-11). . . . *Salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.* So the Spirit of Christ was in the prophets who testified before Jesus came, what would befall Him.

To the unbelieving Jews, Jesus testified, *Verily, verily, I say unto you, Before Abraham was, I am.* (John 8:58). And for this revelation of His eternal nature, they took up stones to kill Him, as if immortality could be destroyed by mortals, using material means!

There are a number of puzzling references in the Old Testament that refer to a supernatural person in the function of Christ as if He were actually present in the flesh before His birth in Bethlehem. For example, Daniel records the evidence of a fourth Party standing in the fiery furnace with the three Hebrew children whom the King Nebuchadnezzar likens unto *the Son of God* (Dan. 3:25). Ezekiel uses the phrase *son of man* over a hundred times, some of these having reference only to the Son of God. Jesus was called both

Son of Man and Son of God in the New Testament. Thus Christ is not bound by any age or generation. He is the everlasting Lord, the King of kings, Who only hath immortality (I Timothy 6:16).

So many Christians know so little about the Old Testament that they think Abraham was a Jew. He was a Semite (from Shem, Noah's son) and a Hebrew (from Eber, in whose generation the earth was divided, Gen. 10:25), but the term Jew does not appear in the Bible until II Kings 16:6, only about 700 B.C. to designate the difference between the Israelites of the Northern Kingdom who were separated from the Judahites of the Southern kingdom; and this is long after Abraham, over 2000 B.C., and Moses who lived over 1200 B.C., and David who lived over 900 B.C. In fact, the term "JEW" does not enter the Biblical record until nearly 700 B.C. From then on, it distinguishes the two tribes of Judah and Benjamin from the scattered ten tribes of Israel. Israelite and Jew are never synonymous in the Bible, Old or New Testament.

The truth is that Abraham was a Christian. Abraham knew Jesus and saw the coming of Christ. Jesus says so in John 8:56-58: *Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I Am.* The elements of Christian faith are pre-figured in the life of Abraham. James 2:23 reports, *The Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God.*

It was Moses who instituted the Passover to commemorate the deliverance of the children of Israel by God. Paul says in I Cor. 5:7 that *Christ our Passover is sacrificed for us.* To Moses, the pascal lamb was a symbol of the coming of the Lamb of God which would be sacrificed for deliverance and whose Blood would provide communion and fellowship and redemption of all Israel in ages to come. Yes, Christ was with Moses and the children of Israel then, as He is today. Jude 5 reads in our King James Bible: *I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.* Most manuscripts read "Jesus" for the word "Lord." So it was Jesus who saved Israel out of Egypt. He is the Jeshua of the Old Testament, the Savior.

David was a Christian, too. Matt. 22:41-45 gives this account of an Old Testament enigma. *While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ; Whose Son is he? They*

say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David call him Lord, how is he his Son? Thus Jesus cited a passage from Psalm 110 in which David must have acknowledged that Christ, the son of David and Son of God, was indeed his Lord. The many passages in the Psalms which do not apply to David, do apply to Christ; even David speaks of them as happening to himself. This would indicate David's spiritual insight into the life of Jesus.

To cite just a few, Psalm 2:1-3, which is quoted in Acts 4:25-26, the Lord's anointed, is interpreted as Christ by the Apostle Peter. In Psalm 22:1, David uses the words emitted by Christ on the cross. This whole Psalm is a description of the dying Christ, while David writes it in the first person. In Psalm 110:4 there is a strange reference found only in Genesis and Hebrews to the order of Melchizedek. Again this identifies Jesus Christ with David.

In Peter's sermon on the day of Pentecost, Acts 2:29-31, 34-35, we have more references made to David and Christ. Again the things attributed to David did not really happen to him, but did to Christ. So David had a vision of Christ, and preached Christ more than many Christians do today.

Not only were Abraham, Moses and David Christians, but all the prophets had the mind of Christ (I Peter 1:10-11) so that God's purpose and grace were made known and given to us in Christ Jesus before the world began (II Timothy 1:9). The truth is that ninety-nine per cent of Christians today are Anglo-Saxon Israelites. Most of God's chosen people are still His chosen people through Abraham, Isaac, and Jacob and the Church of Jesus Christ.

Dr. James Packer, PH.D. of Oxford, writes in "Basic Christian Doctrines" p. 242, 'The church is not simply a New Testament phenomenon. . . . The New Testament church is the historical continuation of Old Testament Israel. The New Testament word for 'church', ekklesia, (in secular Greek a public gathering) is regularly used in the Greek Old Testament for the 'congregation' of Israel.

"The basis of the church's life in both Testaments is the covenant which God made with Abraham. The fundamental idea of Biblical ecclesiology is of the church as the covenant people of God."

Today the church of Jesus Christ is both in and of Israel. The bulk of its members are from tribes of Israel in keeping with the covenant God made with Abraham. Within all of Israel there is yet a faithful remnant, that ekklesia, or called out

ones, who make up the church.

God has not given up the idea of a covenant people carrying out His covenant promises to bless all nations, but He has indeed kept His promises to our Israelite fathers through the church and a great nation and company of nations that are Christian today. What God said He would do through Israel, He is doing through the Christian nations today. How else can we say it, before Christians begin to realize that we are really God's people, the Israel people of the Bible!

In Romans 11:1-5, Paul explains it. God has not cast away His people whom He knew beforehand, how they would react. While not all Israel has attained the promises, there is an election, a remnant by grace.

All the elements of a church are in the Old Testament—the fellowship of God with His people, their service to others for Him, their gathering for worship, singing of His praises, tithing, witnessing to God's goodness and mercy, and the teaching of His moral law. The church of Christ is universal and eternal. It did not begin with the disciples in the first century. The keys of the kingdom were given to Peter, but the kingdom was prepared from before the foundation of the world.

You cannot separate the Old Testament from the New. They are one and the same continuous Book. God is the same, His people are the same and Jesus Christ is the same—yesterday, today, and for ever!



"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."

2 Chronicles 7:14

THE SERMON THAT IS YOU

Who can tell what good may come
From little things you do?—
Who can tell who's listening now
To the sermon that is you?—

Trusting friends see where you go
For pleasure and for play—
They watch you live through the week,
And hear the things you say—

And knowing you are good and strong,
Their faith in you still stands—
They'd sooner take advice from you
Than have any other man's—

The little children watch you pass,
And oft they're heard to say:—
"I want to be just like that man
When I grow up some day"—

So don't you think it worth the while
To choose your words with care,
Since little folks around you
Are watching everywhere?—

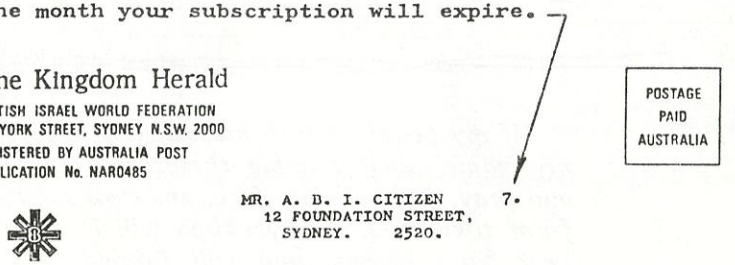
Don't you think it is much wiser
To watch the way you walk,
Lest tender souls may injured be
By careless tread and talk?—

Who can tell what good may come
From little things you do?—
Who can tell who's listening now
To the sermon that is you?—

Author: EDWARD VERNON WOOD.

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Thank You

British-Israel Bible Lesson

Chapter 43

PARABLES OF THE KINGDOM – 5
PARABLE OF THE TWO STICKS

Read Ezekiel 37:15-28. Ezekiel has no doubts about the separate existence of the Two Houses of Israel and Judah in the Latter Days. In this Parable he writes not only of their survival as distinct sections, but gives definite indications as to their re-union under one King, whom he calls "David my servant." The Prophet takes Two Sticks, and names them. One represents Judah and his companions, Levi and Benjamin. The other represents Joseph and his companions, comprising Ephraim and Manasseh, with **"ALL the House of Israel."** Here, be it noted, the House of Israel is with the Tribes of Joseph, and not with Judah. Nothing could be more distinctly stated.

The Prophet then joined the Sticks into one, and they became one in his hand. By these symbols the interest of the people was aroused, and they were prepared for the important announcement which follows, viz.: that just as the Two Sticks had been made into one, so the Lord would unite the Two Houses of Israel and Judah and they should become one nation, like a stick in the Hand of God.

The Parable then goes into detail, and we are told that before the re-union can take place God will gather the children of Israel "from among the heathen whither they had gone." The Union of the Two Houses, therefore, is to take place after the captivity and dispersion; it could not have been accomplished as some critics suppose, on the return of the Jews to Palestine under Ezra and Nehemiah. This is most important, and shows clearly that Israel and Judah are to be dispersed "among the heathen, on every side" before they are made again into one nation. As they were so dispersed at the time of our Lord and His Apostles it is evident that the regathering and reunion had not begun at the commencement of the Christian Era, and that any signs of this great fulfilment must be looked for since our Lord's Day.

Verses 22 and 23 tell us that the Union is to take place in a land which is upon the mountains (or nations) of Israel; and that, when it is completed, they will be cleansed from all their National sins and become truly the people of God. It must be clear that the events described in these verses have not yet come to their full fulfilment. But a careful study of the historical events of the Christian Age will show that the prophecy is in course of fulfilment; and that in 1603 A.D. one King was appointed to reign over a United Kingdom.

The Parable undoubtedly teaches that the House of David will be found at the Head of the combined Nation; the inference is, therefore, that this Royal House will come into the Union with one of the sections, and here is an important clue to the method of fulfilment.

In the beginning the House of David reigned over all twelve tribes; then following the revolution (1 Kings 12:19) the Royal House reigned over the House of Judah only; but Jeremiah 33:17 sees a day when a descendant of David will reign over the House of Israel.

Now, it is well established that the Royal House of Britain is the long-lost House of David,

British-Israel World Federation

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Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are *of* Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced under the Mosaic law and its identity temporarily lost to history,but known to God; it was to be recovenanted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

Israel to have a change of name (Isa. 65:15).

Israel to be called by a new name (Isa. 62:2).

Israel to be called after Isaac (Gen. 21:12).

Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
Israel to be a multitudinous people (Gen. 13:16; 15:5).
Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
Israel to become a Nation and a Company of Nations (Gen. 35:11).
Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
Israel to be a Nation for ever (Jer. 31:35, 36).

Israel to have a perpetual monarchy (Jer. 33:17).
Israel to come under a new covenant (Jer. 31:31-34).
Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
Israel was taken captive into Assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

The Jews to be known by a change in physiognomy (Isa. 3:9).
The Jews have retained their old name unchanged.
The Jews' name to be a curse to them (Isa. 65:15).
The Jews still claim to be the chosen people.

The Jews to be bereft of children (Jer. 15:7).

The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
The Jews have been strangers in all lands (Jer. 15:4).

The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
The Jews have remained under the old law.
The Jews do not accept Jesus Christ as the Messiah.
Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).

The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:9).

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

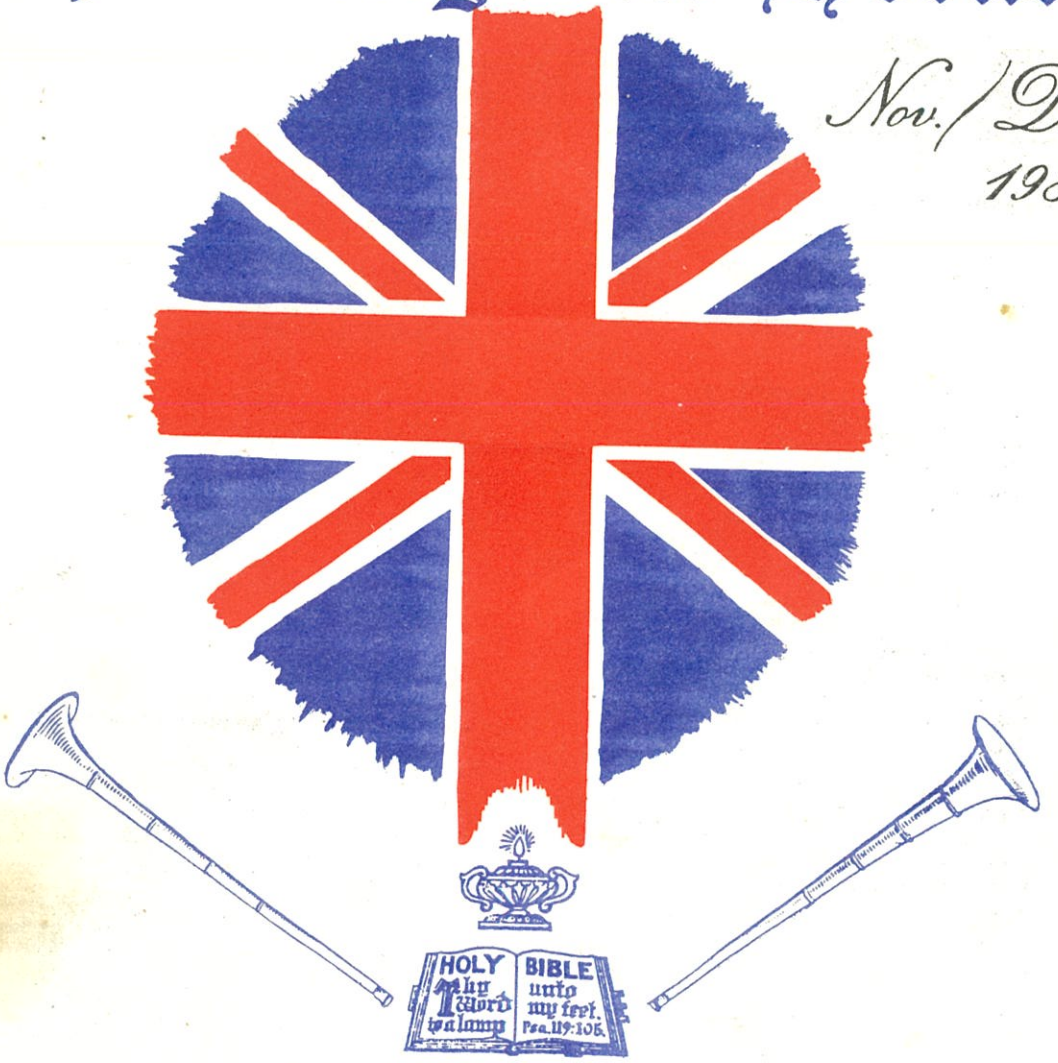
We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).

The Kingdom Herald

Nov./Dec.
1984



PROCLAIMING

THE HERITAGE OF THE ANGLO – SAXON – CELTIC PEOPLE
AS GOD'S SERVANT NATION

AND THE IMMINENT RETURN
OF OUR

LORD JESUS CHRIST

Registered by Australia Post Publication No. NAR0485

Marks of Israel

During the Christian dispensation lost Israel were to possess certain marks of identification

A great and mighty nation.	Gen. 12:2; 18:18; Deut. 4:7,8.
Named 'Great'.	Gen. 12:2.
The chief of the nations.	Gen. 27:29; Deut. 7:6; 15:6.
A maritime nation, having command of the seas.	Gen. 49:25; Num. 24:7; Deut. 33:13, 19; Psa. 89:25.
A company or commonwealth of nations.	Gen. 35:11; 48:19; Eph. 2:12.
A missionary nation.	Gen. 22:18; Isa. 43:21; 49:6; 66:19.
The custodian of God's Word.	Psa. 147:19, 20; Isa. 59:21.
A just nation.	Gen. 18:19; Lev. 19:15; Deut. 1:17; Zeph. 3:13.
God's instrument in destroying evil.	Jer. 51:20; Dan. 2:34,35.
An undefeated nation.	Isa. 54:17; Micah 5:8,9.
Blind to their identity.	Isa. 29:10-12; 42:16, 19, 20; Rom. 11:7, 8, 25.
Have an island home north and west of Palestine.	Isa. 49:1-3, 12; Jer. 3:18; 31:8.
Occupy islands and coastlands.	Isa. 24:15; 41:1, 5; 49:1-3; 51:5; Jer. 31:8, 10.
Possess the gate of his enemies.	Gen. 22:17, 24:60.
Have multitudinous seed.	Gen. 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12.
Colonize and spread abroad.	Gen. 28:14; 49:22; Deut. 32:8; 33:17; Psa. 2:8; Isa. 26:15; 27:6; 54:2; Zech. 10:8, 9.
Lose first colony and then expand, demanding more living space.	Isa. 49:20.
Irrigate the deserts and build the waste places.	Isa. 35:1; 43:19, 20; 58:11, 12.
Possess the wealth of the earth.	Gen. 27:28; 49:25, 26; Deut. 33:13-16.
Possess the heritage of the heathen.	2 Sam. 22:44; Psa. 2:8; 111:6.
Receive strangers and refugees.	Lev. 19:33, 34; Isa. 11:10; 14:1; 55:5; 56:6-8; Zech. 8:22.
Set free slaves and prisoners.	Psa. 72:4; Isa. 42:7; 49:9; 58:6.
Have a descendant of King David reigning over them.	2 Sam. 7:13; 1 Chron. 22:10; 2 Chron. 13:5; Psa. 89:35-37; Jer. 33:17.
Lose all trace of their lineage.	Hos. 1:9, 10; Isa. 42:16; Rom. 11:25.
The power of the Holy People is to be broken.	Dan. 12:7; Deut. 32:29-36.

The British Commonwealth of Nations possesses every one of these marks — therefore they are lost Israel. The United States of America possesses some of them.

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The views expressed in the various articles are those of the authors concerned, and do not necessarily reflect the views of the Federation.

From the President's Desk



Greetings Christian Friends,

By the time this is read, the Federal election will be over, and no doubt, a Labor Government under the leadership of Mr. Hawke will have been re-elected. Justice will have appeared to be done. We will all have been given the opportunity of deciding our own destiny. Or so we are told. What utter nonsense!!

It has been pathetic to listen to the campaign speeches, by ALL parties. The populous have become so brainwashed and gullible, that the politicians now openly treat us as so. When you take away the individual faces and voices, you can hardly distinquish between the supposedly different political offerings that are served up to us. This is particularly noticeable in the area of finance and the economy, which after all is the area which ultimately controls all others. Taxation, in its widest application, and in the manner in which it is presently implemented, is the greatest curse and evil of our present day society. By it, and through it, the wealth of this nation, and everyone within it, is being blatantly plundered and squandered. We are being deliberately robbed of our possessions, our incentive, and our heritage. And it is being achieved, unbelievably, by immoral and destructive laws, introduced and supported by power-hungry men, and sanctified by acts of parliament, NOT for the ultimate good of the nation, but at the bidding of the faceless enemy who has no other aim but the total destruction of the present Christian ethic and society, and the introduction of a ONE WORLD GOVERNMENT.

If you think that you have been given a choice of government in the elections, then please, stop being so naive. The only choice that you have been given is whether to be shot, drowned, or strangled. The ultimate aim of one world government is the imposition upon ALL people, in ALL nations, of a single and totalitarian form of dictatorship. It is referred to in the Bible as "BABYLON THE GREAT", and is the system of the kingdom of Satan, which he has formed in direct opposition to **THE KINGDOM OF GOD.** Just as the Temple of God has its ministers today, so also does the Synagogue of Satan have ITS ministers. And they are the same ministers which were used thousands of years ago by Nebuchadnezzar when he first formed and introduced the Gold Standard, as recorded in Daniel 3:2:

> "Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and the rulers of the provinces...."

You will notice that the system was controlled, NOT by the religious leaders, nor by religious concepts, but by the political and financial leaders. And so we find that today we are similarly controlled, NOT by the concepts and teachings of our Christian Faith, but by the politicians and so-called financial wizards.

Our nation does not want, and certainly does not need, political parties. We don't even want the BEST political party. What we need, and URGENTLY, is GOOD GOVERNMENT. We have just spent millions of dollars on electing NOT "good government," but a political party. And it doesn't matter whether that party be Labor, Liberal, or Democrat, none of them have made the slightest reference to the perfection, or even the very existence, of God's Law, nor to any intention to even examine, let alone implement, any of its precepts.

The very foundation of our Christian Faith, THE LAW OF GOD, has been totally ignored.

What then can we expect? Well first and foremost, we can expect NO RELIEF from our present disastrous position. We must stop living in a fool's paradise. We scream when the thumb screws are applied. So our beneficent leaders take them off, and apply them to our legs. And we feel such a relief in our thumbs that we don't worry about the increasing pain in our legs in our fervor to "thank" our 'benefactors.' If we paid proper attention to God's Word we would soon find what to expect. Deut.28:15-68 lists 95 curses that God has promised to send upon us if we will not hearken unto the voice of the Lord our God to observe to do ALL HIS COMMANDMENTS AND HIS STATUTES, and we are suffering from every one of these curses today!!! Let me say again, we don't want political parties. WE WANT, AND NEED, GOOD GOVERNMENT. And GOOD GOVERNMENT can only be achieved by and through the LAW OF GOD.

O that we should obey His commandments. Then our prosperity and our health would be assured, and we would live the abundant life that our loving God always intended for us.

THE PURPOSE OF PROPHECY

W. G. Finlay

(Courtesy 'The Covenant Message')



Apparently there exists a widespread delusion that prophecy encourages a fatalistic outlook. But prophecy is prevision, not predestination. Prevision is simply the power to foresee the sum total of freewill decisions which contribute to cause an event. Prophecy does not say that the thing must happen, but that it will surely come to pass. If the sum total of human effort needed to create an event is not put forth, the event does not mature, but if it is foreseen that an event will come to pass, then it is obvious that the sum total of human effort required to cause the necessary circumstances, in actual fact, will be exercised. Individual initiative is the decisive factor all the time.

Similarly we should never quarrel with events, for they are actualities. The most important thing about the study of prophecy is to get our events right first. If we find that the study of prophecy mirrors or reflects events as they are in actuality, then we are entitled at least to express agreeable surprise. But to do this we must put first things first. We must not reverse the process and try to force events to fit our facts. This is a common cause of distortion in interpretation.

Prophecy does not connote predestination nor does it control the stream of destiny. It is, however, a light in a dark place which enables us to gain an intelligent outlook on events. It gives us an appreciation of the kaleidoscope of world affairs which otherwise appears confused because bereft of underlying purpose. The prophetic picture is like a

slow motion film which shows us how and why an action is done, but does not determine the action itself any more than the camera man controls the feature of the film in operation. The prophetic pictures of the Bible are like the trailer of a film which show us glimpses of outstanding or isolated features, but not the whole story itself. If everyone knew in advance which horse was going to win the Derby, no one would go to see the race. Similarly, Biblical prophecy gives us a preview of world events in an ordered sequence without spoiling the effect by revealing all the details of fulfilment.

Intelligence is the factor which governs all executive action. Prophecy gives us an intelligent anticipation of events. Prophecy does not encourage fatalism. On the contrary, it enables us to know with foresight how to act aright.

Prophecy was never meant to satisfy the sensation-monger or capture the curiosity of the credulous. Daniel clearly indicated this fact when he concluded his prophecy regarding the TIME of the END with the qualification: *"None of the wicked shall understand; but the wise shall understand"*. If the wicked do not understand, it is not to be wondered at, for spiritual discernment is impossible for those who have made no effort to develop the necessary organs of spiritual perception. Again, spiritual faculties once developed must be exercised or they will atrophy. If the so-called wise appear to be in a minority it is because this spiritual development involves a discipline of life to which few are prepared to make submission. Thus the innocent fail to understand through ignorance and the wicked through intransigence.

A prophecy and its interpretation are not the same thing, for there can be as many interpretations of a thing as there are interpreters. Prophecy and interpretation are, however, persistently confused one with the other, so that many people think that if an interpretation fails then the prophecy itself is confounded. Events themselves are the only true interpreters. There is nothing more conclusive than an event.

That is why we should never quarrel with actuality. In everything we can see the finger of God in human history. If events transpire contrary to our expectations, we should thank God that events have corrected our perspective. A sensible man does not quarrel with events even when he opposes them and fights to change the course of fulfilment. Thus, the seamen of the *Jervis Bay* did not quarrel with the event which overtook them, although they knew that by defying disaster their fate was certain. They were content to do their duty leaving the result to God, Who is the Disposer of events.

When we learn to be detached we no longer worry whether events take place confirming our prevision or disproving it. We are content always to watch, knowing that our task is to observe the signs of the times, not predict them. It is our task to make sensible deductions therefrom, according to the degree of Divine inspiration and spiritual perception given us. It is not our task to pose as oracles. For there is an ebb and flow in prophecy and an X factor or element of surprise in fulfilment. Often the demonstration is most strong at the moment when fulfilment seems about to be discredited. Then, at the last moment, the veil is lifted; the camouflage and smoke screen is taken away.

Why is this? Because the purpose of prophecy is not so much to enable us to see the future as to demonstrate after the event that God could see it. For God is not taken by surprise by anything that transpires. That is what the Lord Jesus meant when He said: *"Now I have told you before it come to pass, that when it is come to pass, ye might believe"*. If prophecy were the same as fortune-telling, the Lord would have said in effect: *Now I have told you in advance so that you may*

be warned in time and take whatever avoiding action may be necessary. What He said, however, was the exact opposite to this. In modern parlance, His words implied: *Now I have told you in advance so that although you do not yet understand what I mean, and may not comprehend at the time of actual fulfilment, yet afterwards you will be able to look back and say: It did come true after all.* This is exactly what happens in actual fact. It is the purpose of prophecy, through this delayed action process, to confirm our faith.

Someone wrote once saying that whilst in the past the Israel teaching had been of great interest, when the attack on Soviet Russia by Nazi Germany happened, they had been completely disillusioned and considered that this development had knocked the bottom out of the case for the kingdom message. What should have been said was that this development knocked the bottom out of his own preconceived opinions. The course of events can never and will never knock the bottom out of the case for Israel for the case is based upon the fulfilment of prophecy *in* current events. If we substitute preconceived opinions for events themselves, we shall be in constant danger of disillusionment, but at the same time we shall have no one to blame but ourselves.

Our part is to observe the signs of the times. If we adhere to the role of observer, we shall never quarrel with events, no matter what events transpire. The Scriptures do not enjoin us to observe the manner in which the signs of the times confirm our preconceptions, but they do command us to observe the significance of world events independently of any preconceptions. If we think that the fulfilment of prophecy is discredited because events develop in a manner which is contrary to our anticipation, we deceive ourselves. There is an incurable tendency on the part of certain students to try and force events to fit their theories in blissful ignorance of the fact that the finger of God in human history cannot be controlled in this way. It is our task to be detached observers, willing and eager to discern the lesson which it is the Divine intention for the unfoldment of each event to display. In this way we become spectators of the majestic revelation of Divine design and we see the cosmos of a new world order taking shape in spite of the current chaos which afflicts mankind.

Another problem following our theme of Prophecy versus Predestination is raised. For if Prevision is simply the power to foresee the sum total of free decisions, how can this be reconciled with the Divine intervention of the over-ruling hand of God in world events? If God declares: *"I will remove the northern army"*, and *"I will put hooks in thy jaws"*, how can we reconcile these declarations with the freedom of will? Actually the solution to this problem is simple. Ferrar Fenton's translation of Isaiah 44, 7, puts the issue perfectly when it declares: *"And Who but I proclaimed and told, and fixed events from former times, foretelling future things"*. There is a Divine paradox here, for how can God fix events if Israel is free or Israel be free if events are fixed?

In spite of all evidence to the contrary, this is no contradiction. For men are free to think as they choose. They are free to will and to act. But the moment Israel acts, she becomes subject to the law of cause and effect. From the consequences of that law there is no escape. It is in the realm of cause and effect that events are fixed.

When the Scriptures say that if we are spiritually in Christ Jesus we are *"predestinate to be conformed to the image of God's son"*, it does not mean predestination in the ordinary sense of the word, but simply that the fact of being spiritually one with the Lord Jesus Christ constitutes a cause which has a predetermined effect. Every cause has a pre-

determined effect, just as every thought tends to pass into act. This only serves to prove how important it is for us to decide what causes we shall set into operation.

This is what the Lord Jesus meant when He said: *"Guard ever your thoughts with all care, for out of them come the issues of life"*. Thus men are free to think and to will and to act. But they are subject to the limitations of the law and order governing the universe in which their lives are cast. Our lives become harmonious when we cease to resist the law and learn how to rise above it through reconciliation and co-operation with it. It is then that we begin to experience the mighty power of God *"working in us both to will and to do His good pleasure"*.

There is no contradiction here, but rather perfect reciprocation. Our task is to learn how to synchronise our individual wills to the will of God and to bring our lives into harmony with the Lord Jesus Christ, in Whose service is perfect freedom. When our minds become subject to the spirit of God, we no longer fight against fate, but find ourselves realigned once more with the plane of Divine perfection. This is a state of being, in which the love of God reigns supreme and in which it is our destiny individually and collectively to become partakers of the glorious liberty of the sons of God throughout the æons of the AGES OF ETERNITY.



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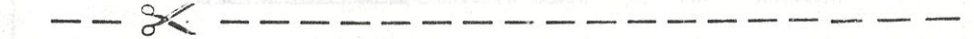
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For all those who have contributed towards the above appeal, the board heartily thanks you. Because of your generous donations the appeal, as at the printing of this issue stands at $ 5100 . As you can see the plate maker has been paid for as it cost $1150.00. We are now on the way towards the payment of the printing machine.

Due to the need to continue with the publication of the Kingdom Herald and other identity articles we believe the target of $8300 shall be reached in the near future.

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IS BRITISH-ISRAEL A HERESY ?

Rev. Dr. A. Law, Th. Schol.,
of St. John's Church of England
Toorak, Melbourne

HERESY! This most threatening and terrifying charge is often levelled against British-Israel teaching, and, naturally, some timorous folk imagine there is something in the charge, Heresy! The word sounds dreadful, especially if one does not know quite what Heresy means, or, what precisely, as in this instance, it is that is alleged to be Heresy. The charge seems as vague and as tricky as the Japanese political crime of "having harmful thoughts," or the pre-Hitlerite whispered accusation, which hurried millions of innocent folk to dungeon and the stake throughout the early Christian, and the later Dark, or Middle, Ages, when mother informed against daughter, and son against father, and so on. Just as has been revived in our own supposedly enlightened generation on the Continent of Europe and elsewhere.

But before taking fright at this ominous imputation, let us find out exactly what it is that is meant by Heresy, and what British-Israel Teaching is, for I rather opine that, judging from their glib use of words, few of our critics are quite clear about either—British-Israel or Heresy. And then, if the worst comes to the worst, and British-Israel is absolute Heresy, what should we do about it? Throw British-Israel into the discard, or take up arms against a sea of troubles, hoping that what they stigmatise as Heresy to-day will, as so often happens, become the orthodoxy of to-morrow, and as must most assuredly occur in this instance, for the very simple reason that British-Israel is NOT Heresy at all in the generally accepted sense of the word.

For there are

TWO MEANINGS TO THE WORD HERESY

in the dictionary.

1. A minor, and relatively innocuous explanation, applies the word to "any opinion held in opposition to the established or commonly received doctrine, and this word may not necessarily be used in reproach." That is from Webster.

Now, if this be all our critical friends infer, it is grossly unfair in them to hurl the epithet of Heresy at British-Israel without defining precisely what they mean by using the word. This less usual and comparatively harmless nomenclature could be passed by without any very serious comment, and without raising a hair of our heads. But we have a right to demand that the exact meaning of the word Heresy be advanced, or let this hair-splitting charge be dropped as unfitting and unworthy to be used as a weapon of attack by people who claim scholarship, and, in some instances, ecclesiastical authority, for their tirade against British-Israel Teaching.

2. The second meaning of the word Heresy is the Theological and Religious one, which refers to "any teaching which is opposed to the Authorised Doctrinal Standards of any Church . . . the Lack of Orthodox or Sound Belief . . . and the Rejection of some Fundamental Religious Doctrine." Again Webster's Dictionary.

Every charge and every defence should properly be prefaced with an adaptation of that historic reply given to ecclesiastical fault-finders long ago. "He that is without fault among you let him first cast a stone." This may serve as a warning to any who seriously denounce British-Israel as Heresy. I would remind them that noted and able scholars have asserted that nearly every public teacher could be charged with Heresy.

I have even heard Heresy in church pulpits before to-day, and it was not British-Israel Teaching either. This arises from the difficulty of human expression of the deepest thought. It might be termed Accidental Heresy. But British-Israel needs not to shelter itself under such specious excuse, for the simple reason that it is NOT primarily concerned with the doctrine of any Church. The onus lies on those who say British-Israel is Heresy to state exactly which Heresy it is that they refer to.

BRITISH-ISRAEL OPPOSED TO ERROR.

Indeed, on the contrary, it can easily be proved that **British-Israel has again and again opposed certain false tendencies** within the Church itself, and I sometimes rather suspect that this is partly why it is so very adversely treated by some church teachers and preachers.

Take the first of the more serious aspersions. Instead of British-Israel being opposed to the Authorised Doctrinal Standards of any Church, that is, so far as Protestants and Protestant Churches are concerned, it will be found that British-Israel is their strong support. Indeed, it can be proved again and again that British-Israel has become one of the strongest buttresses to the sadly weakening orthodoxy of the Churches. This weakening is widely deplored, as the greatest and saddest cause of empty churches, which emptiness British-Israel does very often lessen. It must be a rather good kind of Heresy which can have this result, and I marvel at any preacher assailing what aims to do the very work he is supposed to be doing himself.

For instance, one of the causes of weakening church attendance is the very low place accorded to **the Holy Bible.** When so much of its contents is degraded to the level of myth, and its historical statements are ridiculed, what else can you expect but empty churches?

Show me anything which **puts the Bible back into the place** of venerated authority, and I ask: How can such thing be a Heresy?

There are not a few believers in British-Israel who would give up British-Israel at once could it be for one instant maintained that British-Israel is Heresy, or, in other words, that it is against the Bible. God's Word must come first. And that is why in the Church of England you may see the Lectern standing in front of every other furnishing, with the Bible ALONE upon it, as if to say: No other book can equal this, and man must beware how he approaches this Book with his criticisms and interpretations.

Strange, that just now it appears that Church of England and other Church periodicals fill their columns with this charge of Heresy against British-Israel.

British-Israel is no fable to its advocates, believe me. But one disastrous alternative to British-Israel is that the whole Bible is fable. This is what Higher Critics practically conclude. I have known of such being taught to children in church schools. No wonder that church schools fail to provide any satisfactory number of postulants for Holy Orders, or crowd our pews, as well they might. British-Israel proclaims that God has not been defeated. He has not been forced to alter His mind or change His plans. British-Israel asserts also that the trend in recent affairs can only be satisfactorily understood by following the teaching of British-Israel which it takes from the Bible,

and that the new inspiration which all Churches are crying for is to be found here right at their elbow if they only knew it. Are modern Churches about to repeat the mistake of the Pharisaic Ecclesiastic, or the Episcopate in the day of Wesley? You will recollect that one of the first objections to the Christian Faith was that it was Heretical. We appear to sin in good company, if so be that we are Heretics. (Acts 24: 14.) Cried St. Paul to the Roman Governor: "I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things that are written in the law and in the prophets." And in those last words he exactly presents the touchstone to the truth or otherwise of this particular charge of Heresy. Let us turn to the Law and the Prophets as Paul did. If British-Israel speak not according to them, but according to any man-made theoretical interpretation, or according to any school of thought, let it be anathema, indeed. And let us all join in the merry hunt—in this Heresy hunt against British-Israel.

Doubtless it is because British-Israel depends upon the literal words of this Holy Book that it is unpopular in certain quarters. It must be rather disquieting to those who have accepted as a fact that the Bible promises and prophecies are entirely symbolical in their application—to be told that they are making the Word of God of none effect. I fancy that some of them would heartily welcome British-Israel if only it had promulgated **a novel method of Biblical interpretation,** a fresh theory of inspiration. If we only could envelop our thesis in grandiloquent and expansive phraseology, indulging in fanciful claims and adding the imposing, if impossible dictum that "all scholars agree."

By-the-way, beware of that phrase, "All scholars agree." There can be nothing on earth about which all scholars agree at all times. I fancy that when all agree there is no further need of scholarship or research which needs the scholar.

HERESY AS NOVELTY.

It will do us all good to spend a little time in defining more exactly than our critics seem inclined to do, just what is the **CONTENT of a Heresy.** In addition to a Heresy being contrary to the Word of God it must be noted that it is something interpolated, or super-imposed upon the Truth. In other words, Heresy is novelty. A Heresy is a new doctrine. But it must be remembered that the best teachers of the Bible admit that we should pray for and expect **new Light** upon the sacred page. But when such a splendidly fresh illumination shines, lighting

up many a dark and dubious passage, as does British-Israel, it is objected to as being a novelty! You can never please some people. Everything was new once, even we and our critics. And British-Israel will do much to keep us new. The great thing in favour of British-Israel is that it makes the Bible new, and the marvel of the process is that it makes the Bible new by restoring the old original reading of its contents. It makes the Bible mean what it says, and say what it means. You haven't to invent or accept a theory that suggests that the Prophets did not know at all what they were talking about, that they meant something different, and that their message was confined to the age they lived in.

In this connection it is almost amusing to see how varied, contradictory and peculiar, are the assertions made in **attempting to brand** British-Israel as so new that it first saw light at about 1800 A.D., when a naval officer put it forth. This is a new one on me. Other opponents ascribe British-Israel to Edward Hine, about the same time. Dimont, a recent assailant of British-Israel, dates its uprising from about 1649. So there! "But neither so did their witness agree together."

Does it matter? Rather, should it not be so? If British-Israel were to be hidden, as the Bible states Israel's identity would be, it had to come out some time or other towards the end of the age. Its time of revelation does not constitute any point in the charge of Heresy that I can see.

For British-Israel teaching has much older root than that. It goes back past those times, past the Reformation, past the Advent of our Saviour, and further still to the time of the promise to Abraham.

But really it matters little to argue about origins. It mattered little when and by whom artificial FIRE was first made. The thing that matters is that it was made by some inventive genius, who first found out how to make fire, and man went on making it until he has flooded the whole world with light day and night. Just so with British-Israel. We need not waste time questioning as to who did or did not begin it. The thing to note is: It is **Here.** And we would be greater fools than we are supposed to be by some kind critics, if we shut our eyes to its glorious light, and to the illumination it throws upon the Bible, upon our so unhappy world, and upon our most unworthy selves, our destiny, and the purpose of our creation and preservation to this day as British and as Israel.

Some British-Israel believers come into their beliefs quite easily and readily. Others of us take longer. Those who found less difficulty in deciding must not be impatient with people who object to British-Israel as a NOVELTY. It is Novelty which is one of the early marks of every Heresy. It could be truly said: "What's new isn't true, and what's true isn't new." How does British-Israel stand up to that couplet? Of course, the answer is that British-Israel is NOT so new. Because people haven't known about it does not prove that it is so very novel. Gold had been a long time in Australia before Hargrave's fortunate discovery. And as already remarked, British-Israel is as old as the Bible itself.

And should we be surprised that our Lord's own words are true to-day? (Matt. 13: 52): "Every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

Have we not often been warned by people who are by no means inclined towards British-Israel, that the Bible contains ground which no expositor has delved in, and that the enlightened reader of the Holy Book should always remember that the Bible is written by the Holy Spirit, and must therefore contain many things which are not disclosed to man till God's time has arrived. Is not this exactly what the Bible says (Romans 11: 25) and I think it is important to read the whole verse, and not a fragment of it—"For I would not, brethren, that ye should be ignorant of this MYSTERY, lest ye be WISE IN YOUR OWN CONCEITS; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Thus British-Israel remained unknown to the generality of Christian people until to-day, which is undoubtedly "the fulness of the Gentiles." If any expositor of the Bible can point me to a more likely period than the present for the fulfilment of this prophecy of St. Paul **I shall gladly sit down.**

If Israel means the Church, as is asserted, you fall into a dilemma. Either, then, the Church is blind, according to St. Paul, or, Israel is blind. We incline to the truth that BOTH are blind. Israel is yet largely blind to her calling, and so is full of needless fear, and the Church is somewhat blind, and is missing the greatest prospect of revival in religion, which we could wish and pray for, since her blindness in the time of Wesley.

After accepting this plea for leniency towards those who have not yet properly grasped what British-Israel means, let a

further extenuation be requested. It cannot be too often said that it is very hard for people who have been trained in a certain way to imbibe a new idea. Indeed, it is generally accepted that after you are 40 years of age (pardon any insinuation) it is difficult to embrace a new belief. If you have been taught that Bible prophecy is to be interpreted symbolically, and that Israel only means the Church, it is quite possible to say British-Israel is a Heresy.

In point of fact, it is such teaching as that Israel is the Church which is more like Heresy. It is not only new to the Bible. It is definitely against the express words of Christ Himself. "The Kingdom of God shall be taken away from you (the Jews), and given to the Church?—NOT so, but "to a NATION bringing forth the fruits thereof." (Matt. 21/43.) In these days when Britain is standing almost alone for religious and political freedom, it should be easier for people to catch the inspiration of this, to them, new idea that Britain IS Israel.

This should serve as sufficient answer to those who assert that British-Israel puts the British Empire in the place of the Cross of Jesus, as I read again and again in publications opposing British-Israel truth.

I fail entirely to detect any trace of Heresy in a belief that God can utilise more than one agency in carrying out His great designs, or in defining clear lines of demarcation between the work in the world of the Church and the Kingdom, or for the selection of a certain race and subsequent training extending over centuries for the ultimate purpose of bringing about the grand result when "the kingdoms of this world shall become the Kingdom of our God and of His Christ." An orderly and proper division of spheres in life cannot by any exaggeration of terms, be charged as Heresy.

This cannot be Heresy, for the simple reason that it is consonant to the plainly declared Word of God. At our peril do we wilfully neglect, or despise that Word, or twist or distort its express and oft-repeated promises of national preservation and purpose.

THE PLACE OF THE NATION.

Parallel with the promises to Abraham regarding Christ run the national promises as distinct, and without the slightest appearance of contradiction or qualification, or even of difference in Divine regard. There is no hint at lack of collaboration, as if one were meant for a lower kind of redemption, and the other for something remote and alien. "Those whom God

hath joined together let no man put asunder," as I often declare, and I trust I mean it. Should it be less effective, this union of Church and State in the redemptive work of God?

Israel had the Church coincident and collaborating with the national organisation. Some of the finest spiritual expressions date from that early dual constitution. How, then, can it be urged that to teach British-Israel is to undermine the Church any more than in those originating experiences when the foundations of our faith were laid?

Listen to the Word of God (Genesis 18: 18): "Seeing that Abraham shall surely become a great and mighty **nation**, and all the NATIONS of the earth shall be blessed IN HIM."

Genesis 35: 11: "God said to Jacob, "A NATION and a company of nations shall be of thee."

Deut. 26: 19: Moses at the end of his task reminded the people **again** of the place of their nation in the decrees of the Almighty. "To be His peculiar people." "To make thee high above all nations."

Can these, and the many other related texts found throughout the Bible, have come to naught? Is it not quite as erroneous to say such promises no longer apply, as it is to say the Law of Sinai has been abrogated by the Gospel? And there are Christians who dare assert even **that** false belief. But such are not British–Israelites!

How can we deny the place of the Chosen Nation in the national redemption which we are taught to expect? When the Messiah comes the second time, will it not be to reign over the nations of the world? Did not Christ Himself portray His Advent as a national revelation? Are not the nations to be gathered together for judgment? And in the Book of the Acts of the Apostles, ch. 1, v. 6 and 7, we find He did not rebuke the enquiring disciples or deny that He would come again as expected to restore the Kingdom to Israel.

It is very difficult in the face of such Scriptural statements to withhold assent to the claim that British-Israel belief is free from Heresy, being in such literal and close agreement with the Bible teaching of Israel as a nation.

No person of ordinary perception can doubt the importance of the British nation and race in the future welfare of this unhappy world. We owe our local happiness to Britain this very day. We should have been invaded long ago but for our relationship with Britain. Is it, then, so very repugnant to

intelligence to believe that such sheltering care and kindliness have been ordained of God? Is not all good from Him? Why, then, should He not equally have preserved and ordained Israel to do His will in these dangerous days of ours? Is the one less consistent with God's love and power than the other? Is one more heretical than the other, I ask you?

IS BRITISH-ISRAEL OPPOSED TO EVANGELICAL FAITH?

It was the great Livingstone who carried the flag into the heart of Darkest Africa. He said that the flag carried the Gospel. He died in attestation of this. How right he was.

The whole History of Missions supports his policy. Instead of saying trade follows the flag, which has, alas, too often hurt rather than helped the native, it can more joyfully be said that the Gospel either leads or follows the flag. You have only to cast your mind's eye over the world. Where the flag, British or U.S.A., does not fly, little or no scope is granted to the missionary. So National is Missionary Work.

It is so mistaken of people to allege that British-Israel belief is the rank enemy of true and spiritual evangelical belief in the Cross of Jesus as the means of our Salvation. Let me say at once that it is no more so than is church membership or any religious act, such as kneeling in prayer or even saying our prayers, which, as Dr. Watts long ago said in a hymn, might be no better than rank paganism—

"I may as well kneel down to blocks of wood and stone,
As offer to the living God a prayer of words alone."

I grant you willingly that there may be believers in British-Israel who substitute a supposed possession of the Kingdom to entitle them to everlasting life. But, alas, I have known some Church members substitute rites and ceremonies, and their Church, for that which alone can make us God's for ever. But I do not argue therefore in either case, that the thing which they exaggerate the importance of has no real existence or no beneficial place in true religion. If we are British-Israel we should be more earnest, more devoted, and more thorough Church members, just because we have so much the more to praise God for.

IS BRITISH-ISRAEL AGAINST THE CHURCH?

But as a matter of fact I may spare my apprehension. It is not the case that British-Israel lessens in any degree so far as I have discovered, the penitence, the real and the simple trust

in Jesus, which are essential to enjoyment of the Gospel grace, and it places Penitence on a NATIONAL as well as on an Individual basis. The question is: Can the Church of to-day afford to lose its British-Israel portion? Only if it were indeed heretical to be British-Israel could such loss be justified. I hope I have shown that British-Israel cannot by any means be proved a Heresy, or is inimical to the Church.

That is one reason why it seems passing strange that Church people should put British-Israel in the list of Heresies, as one of the forces inimical to organised religion. I am sure if all British-Israel people were driven out of the Churches, which will never happen, I am sure, the immediate effect would be still further diminution of congregations, with the loss of much zeal and devotion to the common cause.

The pitiful DIVISIONS of the Church should make our church critics pause. Will British-Israel increase the tendency to separation? May it not even heal the breaches? Countless conferences of divided denominations seem ineffective, because division is not a matter of ignorance, nor of objection always of another standpoint. It needs something more compelling, something more suasive, and something more internal, shared by every denomination. It looks very much as if British-Israel can just be the much desired solvent which will merge us all together without demanding that aught which we individually like need be jettisoned. If this plea I am putting forth is only half valid, that is enough to shatter entirely all fear of Heresy as pertaining to British-Israel.

The Doctrine of THE CHURCH is a thorny point among those folk who reproach British-Israel for being of the nature of Heresy.

British-Israel does not dogmatise upon this subject. It is left with each individual. None has any need to alter his views upon the question. But British-Israel does assert that the Church must be considered as distinct from the NATION in our belief, as two co-operating agencies of God in the work of redemption in the world. "The Church to teach. The Nation to rule." You know that whenever the Church has usurped the position of the nation terrible evils have arisen, destructive of the spiritual character of the Church, and harmful to the people in general. This applies to the Papal interference in worldly matters, as it did to the Established Church in England when

it was turned into a Government Department, not but what it is a good thing to have some form of Christianity established in the State, in some way.

IS SPIRITUALITY AT STAKE?

Perhaps what some might esteem the most destructive charge to be laid against British-Israel is that its teachings **undermine true spiritual service** to Christ, because it places the Kingdom on Earth in such prominence as an article of belief as almost to exclude the unseen and spiritual. This, to me, defeats its purpose because it assumes too much. It is equivalent to saying that British-Israel people have given up the Hope of Heaven through faith in Jesus, and have centred their hopes of salvation on an earthly kingdom.

Let us ask what do these objectors say about a man who has business in Melbourne? Must he renounce his business because he desires to attain everlasting riches in heaven above? May he not use his worldly affairs to provide a ladder with which to rise heavenward? Otherwise there would be no scope for his gifts, nor test of his spirituality. Did not our Lord Himself take most of His greatest lessons of faithfulness from the physical and material world? Did not the same God make both Heaven and Earth? What is this unreal division, but an old Heresy itself—the Montanist—of the Early Church?

We must insist that in this matter people apply just as much common sense as they usually do, I trust, to their business and their religion, considered as two different yet equally necessary parts of their life. It is more than unkind to charge British-Israel people with placing the Kingdom on Earth before the Kingdom of Heaven. To Christ both had their proper sphere. Why not so with His disciples?

It is cruel to say that British-Israel believers ever encourage even the faintest ground for regarding belief in British-Israel as a qualification for heaven, or that they consider that if you accept their conclusions you are sure of eternal salvation, and, the other way about, that if you do not accept British-Israel you will not be saved. I have never heard or read in all these years one single word which could, by any stretch of imagination, be construed in such unscriptural and unspiritual way.

Nor can I see why or in what way genuine spirituality can be neglected, or abandoned by belief in the Promises to Israel, any more through British channels, than if they came through the Jews, solely, as some mistakenly expect. Are not all

the various points of true and deep spiritual communion and life hid with God in Christ, as much part of British-Israel equipment as anything else? I think of the leading members of British-Israel, and I can have no shadow of doubt upon this matter, although it is not fair or needful to claim perfection in British-Israel people more than in other earnest and devoted Christian folk.

Constant prayer, simple trustful reliance on God, strict self-examination that the life may accord with the nature of the promises of God and patient waiting for the Kingdom—are these marks of Heresy? Above all, I have been struck by the exceedingly gracious regard which British-Israel people manifest towards those who differ from them, even when they say such unkind words as I could read to you if it would not do more harm than good, and belie the very virtue I extol in British-Israel people when attacked. British-Israel could appeal for your acceptance upon merely national and human grounds, and support its case from the Bible. But when you find, as find you will, if you have patience for enquiry, that British-Israel is a strong evangelical and spiritual agency, apart from its national characteristic, you must marvel that people could speak lightly of it. Thus Christ spoke (Mark 9: 39); "For there is no man which shall do a miracle in my name that can lightly speak evil of me." Herein is the marvel, that a teaching which can lead to the Cross can be a Heresy. It passes comprehension that the Exaltation of Jesus can be associated fundamentally, or even accidentally, with aught of a heretical nature.

Unfortunately, prejudice arises from confusion of thought, or a short-sighted vision which strictly limits redemption's story to the world to come in the heavens above.

People should always be careful to preserve St. Paul's dual constituents in salvation as affecting the two sides of our being. I Tim. 4: 8—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

SUMMARY.

Has this effort to disprove the alleged heretical character of British-Israel teaching utterly failed? Must we all give up in despair? Or, may we faintly hope that such words and reasons as have been advanced have shown, to someone at least willing to hear the matter out, that there is solid ground for this belief?

British-Israel, let me assert in conclusion, cannot be a Heresy.

BECAUSE—

It sends us back to the Bible for our decision on its claims.

It is no novel or fanciful innovation.

It posits Britain's national place as ordained of God for the good of all races.

It is replete with sound evangelical teaching.

It offers just that very impetus and that unifying influence which the modern Church is loudly crying for, and not receiving.

It fosters a deep spiritual character in its followers, and has brought many a wanderer back to the Cross .

It has ready so fine a contribution to Orthodox religion, in rounding off the revelation of God to man.

British-Israel awaits a fuller acceptance by the official Church to ensure a plenitude of heavenly outpouring upon mankind, the promised increase of Prophetic Vision and intellectual and spiritual rapture.

To the New World Order, so indefinite to many as it appears, British-Israel offers its gifts as from God of the Kingdom of Heaven upon Earth, with Christ as King. Here is no Heresy.

Meanwhile we go on our way rejoicing that we are treading in the steps of our Father Abraham, who saw the day of Christ, and on whose descendants the promises to Abraham were to be outpoured in these latter days. Thus we may joyfully look for the fulfilment of the Divine Word in fullest assurance of hope.

KING BELI THE GREAT

King Beli the Great of Britain, circa 100 B.C. is said to have introduced roads into Britain. He was a descendant of Brut the great-grandsom of Aeneas of Troy who came to Britain about 1130 B.C. The Billingsgate district of London is so-called because of its proximity to ancient Beli's Gate in the old wall around the city.

Nature's Way

DON'T FEED GERMS.—The only way to escape the ravages of these micro-organisms is to stop feeding them. They lodge only where they can find a good seed-bed. Germs alone cannot create a disease any more than a seed by itself can make a tree.

The millions of bacteria that inhabit the body, and the numberless germs that are constantly entering through the nose, mouth and other avenues, will do no harm unless the permanency of their abode is encouraged. They will thrive and multiply only in organs and tissues that are degenerated through malnutrition, or that are highly saturated with systemic poisons.

Rid the house of their food and the pests that infest it will disappear. Better empty the garbage tins than try to destroy the blow-flies.

According to this rational theory of germ life, the much dreaded bacteria and parasites, instead of being deadly enemies of living beings, are Nature's scavengers on whose activity depends the removal of dead and putrefying matter. They are Nature's provision for keeping the body sweet and clean. Like fire, when kept in control germs are good servants, but when overfed, they become bad masters.

Immunity from disease can be acquired only by careful observance of the laws of life. Through right living the system may be brought into such a state of purity that dangerous animalcule will find no congenial soil for development.

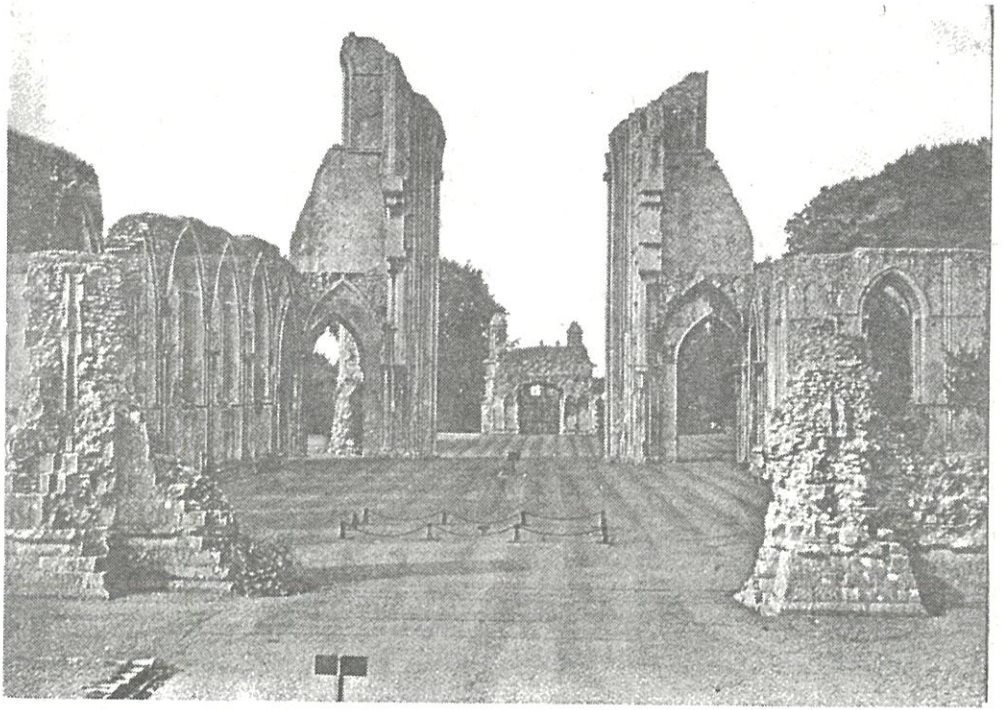


"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

2 Chronicles 7:14

When Did Britain First Become Christian?

An examination of early English Church History



THE RUINS OF GLASTONBURY ABBEY

"Thy servants think upon her stones: and it pitieth them to see her in the dust" (Psalm 102:14, Prayer Book). Splendid as they are, the ruins give little idea of the magnificence of the Abbey as it formerly existed. The photograph shows the choir of the Great Church of St. Peter and St. Paul, the Eastern piers of the tower, the nave beyond, and, in the distance, St. Joseph's Chapel. A marker in the turf indicates the site of King Arthur's tomb.

MANY children are still taught that Christianity first came to Britain in A.D. 597 when Augustine, sent by Pope Gregory, landed on Thanet in Kent. But as far back as fifty years ago, Henry Wakeman, Fellow of All Souls and Tutor of Keble College, Oxford, wrote *An Introduction to the History of the Christian Church of England* wherein he proved that the Church in

England was active long before Augustine's visit.

Since Wakeman wrote that book evidence has come to light indicating that the Church probably came into existence in Britain, at the time of those Disciples who were commissioned at Pentecost.

The works of Tertullian and Origen, A.D. 208 and 240, prove that the Church existed then some 250 years before Augustine's arrival. Unfortunately few traces remain of its existence either in buildings or in literature. But faith was strong. For example, in the year 304, during the persecution of Diocletian, Alban sealed with his blood his newfound faith, and became the first martyr of Britain.

*

THE early Church was poor and struggling, with little influence. But it had Bishops even then, of London, York, and probably Lincoln too. And we read that British Bishops attended the Council of Arles in 314 and of Ariminum in A.D. 359.

At Canterbury and Silchester are remains of churches built during the Roman occupation. Elsewhere there have been found inscriptions and marks of a Christian character engraved on stone and metal. The discovery of these remains proves without doubt that the Church existed in Britain during the early Roman occupation. It is clear that its numbers were too few, its means too scanty, and its learning too mediocre, for it to be a power in the land either among the Roman governing classes, or among the Celtic population.

*

A STUDY of the antiquities of the early Church shows that it was Israelitish in origin. Just as the Israelites expelled from Palestine in the period of the captivities eventually found their way to the British Isles, so too, Christ's own followers, forced to leave the Holy Land by the violence of the events which followed the Crucifixion, found their way to Britain, where, instead of persecution, they found not only a kindly toleration, but a ready acceptance of the Gospel. Here, as prophesied by Jeremiah (xxxi), the descendants of the pagan tribes of Israel, who had long before taken to worshipping brazen bulls, sticks and stones, began to enter into the "New Covenant" by which they should receive a heart of flesh in the place of one of stone.

Many writers have testified to the antiquity of the British Church. The French historian Thierry has pointed out that the British Church already functioning before the arrival of Augustine, agreed to co-operate with him upon equal terms in spreading the Gospel; but in agreeing to co-operate, they refused to submit to Papal domination, saying "in the bond of love and charity, we are all subjects and servants to the Church of God, though, to the Pope of Rome . . . for the submission of obedience, we owe that only to God and under God".

*

TERTULLIAN, born at Carthage about A.D. 160 and whom we have already mentioned, wrote:

> For upon whom else have the universal nations believed, but upon Christ Who is already come? For whom have the nations believed—Parthians, Medes, Elamites, . . . and the diverse nations of the Gauls, and the haunts of the Britons inaccessible to the Romans, but subjugated to Christ. . . ."

Then Eusebius, Bishop of Caesarea, born between A.D. 260-270, wrote:

> How then could His disciples undergo at the hands of their fellow-countrymen every insult and every form of punishment on account of the witness they delivered about Him. . . . But to preach to all the Name of Jesus, to teach about His marvellous deeds in the country and town, that some of them should take possession of the Roman Empire, and the Queen of Cities itself, and others the Persian . . . and some have crossed the ocean and reached the Isles of Britain . . ."

Later, Theodoret the Blessed, Bishop of Cyrrhus who was born about A.D. 386, recorded:

> Know, O holiest Augustus, that this faith is the faith preached from everlasting. . . . With this faith all the Churches throughout the world are in agreement, in Spain, in Britain, in Gaul. . . .

LATER still, the British historian, Gildas, who lived between A.D. 516-570, wrote:

Meanwhile, to the island stiff with frost and cold, and in a far distant corner of the earth, remote from the visible sun, He, the true sun, even Christ, first yields His rays, I mean His precepts. He spread, not only from the temporal firmament, but from the highest arc of heaven beyond all times, His bright gleam to the whole world in the latest days as we know, of Tiberias Ceasar.

Dorotheus, Bishop of Tyre, wrote:

Simon Zelotes preached Christ throughout Mauretania and Afrike the lesse: at length he was crucified at Bretannia, slaine and buried. And it is recorded that Aristobulus, whom Paul saluted writing to the Romans, was 'Bishop of Bretannia.'

*

THE English historian, William of Malmesbury, is worth quoting, thus:

Now St. Philip, as Freculphus testifieth in his second book, Chapter IV, coming into the country of the Franks to preach, converted many to the faith, and baptized them. Therefore, working to spread Christ's Word, he chose twelve from among his disciples and sent them into Britain. . . . Their leader, it is said, was Philip's dearest friend, Joseph of Arimathea, who buried the Lord.

Some of the most interesting records concerning the early history of the British Church, are to be found in the writings of Roman Catholics. For example, Hugh Paulinus de Cressy, Roman Catholic historian of the 17th century, wrote:

Thus publickly, and with so great Authority was this tradition concerning St. Joseph's preaching and converting the Brittains, confirm'd in severall Generall Councills.

Three centuries later, the *Morning Post* (27.3.31), records: "The Mayors of Bath, Colchester, and Dorchester, and the 150 visiting members of the Friends of Italy Society, were today received in special audience by the Pope. His Holiness, in a specially prepared address, advanced the theory that it was St. Paul himself and not Pope Gregory who first introduced Christianity into Britain." So much for the valuable and undisputed testimony of authoritative writers.

*

ROUND one early British Church, built of wattle and daub amid the marshes of Avalon and known to future ages as "Glastonbury", gathered holy and tender associations which gave birth to the most beautiful of stories.

One story is that after the consummation of the sacrifice of Calvary and the burial of the Lord Jesus, Joseph of Arimathea set out with twelve companions from the accursed city of Jerusalem, bearing with them the Holy Cup

"The cup itself from which our Lord,
Drank at the last sad supper with His own".

And coming to the Isle of Avalon received from the heathen Prince Aviragus

"An isle of marsh wherein to build,
And there to build with wattles from the marsh
A little lonely church in days of yore".

There, it is said, Joseph planted his staff as a sign that his pilgrimage was over, and it took root and, throwing out bright leaves and tender shoots, grew into a tree which at every Christmas as the mystery of the Incarnation was being celebrated, burst into blossom, caring not for sun nor frost, in perpetual remembrance of the infant Christ.

*

AND so, nourished by the influence of the story of the Holy Grail and the miraculous tree, true Christian faith and life flourished and grew here until the sad days came when the times grew evil, and faith and purity and love fled before men who lusted and sinned so that it seemed there was no place left for the Holy Grail in so degenerate a world.

The story ends that the Holy Grail was caught away to Heaven, disappearing from ordinary sight; but that from time to time the saintly and the pure were vouchsafed the vision of the Holy Cup to reward the conquest of passion and the mastery of self.

As Rome's influence diminished, the Church awakened to her responsibilities. The mission of St. Ninian in 397, and the foundation by him of a Bishopric with its seat in the Church and monastery of Whithern in Galloway, stirred up fresh life and formed a centre of missionary work in the northern parts of Britain, which had hitherto been little touched by Christianity.

ABOUT the same time St. Patrick established the Church on a firm and lasting foundation in Ireland. All over the British Isles during the 5th century Christianity made its way among the Celts. Schools were formed around great teachers. Homes of a rude religious life were established by great saints. Churches were built and Bishoprics founded.

The magic of personal influence, and not the strength of sturdy institutions, was the inspiring force. Under it grew up in the 5th and 6th centuries a Church, loose and ill-jointed in an organisational government, but instinct with personal holiness, inspired by missionary zeal, and imbued with a passion for learning, which was able to keep the torch of the Christian faith alive in the north of Europe amid the torrent of heathen invasion which was pouring itself forth upon the civilised world.

To-day, in a world situation which is rapidly crystallizing itself into a struggle between Christianity and the militant anti-Christian forces of Communism, our Lord's declaration, that He was sent "unto the lost sheep of the House of Israel", and His Command: "Go ye into all the world and preach the Gospel to every creature" takes on new significance and urgency, when considered in relation to a knowledge of the true beginnings of the Church in Britain.

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A New Money for a New Age

E. W. ABRAHAM.

IN VIEW of the world-wide search for a new Monetary System which will bring real Security, the following thoughts on the Economics of the Bible are submitted, not with the intention of being dogmatic, nor as hard and fast rules, but as suggestions for the ground-work of further study along these lines. If abundance and plenty are worth having, they are worth studying and working for.

The subject will be discussed under nine headings, as follows:

(1) The Kind of Government we need to administer a Righteous Economic System.
(2) The Form of Money we would require.
(3) The Law Against Usury.
(4) The Sabbatic Law of Release.
(5) Provision for the Poor, Sick, Young, Old, Widows, etc.
(6) A Minimum Wage.
(7) Pensions for ALL.
(8) Taxes, or Tithe.
(9) Government Control.

(1) The Kind of Government We Need

First and foremost, we MUST HAVE a Government we can RELY UPON. A Government made up, as Moses instructed, of "able men, such as **fear God, men of Truth, hating covetousness . . .**" Such a Government's duties would be not to MAKE its own laws, but to ADMINISTER the economic laws of the Bible, Ex. 18.21; Deut. 1, 15-17; and 16, 18.

(2) The Form of Money Required

Money would be provided ONLY by the Government, and SOLELY as a MEANS OF EXCHANGE. The Banks would not be allowed to create money in ANY FORM WHATEVER. Money would be the SERVANT of the people, instead of its MASTER; issued as required, by the Government, and backed by the needs and resources of the country, for the USE and BENEFIT of our own people. Surely that is not too much to ask in this land of plenty — ENOUGH TOKENS OF EXCHANGE to enable us to PROPERLY EMPLOY ALL our people, and to PROPERLY care for our children, old people, and the sick — that is only common-sense after all. We certainly have not been using common-sense when we have allowed our children to be undernourished, our sick and aged neglected, and thousands of our people unemployed, just because we have NOT ENOUGH MONEY; although no one will suggest for one moment that we have not enough resources to fill ALL our needs. All money issued would have to be in some UNHOARDABLE FORM, i.e. dated or limited in some way as to avoid any possibility of its being hoarded, or held off the market. 1 Tim. 6:10

(3) The Law Against Usury

USURY MUST BE ENTIRELY ABOLISHED. Under Bible economics, usury of ANY KIND is forbidden within the nation. With a Monetary System controlled by a RIGHTEOUS Government, with money for use PURELY as a MEANS OF EXCHANGE, there would be NO ROOM for usury or interest. The Bible makes NO DISTINCTION between usury and interest. Deut. 23.19, reads: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of ANYTHING THAT IS LENT UPON USURY . . ." and this injunction was confirmed again and again. Read Lev. 25.36; Ezekiel 18, 5 to 9; and many other passages.

We might, perhaps, notice, in passing, that "no interest" does not mean "no dividends" upon legitimate investments. The difference between interest on a loan, and dividends on an investment, is that the latter is paid ONLY when there is a profit to pay it with, whereas interest is payable even if the business is run at a loss.

(4) The Sabbatic Law of Release

The Bible is authority for an economic Sabbath, called the Law of Release, (Lev. 25, 3-4; Deut. 15, 1) whereby ALL debts shall be cancelled every seventh year. God states that He will assume any debt cancelled under this clause. (The probability is that as God constantly uses human means for the fulfilment of His Purposes, there would be a Central Fund out of tax surplus, whereby any cancelled debts would be paid by the State.) It seems obvious that this debt clause applies chiefly to the poor and needy, and is not intended as an escape for dishonest people.

(5) Provision For The Sick, Poor, Aged, Etc.

All hospitals, old peoples' homes, asylums, etc., would be FREE and Government operated. Today our whole national economy, our health, our wealth, our moral standards, our very freedom, are all dependent upon "money." There would be no suffering humanity as we see it today, if we lived up to Deut. 7, which reads: "Therefore shalt thou keep the Commandments, and the Statutes, and the Ordinances which I command thee this day . . . And it shall come to pass . . . that the Lord thy God will keep unto thee the Covenant and the Kindness which He hath shewn unto thy fathers . . . AND THE LORD WILL TAKE AWAY FROM THEE ALL SICKNESS . . ."

(6) A Minimum Wage

Our Lord's Parable of the Labourers in the vineyard (Matt. 20) would appear to give full authority for a Minimum Wage. "Whatsoever is right," the Master of the vineyard said to the men hired at the eleventh hour, "that shall ye receive;" and He gave them THE SAME WAGE as those who had been working all day, showing plainly that He recognized that their "right" or "need" was equal with those who had been hired earlier, even though their opportunity for earning a wage had not been so great. In this age of statistics, it should be a simple matter to determine the minimum wage NEEDED in any country—it should be SUFFICIENT to provide the worker with ALL the necessities of life. Thereafter, of course, the wage would be determined by the natural law of supply and demand, together with the efficiency of the worker. The Bible age for workers appears to be from 20 years old to 55, and in some cases from 25 years old to 50.

St. Paul clearly provided the answer to those who say that this system would be abused by the lazy, when he says in 2 Thess. 3, 10; "He that will not work, neither shall he eat." There is also an age-old axiom, given by God Himself to Adam (Gen. 3, 19) "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

(7) Pensions For All

Under a righteous SERVANT-MONEY SYSTEM, ALL citizens, upon reaching the retiring age (generally 55), would automatically retire and receive their first pension cheque, and could then look forward to a happy and provided-for old age, without having to work right up to the edge of the grave, as so many do nowadays. Here again the Statistical Branch would be able to work out the amount of the ideal pension—based upon a supply of NECESSITIES for the rest of one's life. (Probably it would be found to be a somewhat similar amount to the Minimum Wage). Proof of age and citizenship would be the ONLY REQUIREMENT for eligibility—the Bureau of Vital Statistics would keep in touch with every man, woman and child in the country, and would pay the pension to ALL, from the highest to the lowest in the land, as soon as it became due. There would be no need for property or means test. Deut. 10.18; 24.17; Ex. 22.22; Jer. 7, 5-6.

(8) Taxes or Tithe

Only ONE TAX for everyone. 10% of ALL Income or increase. (In exceptional cases 20% may be expected of the wealthy). In the case of there being no increase, as with a farmer's poor crop for instance, there would be no tax at all that year—or if the income were to cease for any reason, so would the tax. One-tenth of all taxes would go to the upkeep of the Church, the remaining nine-tenths to the State for all purposes, such as education, hospitals, pensions, etc. Mal. 3, 8-11 etc.

(9) The Government Control Needed

All essential services, such as light, heat, water, transportation, should be run by the

Government for the benefit of the people; though under the Bible Economic System, where no huge combines, monopolies and cartels could flourish, and where private enterprise could be better relied upon to serve the people at a reasonable rate, this may not be necessary. It does not require very much imagination to visualise the future, with atomic power harnessed for all sorts of BENEFICIAL USES; central heating and lighting for whole cities; unlimited power for farms and factories, or for transportation, etc. Today there is LITERALLY NOTHING standing in the way of these wonders except finance, and our own sin and greed, and refusal to obey God's Laws.

Please do not toss this article on one side, with a shrug of the shoulders and the idea that we have been discussing Utopia. GOD DOES NOT MOCK HIS PEOPLE. A perfectly just and equitable Monetary System is both feasible and possible, and is, without a doubt, to be found in the Bible. It is up to us to study it out, but **above all** to trust God, and to ask Him to raise up righteous men amongst us WHO WILL PUT IT INTO FORCE.

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Stand Still and See the Salvation of the Lord

A. G. EASTMAN



We people of Anglo-Saxon Britain and America are God's redeemed people of Israel, and because we do not know it to be a fact, terrible fear is gripping many an Anglo-Saxon heart that we may be overwhelmed and destroyed by the red tide of Russian Communism.

We have built up a modern Tower of Babel in U.N.O., and now it raises its many storeys to the heavens at Lake Success, and yet it is not worth twopence; it will surely fall, because it is trying to do something which God says cannot be done by man, that is to assure world peace and security.

The majority of Anglo-Saxons seem to think that if Babylonian Capitalism is destroyed, that Russian Communism must take its place, as there cannot be a vacuum; something must fill the void. These people do not realise that there is a third system which is to fill the void when both these two opposing systems have gone. That system is that of the Kingdom of God.

To-day Anglo-Saxon-Israel is passing out of the clutches and bondage of Capitalistic Babylon; for we are now in process of such deliverance by Almighty God; but in our fear of what is to follow, and because we do not know the truth, many would like to back up this Capitalistic Babylonian system to save ourselves from a worse fate under the red tide of Russian Communism.

The situation now is typical of the one that confronted our forefathers of Israel when God was delivering them from the clutches and bondage of Pharaoh of Egypt, whom they had been forced to serve for 400 years, and it would be as well for us to remember what took place at that time of deliverance.

To prepare the way for such deliverance when the appointed time had come, God raised up Moses as His servant to lead Israel, and into his hand he placed the rod of authority and power; in fact, it was the Divine Sceptre, which is to-day in the hand of the Kings and Queens of the Line of David reigning on the British-Israel Throne.

A softening-up process was used on Pharaoh by the sending of ten plagues upon him and the Egyptians, which plagues did not affect the Israelites except as regards the loosening of their bonds of servitude; but, as we read, God kept hardening Pharaoh's heart that he should not let Israel go; for God was also educating the people in their understanding and faith in Him, so that they should eventually realise by a supreme miracle the deliverance which

He would give them from their masters.

We have seen, during the course of this present generation, counterparts of these plagues, in the form of wars, economic depressions, and such like, which have been softening-up processes preparatory to the eventual fall of Capitalistic-Babylon. God has also been hardening the hearts of our financial taskmasters, so that we should not yet escape from their bondage, in order that He can eventually show us His power of deliverance by an overwhelming miracle when we call upon Him to do so.

When the last plague had come upon Pharaoh and the Egyptians the death of the first born, the counterpart of which has not yet come about, we read that there was a cry at midnight in the land of Egypt, and Pharaoh and all the Egyptians urged Moses and Aaron and the children of Israel to be gone quickly and take with them all their belongings; but still God was going to harden Pharaoh's heart, and this for the last time prior to his destruction.

There are many people who, in their false conception of God, and their refusal to believe what He has done, say that God would not do such a thing. It is exactly in answer to this criticism of God and His actions that Paul wrote: "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Therefore, hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He hath afore prepared unto glory." (Rom. 9:17-23.

It would be as well for those foolish people who now criticise God, and what He has done, to bear these facts in mind, for we have found the same thing happening in scores of instances throughout history, such as the Jews when they crucified Christ Jesus our Lord, and the Russian onslaught of to-day. All has been and will be done by the express will and purpose of Almighty God in His great plan of restoration on the earth.

The supreme test and crisis for the children of Israel came after they had left Egypt, when God set the final scene in this portion of His plan, by placing the children of Israel in such a position where they would be helpless without His aid. Thus we read: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon; before it ye shall encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord, And they did so.

And it was told the king of Egypt that the people fled; and the heart of Pharaoh and his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?"

I fancy we are going to find that soon after God has released us from the present bondage to International Finance, that their heads in Wall

Street will find their hearts hardened that they shall make one more supreme effort to bring Anglo-Saxon-Israel once again under their yoke, for God will probably have placed us in a position where there is no escape except through Him.

Pharaoh gathered all his hosts together to attack Israel, and there they were in this wilderness between the Devil in the person of Pharaoh, and the deep sea in the form of the Red Sea; an utterly hopeless position for Israel.

"And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the Lord."

So in this time of emergency they called to God for His aid. We shall have to do the same in the coming super-crisis for our existence. The children of Israel also rebuked their great God-given leader, Moses; and wanted to go back to their old taskmasters in Egypt rather than die in that wilderness.

Then came the stirring command from Moses to the people:—

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

That will undoubtedly be the case again when we come to the last phase of our deliverance from Babylonian Finance. It will be God Who will deliver us when we call to Him; and we shall stand still and see the salvation of the Lord. What a marvellous deliverance it will be! And what a scene!

Next came an extraordinary command from God to Moses, because Israel could go neither backward nor forward. "And the Lord said unto Moses, Wherefore criest thou unto Me; speak unto the children of Israel that they go forward, but lift up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry ground through the midst of the sea." (Ex. 14).

That was the moment when the power of God was coming into action, through the rod of authority which Moses held in his hand. God divided the Red Sea, and walls of water stood up on either side, and the bottom was dry ground for the children of Israel to march through on. As soon as they were clear, the same rod of authority came into operation again, when the hosts of Pharaoh were in the midst of this sea; but God took off their chariot wheels so their pursuit was hampered, and then the great walls of water of the Red Sea came down upon them and destroyed them all.

As Anglo-Saxon-Israel escapes by God's power through the Red Sea of Russian-Communism, the Babylonian Financial hosts will be engulfed by this same Red Sea, for the peoples, or the waters of the hosts of Gog of Moscow will completely destroy Babylon and all its works, as these Communistic waters descend in a mighty flood upon our old taskmasters.

"Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians and the people feared the Lord, and believed the Lord, and His servant Moses." (Ex. 14).

A GREATER DELIVERANCE COMING.

Through His prophet, Jeremiah, God has told us of the deliverance which we of Anglo-Saxon-Israel are now to be given, and of our national return to Palestine from the British Isles, and all the countries where this great nation is now dwelling. This will be a representative return from every city of the Empire of people

from each of the twelve tribes to the Promised Land, for there in the New Jerusalem, the Lord Jesus Christ, or the Lord our Righteousness will be reigning as King of kings.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch (that Branch is, of course, Jesus Christ, Who, through His mother, Mary, is of the line of David), which came through Nathan, and not through Solomon; as can be seen in the genealogy given in Luke 3:31), and a King shall reign and prosper and shall execute judgment and justice in the earth.

In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which let the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." (Jer. 23:5-8).

This will be such an outstanding event in the history of the nation that it will even overshadow the astounding event when God delivered our forefathers out of the bondage of Egypt, and led them safely through the Red Sea.

We shall then boast about our God and the deliverance He has given us from our enemies, this Red Sea of Communism.

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thy hand, and plantest them . . . Thou are my King, O God, command deliverances for Jacob. Through Thee will we push down our enemies; through Thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But Thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise Thy name for ever." (Ps. 44).

Let us remember that when God is speaking to Israel or the house of Jacob, He is speaking to the British or Anglo-Saxon people, and not to the Jews. The Jews, or some of them, are only a small dispersed remnant of the one tribe of Judah; but Israel, although once driven out of the Promised Land and scattered all over Europe, were redeemed by Jesus Christ, and thus we have been saved from our enemies and from the hand of all that hate us.

God told David that He had appointed a place for His people Israel where they would be planted, and where they would be safe from their enemies. (2 Sam. 7:10). That place was the British Isles, the north country spoken of in this prophecy, and from all the other countries of the British Commonwealth and Empire, and the United States of America, where Ephraim and Manasseh, the two sons of Joseph, are now dwelling as "The nation and company of nations," which Israel was to become. (Gen. 35:11).

THE GREATEST EMPIRE EVER KNOWN.

What is taking place to-day is the breaking of the financial yoke which our Babylonian taskmasters have placed upon us; and soon, when this yoke is broken by God, and we are delivered from the danger of the Russian Red Sea of Communism, there will arise a far greater and grander Empire than has ever been seen upon the earth before; for the British Empire is the nucleus of the Kingdom of God on earth, and we now await the coming of the King of kings, the LORD OUR RIGHTEOUSNESS. Let us, therefore, be of good cheer and lift up our heads and rejoice for the night is far spent, the day is at hand.

The Hope of Israel



(Courtesy 'Kingdom Digest')

RICHARD L. JARVIS
America's Answer Magazine
Omaha, Nebraska

As Paul stood before King Agrippa, accused of the Jews, he made a most startling statement. In Acts 26:6-8 we read, *"And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promsie our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"*

Imagine, the Apostle Paul, alleged to be the architect of church doctrine and a missionary to the Gentiles, declares that the hope of Israel is the resurrection. Such a statement is as incredible to our church leaders today as it was in Paul's day. Surely, we are told, no one has any hope of the resurrection outside of the church. Paul must have been speaking only of those Israelites who had accepted Christ as their saviour.

Not so! Paul, making the same defense before Felix in Acts 24:14-15, makes it clear that the hope of the resurrection is for every Israelite. *"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."* Paul is simply confirming what Christ taught about the resurrection in John 5:28-29. That is, *"all that are in the graves shall hear his voice."*

Now we know the order of the resurrection, for that of the just differs from that of the unjust, as

explained in Revelation 20:4-6. Nevertheless, Paul declares that his hope, and the hope of Israel, rests as much on the resurrection of the unjust as on the just. Instead of giving hope, the church has turned the resurrection of the unjust into a thing of fear and despair.

Let us search the Scriptures to build our faith in this hope of Israel, that we might pass it on to our children as their heritage.

Peter, addressing the dispersed northern house of Israel, explains to them that their hope of the resurrection has been realized in Jesus Christ. *"Blessed by the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"* (I Peter 1:3).

This lively hope, which had sustained Israel through the ages, had been lost during their captivity. Now, through the resurrection of Jesus Christ, this hope was once again bringing life to God's people.

Paul declares in Titus 1:2, *"In hope of eternal life, which God, that cannot lie, promised before the world began."* Furthermore, *"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance"* (II Peter 3:9). What a tragedy that the organized church has abandoned this great promise and conceded the loss of all but a few of God's sheep.

Where is Israel's promise of the resurrection to be found in the Scriptures? In Acts 13:32-34 we read, *"And we declare unto you glad tidings, how that the promise which was made unto the father, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."*

Just as David was promised in II Samuel 7:15 that God's mercy would not depart from him, regardless of his behavior, so through the blood of the everlasting covenant, these sure mercies of David have been extended to all the children of Israel (Isaiah 55:3). What a hopeless people we are without God's "sure mercies". Our lamentation is beautifully expressed in Psalm 89:46-49. *"How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire? Re-*

member how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?"

David saw the hopeless plight of Israel under the bondage of the old covenant, and in faith he looked forward to the mercies which would be extended to God's people under the new covenant. In Psalm 130:2-8 we read, *"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning* (resurrection): *I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."*

Paul saw the fulfillment of this hope, in Jesus Christ. *"For by one offering he hath perfected forever them that are sanctified* (Israel)" (Hebrews 10:14).

When Christ was confronted with the unbelief of the Sadducees in the resurrection of the dead, He gave them one simple proof, which I think we fail to comprehend. In Matthew 22:31-32 Christ declared, *"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."* The resurrection of these patriarchs is assured by the very relationship which God took upon Himself to establish with them.

It should be obvious that what is true for Abraham, Isaac and Jacob, is equally true for their children. God's promise to Abraham was, *"to be a God unto thee, and thy seed after thee"* (Genesis 17:7). The provision of the new covenant in Jeremiah 31:33 was, *"I will put my law in their inward parts, and write in their hearts; and will be their God, and they shall be my people."* Since God is not a God of the dead, He is bound by His word to bring resurrection life to all of the seed of Israel, in due time.

Indeed, the hope of Israel was the joy that was set before our Saviour, causing Him to endure the cross, and to despise the shame (Hebrews 12:2).

Speaking of this joy, Isaiah declares, *"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead"* (Isaiah 65:19, 25: 8 and 26:19).

"Behold, how good and how pleasant it is for brethren to dwell together in unity. (For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.) As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore" (Psalm 133:1 and 3, Hebrews 2:11).

TARGET 500

The present subscription of the Kingdom Herald stands at 350. This figure has remained static over recent issues. But we believe this has got to change! TARGET 500 has been established for this reason. This insert is a reminder that 3 FREE issues of the Kingdom Herald will be supplied to you or direct to any persons that you nominate. To help in TARGET 500 please forward names and addresses to our secretary. Please help spread THE WORD. Remember that subscription is only $5.00 for 6 issues. Where else would you acquire over 400 pages of informative knowledge, annually, for this amount.

Comment



Observer

THE TRAGEDY OF AN OPPOSITION THAT IS NOT

The following comments are based on an article taken from Intelligence Survey, Oct. 1984 (A special Pre-Election Issue) which is distributed by the League of Rights. I would recommend this issue as it provides an excellent summary of the present position in Australia and where we are heading, as a nation. Copies of this report are available from BOX 1052J G.P.O. MELB.

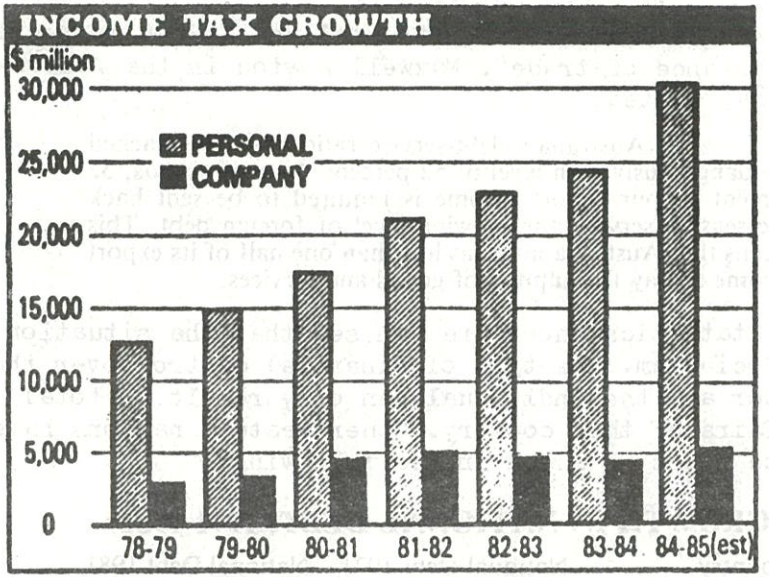
The opening comment is that Mr (Sir) Robert Menzies would be having a "field-day" if he were leading this country. But instead we have an opposition that lacks integrity. An example of this is Ian Sinclair speaking about the virtues of "God, Queen and Country", and then on the other hand having a lengthy interview with "Playboy". This surely has got to offend both Christians and monarchists.

It appears that the opposition can be blackmailed into any corner by being called "racist", "fascist" or even "antisemitic". On the other hand we see the government united in its socialist programme. This view is expressed in the following comment:

> **This lack of philosophical base is what distinguishes the Opposition from the socialist parties. Whatever else is said, at least the actions of the socialists are consistent with their beliefs. The so-called "non-socialists" do not appear to have any. Their actions, inconsequence, are really reactions — a 'knee-jerk' motivation which, even when it is right, is so haphazard as to be totally mistrusted.**

Our future is at stake. As in previous civilisations the matter of tax has raised its ugly head. The resignation of the Treasury Head, Mr Stone has surely indicated the seriousness of the situation. In short he has stated that this nation is now

facing crisis worse than the 1930's Depression. The increase in tax is shown in the following diagramme:



Total taxation, which was $44.5 billion in 1983/4, has jumped to $52.4 billion in 1984/5. In simple terms this means that for a family of 4 the tax burden is $17,800.

Below is a further diagramme showing Fed. Govt. spending.

FEDERAL GOVERNMENT SPENDING

Year	Budget Outlays	% of G.D.P.
1972-73	$10,190 mill.	23.8
1975-76	$21.861 mill.	30.1
1979-80	$31,694 mill.	27.8
1984-85	$63,948 mill.	31.1

The question of overseas debts and internal debts is also staggering. As at June 1984 the public debt stood at $76 billion. The cost of servicing this mountain of debt means that for every

$100 the public sector borrows $67 is required to do no more than meet the interest bill.

The following statement shows the fallacy in the expression "favourable balance of trade". Maxwell Newton in the Australian (Aug. 22, 1984) stated:

> ... Australia's debt-service ratio has now reached the dangerously high level of 52 percent. In other words, 52 percent of our export income is required to be sent back overseas to service our growing level of foreign debt. This means that Australia now has less than one half of its export income to pay for imports of goods and services.

From the statistics shown one can see that the situation is a recipe for Socialism. The type of financial control over the private sector and the individual can only result in total control over the affairs of this country. Other western nations have not escaped these debts as shown in the following:

GROWTH IN NATIONAL DEBT, 1971-1981

Country	National Debt 1971	National Debt 1981
U.S.A.	$US 400 bill	$US 997 bill
Canada	$C 27 bill	$C 120 bill
Britain	£42 bill	£112.7 bill

Both the industries and producers are suffering under this load of debt. The decline in the percentage of the workforce engaged in Australia's manufacturing industries is frightening. From 27.6 % in 1965, then ratio fell to 17.7% by 1981, with projections of a further decrease to 16% or even lower by 1990. A recent survey showed that the average farmer, after he has paid all debts, is left with $11.500.

People have been conditioned into believing that Communism is the main concern for the west. What the people have not been told is that "Big Brother", or government control over the individual is the main method whereby the people are chained. The end result is the Marxist State. This is surely seen in the following remarks. During the 1970s, all government expenditure grew by 298% against 132% in the private sector. During the same period all governmeent employment grew by 26% against 1.4% in private industry. In the

past 20 years, Federal and State Governments have passed 16,631 Acts of Parliament and no fewer than 32,551 regulations. From 1901 to 1905 Parliament passed an average of about 20 Acts a year. In 1973 it passed 221.

In another area, and yet just as vital, we see the Constitution of Australia being interpreted to mean that international treaty can override our founding fathers good intentions for this country. These views have been expressed by Dr. Winterton, the Sen. lecturer in Law at the University of N.S.W. This man recently said:

> "... The decision on the external powers is very significant. It means that the Commonwealth can now implement any obligation incurred under any treaty, including the wide range of United Nations-sponsored civil liberties treaties, such as those protecting the rights of children, women and the handicapped, as well as the covenants on civil and political rights ...

The people can not see the forest for the trees. Their time and efforts, even for those envolved in politics have bogged themselves down in local issues. True discernment is to be able to see the smaller issues as part of a bigger plan for world control. To specialise is good, as long as you can see what you are specialising in within the context of the "international socialist movement". These points are clearly expressed in the Australian Labour Party Constitution as follows:

> Clause 22 of the Australian Labor Party's 1982 Constitution and Rules says: "Commitment to and participation in the international socialist movement as represented by the *Socialist International* ..."
>
> Clause 17 says: "Labor ... will co-operate with other progressive developed countries to develop practical, international co-operative arrangements towards realisation of a *New International Economic Order* ..."

To close on a positive note we must not forget that the God of Israel neither sleeps nor slumbers.



Kingdom Tape Ministry

The Jan.Feb. 1985 issue will provide a more complete list of tapes. It is hoped that the recent issues of the Kingdom Herald have shown that there is a variety of subjects available for those interested in the Kingdom Message.

TAPES BY B. HORNER
Some ancestors of Prince Charles, Genealogy of our Lord, (both C60)

TAPE BY R. CLARKE
Cleansing of the temple (C60)

TAPES BY G. TROTTER
A more sure word of prophecy, God's enduring throne, Christians in politics, God's peace plan, Why Jesus came, Easter more than personal, Parables of Matthew. Above tapes C60
Blindness removed. C90

TAPE BY PROF. M.T. JUDGE
Today is the day. C60

TAPES BY L. HENNESSEY
Slavery under God's law, the book of the law:to whom is the law directed. C60

TAPE BY D. JENSEN
Aboriginal land rights C60

TAPE BY K. McKILLIAN
Mystery Babylon the great C90

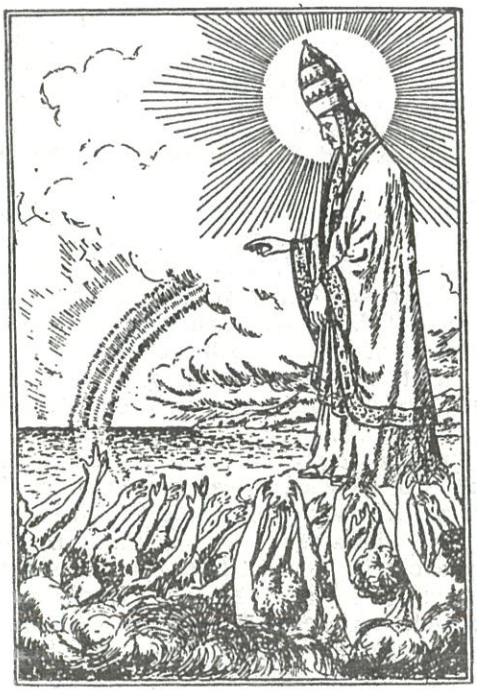
TAPE BY MAX TABONE
Who was the structural engineer of the Great Pyramid C60

TAPE BY P. BROWN
The glory and the sign C60

TAPE BY J. YARED
Artefacts and history C60

The Origin of the Futurist Theory

By N. P.



A painting made in Rome showing Pope Leo XI (1513), assuming the attributes of Divinity—the "sun of righteousness," and the rainbow of mercy—and dispensing salvation to the lost!

THE Protestant Testimony of the Reformation exposed the Papacy as "that man of sin," the Anti-Christ foretold by Paul in II Thessalonians 2: 3-12. This identification is based upon abundant Scriptural and historical proof, and was still strongly upheld by Crown and Church in Britain in the reign of James I. The following extracts from the Dedication of the Authorised Version of the Bible of 1611, addressed to James I, illustrate this point. The translators upheld "the zeal of Your Majesty towards the house of God . . . manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the truth, (which hath given such a blow unto that Man of Sin as will not be healed)." They further referred to "Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people."

Previously, in 1558, a **Jesuit**, Ribera, attempting to sidetrack this Scriptural teaching, had claimed that Anti-Christ was not the Papacy (so clearly foretold in Daniel 7: 8, 20-26, 11: 36-39, Rev. 11: 7, chapters 13, 17, 18, 19: 20, etc.), but an **individual infidel** who would appear at the end of the world and rule for 1,260 days. Ribera's theory was discredited as Papal iniquity was unmasked, and in consequence it became lost for over 200 years.

Between 1826-30, Dr. S. R. Maitland, Librarian to the Archbishop of Canterbury, revived and published the Jesuit's misinterpretation. It was taken up by a number of Ministers, and became known as the **Futurist** interpretation of prophecy. At the same time J. N. Darby, the founder of a nonconformist sect in Dublin and Plymouth, accepted the Futurist theory, and it has spread amongst Evangelical circles since then. How quickly was forgotten the warning of the Apostles, and the Prophets of Old and New Testaments, concerning the long-continued intrigues and despotism of the Papal system. Fox, Gratten-Guinness, and other reliable historians, show that, during 1,260 years of aggression and inquisition upwards of 50,000,000 fell as martyrs to the Anti-Christ system.

The Papal Apostacy from the faith of Jesus Christ is the fulfilment of the great "falling away

first," which the Apostle Paul revealed would **precede** Christ's Second Advent (II Thess. 2: 1-3) and would **follow** the fall of the Pagan Roman Empire. The apostacy, he said, could not come " until he (Pagan Rome) be taken out of the way " (verses 6-8).

In spite of the warnings in the New Testament concerning everything coming from Papal sources, Darby's followers added to the Jesuit's theory by teaching that there would be a " **secret** " return of Christ prior to Anti-Christ's appearance. At this supposed event, (known as " The Rapture ") our Lord is secretly to take the Church up into heaven for the 1,260 days of Anti-Christ's world-wide despotic rule. After this, they say, He will return **publicly** to set up His Millennial Kingdom.

We do indeed rejoice in the blessed hope of Christ's personal Second Advent, so clearly foretold in the Bible (Acts 1: 11, I Thess. 4: 16-17, etc.). But it is certain that all theories concerning this world-shattering event which bear no relation to past or present history in the unveiled light of God's Word, must fail.

Let us now consider the following questions, and, like the Bereans, who were " more noble," search the Scriptures and history to see whether these things are so. (Acts 17: 11.)

First of all, it is a little difficult to reconcile the picture given in Daniel, chapter 7, verses 21 and 25, (when the " little horn," or Anti-Christ " made war with " and " shall wear out the saints of the most High "), with the Futurist theory of the saints being first " raptured " into heaven.

Secondly, why should Anti-Christ's rule be limited to 1,260 days of 24 hours? There are two other time-scales given in Scripture for the interpretation of prophecy—" I have appointed thee each **day** for a **year** (Ezekiel 4: 6, Numbers 14; 34); **"One day** with the Lord is as **1,000 years,** and 1,000 years as one day " (II Pet. 3: 8). The second scale of interpretation would give Anti-Christ a reign of over a million years. Even the first time-scale cannot be accepted by the Futurists as it would make the **public** return of Christ a matter of 1,260 years after his " **secret** " return, which would not fit in with their theory of when the Millennium is to start. Because they will not accept the identity of the Papacy with the " Man of Sin ", but maintain that he has yet to be revealed, they have to choose the shortest of all the time-scales, which is seldom used in interpreting prophecy. On the other hand, it is a fact of history that for 1,260 **years** (from the days of the Emperor Phocas in 606 A.D., until 1866) Popes dominated Europe. The noble list of millions of martyrs are ample proof that the Papacy did in fact make war with and wear out the Saints of the most high. Even Britain was not freed from their power until 1588. In Europe, however, it was not until 1860-70 that the political power of the Papal system was broken, and the Papal States and Rome annexed to the Italian Kingdom.

Then, how can Anti-Christ be an **individual?** Our Futurist brethren agree that the " little horn " of Daniel, chapter 7, is identical with the " Man of Sin ", or Anti-Christ, yet this little horn was in the head of the fourth beast of Daniel's vision of Gentile world-powers. All are agreed that these four beasts were symbolic of systems of government. The first three were Bablyon, Medo-Persia and Greece. The fourth, contemporary with our Lord and the early Church, was Imperial Pagan Rome, which, when it was broken in the fourth century A.D., was divided into ten kingdoms, the ten horns of Daniel 7: 20. During this time the Apostolic faith prevailed in Europe, so that it was said, " Now is come . . . the Kingdom of our God, and the power of His Christ " (Rev. 12: 10). However, Daniel foretold that after this there would come up another horn, which would devour three of the others, which was abundantly fulfilled in 607 A.D. when Boniface III became first Pope of Rome. Henceforth the Popes " walked in the imperial shoes of the Caesars ". This merging of Pagan Imperial Rome into Ecclesiastical Papal Rome was wonderfully foretold by the Apostle Paul in II Thessalonians 2: 3-8. Having proved that the one who was to " be revealed " was **Papal** Rome, we ask ourselves who was the one who was " letting ", or hindering his revelation—one in whom " the mystery of iniquity doth already work "? Who but **Pagan** Rome, who was in power in the Apostle's own day, and could not

therefore be referred to more openly! Thus the apostacy from the true faith to "Christianised" paganism was complete, and the Papal system dominated the Western hemisphere spiritually and politically as no "individual" could.

Further, how can Anti-Christ be an **infidel?** The thought contained in this term, Anti-Christ, is not that he denies Christ's existence, but that he is a false Christ, an enemy or **rival** of Christ. This thought fits in with II Thessalonians 2: 4, which describes the Man of Sin thus, "he as God sitteth in the temple of God, shewing himself that he is God." So he would counterfeit or usurp the office of God's only-begotten Son. This the Papal system has done down the ages, the Popes being called the "Vicar of Christ" and worshipped as "our Lord God the Pope." Out of their own mouths they are identified and condemned.

Through upholding the Jesuit Futurist theory the Churches have lost much spiritual vision and armour. In place of the manifestation of Christ in the gifts, miracles and offices of the Holy Spirit —all clearly demonstrated in our Lord's ministry and in the early Church—we find in the different denominations signs of worldliness, on the one hand (plays, dances and card-playing used to attract people) and the return of Romish practices on the other. Mass, Confession, "holy" water, incense, vestments, altars, shrines and images to saints and the dead are rapidly increasing—truly a "form of godliness, but denying the power thereof."

But let us take heart from Scriptures showing that this confusion, or spirit of Babylon, which has deceived many to this day, is to end. Revelation 18: 20 declares, "With violence shall that great city Babylon be thrown down, and shall be found **no more at all.**" "Behold, I make all things new . . ., Write: for these words are true and faithful" (Rev. 21: 5).

Hymn for the Month

For all the saints, who from their labours rest,
Who Thee by faith before the world confest,
Thy name, O Jesus, be for ever blest. Alleluia!

Thou wast their rock, their fortress, and their might;
Thou, Lord, their captain in the well fought fight;
Thou, in the darkness drear, their one true light.
Alleluia!

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia!

O blest communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.
Alleluia

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest. Alleluia

But lo! there breaks a yet more glorious day:
The saints triumphant rise in bright array;
The King of Glory passes on His way. Alleluia

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host
Singing to Father, Son, and Holy Ghost. Alleluia

W. W. How (1823-1897).

The Shekinah Glory

William Pascoe Goard

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The world is awakening to the consciousness that Almighty God is not an absentee, that He has a purpose and is working to that purpose. He has been working patiently, and from our standpoint slowly, to that purpose through the ages, but in the days in which we are living He is bringing things to a whirlwind finish.

The vision, the gospel, the truth, as it is unfolding itself before the eyes of millions today, is a broader, higher, deeper vision — I almost hesitate to say it, but it is true — a broader, higher, deeper, clearer vision than has been achieved by any generation of the leaders of the Christian Church or Christianity since the death of the Apostles. This Book, the Bible, swept to a tremendous climax in the Book of Revelation. Take the literature of the Christian Fathers that immediately succeeded, and you will find that they did not continue on the same high level. The writings of the early Fathers compared with the writings and teachings of the Apostles was pitifully low. Gradually there has been an ascent in Christian doctrine, and when the time came in the Reformation when people said: "Away with tradition, let us get right back to the teachings of the Apostles and the Prophets and to the teachings of our Lord." Then we stepped out on a new plane.

Now the Christian Church since the time that it returned to the direct consideration of the sacred Scriptures, has got a clearer vision of the ecclesiastical, and I might also say, the spiritual side of the Gospel, and there has been a triumph during the last century or so. The Christian Chruch of today has the vision in regard to one phase of truth, that is to say, the phase of truth which deals with the Church of Christ. It has not that phase of truth which deals with the Kingdom of God in the earth and with God the King in His Kingdom.

Now the Christian Church is reaching towards the level of what the Lord proposes to make it, viz. to present it to Himself a glorious church, not having spot or wrinkle or any such thing, but in addition to that the Lord proposes in regard to His Kingdom and Himself as King in His Kingdom, that

His rule and His Kingdom as an administrative institute shall become universal in the earth.

We have as a race, what psychologists would call an "inferiority complex." Strangely enough we depreciate ourselves on every hand. If any of us are so outrageously bold as to claim equality with the other civilized races on the earth, we are instantly snubbed as giving voice to absurd nationalism. We abase ourselves. Why? I think you will agree with me that amongst the races we are the only one that does so. Why? Perhaps the explanation is here.

Take the 6th chapter of Isaiah for instance. In this we have the experience of the young prophet of Isaiah who went up to worship in the temple, and this is how he gives his testimony:

> "In the year that King Uzziah died I saw the Lord sitting upon the throne, high and lifted up and His train filled the temple Before Him stood the seraphims ; each one had six wings, with twain he covered his face, and with twain he cover ed his feet, and with twain did he fly. And one cried unto another saying: 'Holy, holy, holy is the Lord God of Hosts, the whole earth is full of His glory.' And the posts of the door (seventy or eighty tons of metal with the weight of the portals of them) the posts of the door moved at the voice of him that spoke and the house was filled with smoke. Then cried I, 'Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the Lord of Hosts ' "

It was the leper's cry. "unclean, unclean". What brought it about? Was it the vision of God! See again the Sea of Galilee, and the disciples toiling and catching nothing. Then the Lord appeared and said: "Cast thy net on the right side of the ship and thou shalt find " They cast their nets and caught such a multitude of fishes that they were unable to draw in their nets. When Peter saw this, he cried: "Depart from me, for I am a sinful man, O Lord." It was the leper's cry.

It is the vision of God which is the heritage of Israel which brings about such self-abasement. In the heart of God's people, God is revealed in the eyes of His people, in the heart of His people, Jesus Christ God incarnate in the flesh, is joined unto the household of His people, living before them. How could it be otherwise than that Israel should abase herself before the Lord and before the Nations and cry "unclean". That is the explanation.

Now as to the consciousness of being in touch with the living God. Let me explain, I dropped into a place of worship in Toronto the other day. The building had been transformed into a cathedral, a non-conformist cathedral, and they carried through the morning prayers. They sang together: "O come, let us worship and bow down, let us kneel before Jehovah and Maker, for He is our God and we are the people of His pasture and the sheep of His hand. Today if you will hear His voice, harden not your hearts. . . . "A lovely performance, but very few of them believed the literal statement to be true. They did not believe that He is "our God" for that in their eyes would be to make Him "a tribal god". Nor did they believe that nationally we are the people of His pasture and the sheep of His hand, that would be to indicate that God has chosen a particular nation among the nations. And yet these things are gloriously true.

Then followed the sermon, a beautiful sermon. But while the service that we had engaged in was a worship of God the Father, the sermon that we heard was the preaching, not of God the Son, but of "the Christ of every road." It was a beautiful thing as a literary production and it presented to us a beautiful character Jesus Christof Nazareth. But there was no Deity in it, there

was not the background of the atonement. Ethical, moral, self-sacrificing to the uttermost, a glorious presentation of supreme manhood, perfect manhood, but that was all. The two phases don't go together. There is a terrible drift in that line today, where men are not sure of the personality of God the Father, not sure of the Deity of God the Son, but are only sure that He was the most beautiful character that ever appeared in world history and the supreme sacrifice in giving Himself to prove His doctrine ture.

Friends, it is better that the world know Jesus Christ that way than not at all. But I remember the Apostle said "Yea though we have known Christ after the flesh, yet now henceforth know we Him no more, but we know Him after the spirit, as **God manifested in the flesh.**"

It is our privilege today to see that the world in its millions is catching a glimpse once again by present active faith, of our Lord Jesus Christ, God manifest in the flesh, born to be the King of Israel and the Saviour of the world. When the world wakes up to that fact, what a day for the world it will be!

My evangelical brother — my brother evangelical, be careful of the slogan: "Jesus only." Jesus came to lead us to the Father. "No man cometh unto the Father but by Me."

Jesus never presented Himself as the end and ultimate object of my faith or yours, but He presented the Father whom He came to reveal. So we are learning to know once again — God the Father.

Neither in the national Church in England nor in the Free Church, in both of which it is my privilege to minister again and again, do I join with God's worshipping people in the morning and evening prayer, but I see more and more fully the wonder of it and the vision that was in the minds of those who compiled the Prayer Book, extracting it, sentence by sentence, clause by clause from the Word of God.

It is impossible to study the Bible and the Prayer Book — which is not the book of any one church, but the book of **Common** prayer, — it is impossible to master those two books without realizing that both of them are leading God's Israel nation in the worship of God. The whole service brings to us the consciousness of the overshadowing presence of Jehovah hovering over His people Israel.

What wonderful theme that is! Let us begin at the 12th chapter of Genesis and read the story. We see the Lord coming to the tent door of Abraham. Did He ever come to your door? Coming to the tent door of Abraham and knocking at the door of all the seed of Abraham ever since. Yes, for Jesus said: "If any man love Me, my Father will love him and we will come and take up our abode with him."

We read on to the 17th chapter of Genesis and there see the Lord setting up His household in the earth. The founders of the Household brought together for that purpose in that chapter are — El Shaddai (God Almighty), the God-Father of the family — Abraham, the father, and Sarah the mother of the seed.

We read in the 19th and 20th chapters of Exodus, how Jehovah came down upon the mountain top, at the foot of which Israel was organized into **His Kingdom of Priests.** There were thunders and lightnings and the trembling of the earth. Then forth from "the thick darkness where God was" there came the voice of the King and "God spake all these words, saying .." What wonderful words they were! The men of that generation were terrified They said, "Let not God speak to us lest we die."

Now thank God He speaks to us through His Son, and no man fears the voice of the Son. The Lord established Himself in His nation and went with them in the pillar of cloud by day and the pillar of fire by night, shadowing them from the glaring sun and illuminating the camp and journey for them

in the darkness of the night. He hovered over them and He travelled with them forty years in the wilderness journey and what a forty years that was!

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The overshadowing God!

Four centuries passed away. Into the heart of David the King, came the desire to build a house for God. But the Lord said: "No, you have been a man of blood, your son shall build a house for me." And then that wonderful temple was erected, the Ark of the Covenant was in place, it was ready for occupancy and the prayer of Dedication went up. Then came the overshadowing cloud: "And the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the House and the priests could not enter into the house of the Lord because the glory of the Lord filled the Lord's house." II Chronicles 7:3.

Two and one-half centuries later young Isaiah went up and saw the Lord still hovering there.

In the meantime, Israel was carried away into captivity. They were carried to Assyria and Ezekiel was there on the banks of the river Chebar. Suddenly he saw a strange sight and he watched the approach of Jehovah, still overshadowing Israel in captivity. Then he was taken by the spirit and carried back to Jerusalem and saw the Shekinah Glory pass eastward to the Mount of Olives and halt there, and then move away. No ascent! Passing away from Jerusalem that is all. And so the centuries followed on and then there came that wonderful night at Bethlehem of Judea: "And there were in the same country shepherds abiding in their field keeping watch over the flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them."

I take up my Bible and I find that the angel of the Lord was Jehovah who came to Israel at Sinai, and manifested Himself at the dedication of the Temple, and during the worship of Isaiah, and who appeared to Israel in the captivity. I find the glory of the Lord that shone round about them was the very Shekinah Glroy that formerly shone over the Mercy Seat. The Father could not allow any other voice but His own to announce the coming of the Saviour!

> "For behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord."

And suddenly there was with the angel a multitude of the Heavenly Host praising God and saying: "Glory to God in the highest and on earth peace, goodwill toward men." Thus the angel of the Lord, who signs Himself "I AM, JEHOVAH" came to announce the birth of JESUS CHRIST THE LORD, and the glory of the Lord filled the heavens round about Him.

When the Babe of the Manger had grown into the young child of the house, there came wise men from the east saying: "Where is He that is born King of the Jews, for we have seen His star in the east and are come to worship Him."

And I ask the question, what was the star that they saw? Every astronomer will tell you that it was not a star of the sidereal heavens. The heavenly bodies rushing through space at inconceivable speed are far too distant to mark this or that village in any country. It was not one of the planets in the heavens halted in its course, and had it done so the distance is too great to enable it to point out a particular house in which the young child was. It was not a meteor rushing at inconceivable speed through the atmosphere is rendered incandescent. If it halted it would become dark and so would be indistinguishable. What did they see? They saw the same glory of the Lord that shone forth on the plains of Bethlehem. For

them it was a luminous ball of light. "We have seen His star in the east and are come to worship Him." The hovering of Jehovah over Israel!

At the baptism of Christ there was the hovering cloud, and out of the cloud a voice saying: "This is my Beloved Son in whom I am well pleased."

On the Mount of Transfiguration there was the same hovering cloud and out of the cloud the voice of the Father: "This is my Beloved Son, hear Him."

On again to the time when the shadow of the cross was lying heavily upon the spirit of our Lord, and suddenly Andrew and Philip came to Him and said. "There are certain Greeks that have come and they say We would see Jesus."

Then the Lord manifested that strange passion of triumph and of apprehension: "Now shall the Son of Man be glorified, now shall the Prince of this world be judged." O but the Cross! What shall I say? "Father save me from this hour, but for this purpose came I unto this hour. Father glorify thy name." Then from the heavens above, the voice of the Father: "I have both glorified it and will glorify it again."

What was the occasion which brought about this manifestation? It was the first official contact of Israel in Europe with Jesus Christ our Lord, and He knew what that contact meant for the Christian dispensation, and for the world. He knew that the march of Christianity would be west ward, thence eastward, encircling the world and so He cried: "Now shall the Prince of this world be judged."

So the Greeks, those cultured Israelites from Europe, saw Jesus as they desired and heard the voice of the Father answering to his own appeal. What a testimony to Jesus they bore back to Europe!

But at Calvary there was lack of Divine Presence, that He might in a solitary aloneness that was infinite, drink the cup for Israel and for you and for me.

At Calvary was uplifted the cross, nay three crosses, and on the centre one was crucified the Son of Man, the Son of God. But where is the hovering Presence now? We look for it in vain. The Lord cried in bitterness of spirit: "My God, my God, why hast Thou forsaken me?"

Now came the Resurrection, the first glorious Easter morning, and the busy forty days in which He completed the instruction of His Disciples and then the ascension. Then and there the cloud was waiting. "And a cloud received Him out of their sight." Again it was the hovering Presence of God. And now we consider the promise: "I will come down like rain upon the mown grass."

I used to wonder why we should want rain on the mown grass. On the farm my father always wanted to keep the mown grass dry until cured and carried away. Yes, but the grass had thus been mown and made hay and had been carried away; and now the rain on the mown grass of the field that it might spring up again, the aftermath. How closely Israel — "the grass of the field" had been mown and carried away in the captivity. But the hovering Jehovah said: "I will come down like rain on the mown grass."

Did He? Yes, at Pentecost. In the last dispensation He has come down like rain on the mown grass. He came as the Holy Ghost. He fell upon them at Jerusalem in the upper room, and at Caesarea Philippi, north and west of Jerusalem and at Ephesus. So His progress had marched directly step by step forward to Europe and Britain and around the world. For these are the historic descents of the Holy Ghost, marked in the Acts of the Apostles.

We had a meeting at the Central Hall in London England at one of our Congresses. The Presence of the Lord was manifested marvellously at that meeting. With a friend I walked across Parliament Square, round

the Houses of Parliament on to Westminster Bridge. The full moon had just risen and in its light I was looking at the wonderful facade of the Parliament Buildings and at the Thames, a ribbon of silver. Under the impress of that occasion I began to think, yonder at St. James' and Buckingham Palace is the place of the Throne. Here are the Houses of Parliament. There is Westminster Abbey, the centre of the nation's worship. Across the Square, Central Hall, the rallying place of the Free Church. There, the administrative Buildings from which go out activities and influences to the very ends of the earth. And I said: "What a wonderful place this is in the earth, there is nothing like it elsewhere. No place gathers such knowledge, nor sends out such influences. What accounts for it? Is it the King? God bless him and his fine Christian family. No — is it the House of Lords and House of Commons? NO — is it the ecclesiastical centre, St. Peter s or Westminster Abbey? No — is it the administrative agencies put together that can account for the influence radiating from this centre? No — not all these combined could account for the influences radiated from this square mile of territory."

And I said to my friend under absolute conviction of rightness: If there were some Elijah to pray, "Lord open these people's eyes," we should see the Lord of Hosts, the God of Israel hovering over the centre of His Kingdom, attended by the angel hosts of whom the Psalmists sung, "Bless the Lord, ye his angels, that excel in strength, that do His commanments, hearkening unto the voice of His word: bless the Lord all ye His hosts, ye ministers of His, that do His pleasure." We would understand then the influence radiating from this centre.

Friends, don't you see? It is impossible not to see that it is God present, busy, active with His people? And can we thus see without feeling the embrace of those arms and the warm clasp of those hands, yes and even the glance of those eyes. Yes, it is not for nothing that we sing: "O come let us worship and bow down and let us kneel before Jehovah our Maker, for His is our God and we are the people of His pasture and the sheep of His hand!"

Wonderfully true. Jesus Christ shall yet by the Grace of God be King, seated upon the throne of His father David, and He shall rule over the House of Jacob forever. For the last 3500 years Jehovah has been and will continue to be the King in His nation Israel; and this is a promise of the new covenant: "They shall teach no more every man, saying: 'Know Jehovah' for they shall all know me, from the least of them unto the greatest of them."

A lady came to me, a cultured elderly lady and said: "Oh, Mr. Goard, I am so glad for this because it is bringing back to us the worship that was so precious in childhood but which we had forgotten, the worship of our Heavenly Father."

Yes, that spirit is going broadcast not only through the Anglo Saxon world, but to the nations of the world and by that very spirit we are going to win our onetime enemies to God. Yes, the Bible lives and in that Book the people are also beginning to live again.

Now, one word more before closing this. Where does Jesus come in? Exactly where the Bible brings Him in. "Unto us a child is born, unto us a son is given." Mothers do you know what that means? Fathers? He is mine, says the mother and the father. Friends may take Him, but give Him back to me, He is mine. "Unto us a child is born, unto us a son is given." What is He called? "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." What, our Son? Yes, for He is the Son of man. And the government shall be upon His shoulders. Electors of Vancouver, and of Canada has the government ever yet been upon the shoulders of Jesus Christ our Lord? Has it? But it shall be!

"The government shall be upon His shoulders." "Of the increase of His Government and peace there shall be no end." Of the increase, that is a movement, you know, and a movement which shall never be halted. Of the increase of His government and peace there shall be no end — where? "Upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice henceforth even for evermore. The zeal of the Lord of Hosts shall accomplish this."

"This kingdom is among you" as Jesus long ago declared, and the Kingdom is growing. How it is growing? Nearly five hundred million subjects in that Kingdom today under that flag. He is coming to His Kingdom — but mark you He is not coming to take the kingdom in Israel. He is coming to take the throne of **His father David**, ruling under Jehovah. His reign is yet to be established in the kingdom which was ages ago established and we are working toward that end.

Thank God for the progress that is being made from day to day in international and world affairs. God is carrying forward His great plan. And, thank God for the tomorrow just ahead when Jesus Christ will reign over the House of Jacob. "Of the increase of His government and peace there shall be no end."

Prayer for the Month

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us: the God of Jacob is our refuge.

Psalm 46:1-5



Promises

JOEL, CHAPTER 2.

18 ¶ Then will the LORD be jealous for his land, and pity his people.
19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:
20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.
21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.
22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.
23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.
24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.
25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.
26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.
27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.
28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.
30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

SIR, WE WOULD SEE JESUS

Author unknown



In Jesus Christ—the Truth revealed

John 12:20,21. "And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

Good friend, you need to see Jesus. The greatest desire the human heart can have is the desire to see Jesus. These Greeks had come all the way from the other side of the Mediterranean to be at this Feast in Jerusalem. The fame of Jesus had reached them and they determined that when they arrived at Jerusalem they would see Him. So they found His disciple Philip and said to him, "Sir, we would see Jesus." They knew Philip could take them to the One they desired to see. Say, has anyone ever come to you asking you to take him to Jesus? Or are you living in such a manner that people know that you are one of His disciples?

My good friend, it doesn't matter what your station in life may be; it doesn't matter how high you may have climbed or how low you may have fallen; it doesn't matter how old or how

young you may be; it doesn't matter how great a success or how pitiful a failure you may be; it doesn't matter how wise or how ignorant you may be; you need to see Jesus.

Without Jesus, the high are low, the rich are poor, the successful are failures, the wise are ignorant, the strong are weak, the living are dead.

You may think you need wealth; you may think you need fame; you may think you need honour; you may think you need influence; you may think you need power; you may think you need happiness, but I'll tell you what you need, you need to see Jesus. You may have all the things that money can buy; you may have all the fame that Hollywood can produce; you may have all the glamour that Broadway can give; you may have the highest office that politics can bestow; you may have all the happiness that this world can offer but without Jesus Christ your life will be as empty as a barrel with both ends knocked out. And some of you folks listening to me feel just that way. Your life is out of tune because the fingers of the Great Master Musician have never swept across the cords of your heart.

Without Jesus Christ, your gain is loss, your joy is sorrow, your day is night, your future is spent, your wealth is poverty, your fortune is misfortune, your life is death. Thousands have tried it all. They have tried wealth, fame, fortune, honour, glamour, influence, power, but all of it failed to give them what their hearts craved and as a last resort they tried suicide, and that also failed.

These Greeks who came to Philip were seeking the One who was the only solution to their problems, the only answer to their questions, the only satisfier of their needs.

They were coming to the One who is the beginning of life, the source of life, the author of life, the giver of life. the way of life, the tree of life, the Word of life, the breath of life, the bread of life, the water of life, the light of life, the resurrection and the Life, the One who came that we might have life, and, he that believeth on Him shall not perish but have everlasting life.

Jesus is the Seed that bruised the serpent's head. He is the Angel of the Covenant, He is the Saviour of the lost. He is the Baptizer with the Holy Ghost, He is the Fairest of ten thousand.

He is the Rock of our Salvation, He is the Bright and Morning Star. He is the Lily of the Valley. He is the Rose of Sharon. He is the Lamb slain from the foundation of the world. He is the Lion of the Tribe of Judah. He is the One who breaks every chain.

He is Healing to the sick. He is Sight to the blind. He is Hearing to the deaf. He is Cleansing to the leper. He is

Strength to the weak. He is Deliverance to the oppressed. He is Rest to the weary. He is Freedom to those in bondage. He is Comfort to those who mourn. He is Joy to those who sorrow. He is Hope to the hopeless. He is Help to the helpless. He is a Brother to the friendless. He is Light to those in darkness. He is Resurrection to the dead.

He is the Counsellor who knows all about your trials. He is the Captain who has never lost a battle. He is the advocate who has never lost a case. He is the Physician who has never lost a patient.

He is the One whom Satan could not beguile. He is the One whom demons could not resist. He is the One whom Pilate could not condemn. He is the One whom death could not destroy. He is the One whom the grave could not contain. He is the One whom gravitation could not restrain.

He is the One whom angels worship. He is the One whom saints adore. He is the One whom devils fear. He is the Prince of Peace. He is the King of kings. He is the Lord of lords.

He is the One who was in the beginning with God and He was God. "All things were made by Him; and without Him was not any thing made that was made."

He is the One who stretched out the heavens like a scroll and tossed racing suns and luminous planets into space. His fingers wove colours in the rainbow scarf and draped it on the shoulders of the frowning storm.

He smiled and the furnace of the sun was kindled. He blinked His eyes and the lightnings flashed. He clapped His hands and the thunders roared. His mouth spat out the seven seas. His footsteps hollowed out the valleys. He breathed and man became a living soul.

He stretched out His hand and the winds died down. He said, "Peace, be still," and the raging sea laid down and went to sleep. He took five loaves and fed five thousand. He spoke to Lazarus and the dead came forth. He made a poultice out of His spit and mud, and he that was born blind began to see. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

The world has looked to everyone but Jesus, and in our desperation and frustration we are now preparing to blow this world into atoms. Russia looked to Stalin. Italy looked to Mussolini. Germany looked to Hitler. Japan looked to Tojo. England looked to Churchill. The United States has looked to Roosevelt, and our bewilderment is becoming more bewildering, our confusion is more confusing, our perplexities more perplexing, our unsolved problems more unsolvable, and it will continue that way until we look to JESUS.

The world has tried every remedy that philosophers,

statesmen, politicians and egg-heads could offer, but all in vain. The world has tried every panacea the diabolical mind of Satan himself could invent, but all in vain. Part of the world has tried Communism. Part of the world has tried Socialism. Part of the world has tried Fascism. Part of the world has tried Naziism. Part of the world has tried Democracy. But we have not yet been willing to try Jesus, as world ruler.

Some of you listeners, in trying to get rid of your frustrations, despondency and sense of guilt, have tried everything under the sun, but you have not been willing to try the Sun of Righteousness with healing in His wings.

Some of you have been going from hospital to sanitorium; from doctor to surgeon; from chiropractor to psychiatrist; from pills to capsules; from sulpha to penicillin; from rest to exercise; from drugs to dope; from this to that and you are no better off today than when you first started down Frustration Avenue. But you haven't gone to Jesus. You've looked up every specialist in the directory. But you've never looked up the Specialist of specialists.

You need to see Jesus. You need to become acquainted with the leper-cleansing Christ of Galilee. If you are without food, you need to see the Christ who broke the bread and who was anointed with the Holy Ghost and "went about doing good and healing all that were oppressed of the devil." If you are a sinner, you need to see "the Lamb of God that taketh away the sin of the world." Friend, if you are bowed down with a load of guilt, you need to see the Burden Bearer who said, "Neither do I condemn thee, go and sin no more." If you are without friends, you need to see the "friend that sticketh closer than a brother."

In his dying breath the thief on the cross looked to the One hanging by his side and said, "Lord, remember me when thou comest into thy kingdom." And the word of hope came back, "Today shalt thou be with me in paradise."

The woman "having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanched."

Peter fixed his eyes on Jesus, stepped out of the boat, and the waters congealed like pavement under his feet. He took his eyes off Jesus and began to sink. He looked back on Jesus and rose and walked on the water again.

The Syrophenician woman came looking to Jesus for deliverance for her demon-vexed daughter. Jesus at first ignored her. But she kept on looking. Jesus told her that He was only sent to the lost sheep of the House of Israel. But she kept on looking. And the sight of the Son of God began to kindle a spirit of worship in her heart. Then she heard Him say that it

was not meet to take the children's bread and cast it to dogs. But she refused to be discouraged or denied and with her eyes still fixed on Jesus, she said, "Truth Lord: yet the dogs eat the crumbs which fall from their master's table. Just give me a little crumb Lord." And with her eyes still fixed on Jesus she heard Him say, "O woman, great is thy faith; be it unto thee even as thou wilt."

Saul of Tarsus, on the road to Damascus, persecuting the disciples and putting them to death, saw Jesus and his life was transformed and he became the Apostle Paul who did more to spread the gospel than any other man.

If you would like to have your life changed and become more like Christ you can do so by taking your eyes off yourself and others about you, and by focusing them on Him. 1 John 3:2 says, "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

Revelation 1:7 says, "Every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Zech.12:10 says, "They shall look upon Him whom they have pierced."

Would you see Jesus this day? Concerning the coming of Christ, 1 Peter 1:12 says, "Which things the angels desire to look into." Do you consider it unworthy of your notice when the angels in heaven desired to look into such things.

Stephen, the first martyr, while his body was being broken and crushed with stone could say in his dying breath, "Lord, lay not this sin to their charge," because as he looked into heaven, he saw, "The heavens opened, and the Son of man standing on the right hand of God."

When the Gadarene, possessed with a legion of demons saw Jesus, he came and worshipped Him, and that's something thousands of radio listeners in possession of all their faculties have never done. When the demon-possessed saw Him they recognized Him as the divine Son of God, but when the self-righteous Pharisees saw Him they took up stones to kill Him.

When doubting Thomas saw Him after His resurrection, all unbelief disappeared and He cried out, "My Lord and my God." Oh, have you ever cried out, "My Lord and my God," and owned Jesus as your Saviour and King? You cannot look upon Him without having your life changed. Good folks, the Bible means exactly what it says. Its promises are true and reliable. The Christ of the open tomb, is the same today as when He walked the shores of Galilee. "Jesus Christ the same yesterday and today, and forever." Hebrews 13:8. He conquered disease with the Word of His power. He purchased our salvation by His blood. He purchased our healing by His broken body. He conquered death by dying on the cross. He conquered the

grave by going into the lower parts of the earth, and leading captivity captive. In all the splendour of His resurrection glory He said to His disciples, "All power is given to me in heaven and in earth." That's the Jesus we are worshipping today. Will you look to Him now? Whatever your need may be, Jesus is your answer. He is your Healer, your Saviour, your Helper, your Deliverer, your Lord. Whatever your need may be, you can have it supplied by looking to Jesus. Will you look to Him now?

Friend, "If thou canst believe, all things are possible to him that believeth. According to your faith be it unto you."



When I Read the Bible Through

By Amos R. Wells, Selected

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis.

Certain chapters of Isaiah
Certain Psalms (the twenty-third!)
Twelfth of Romans, First of Proverbs,
Yes, I thought I knew the Word!

But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

O the massive, mighty volume!
O the treasures manifold!
O the beauty and the wisdom
And the grace it proved to hold!

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer;

You who treat the Crown of Writings
As you treat no other book —
Just a paragraph disjointed,
Just a crude, impatient look —

Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through!



The Days of Reckoning

Mrs. D. Price

THE FEDERAL PARLIAMENT OF AUSTRALIA.

My research into Divine Time Factors in Australian Parliamentary history 40 years ago in the chifley (Labour) era, and continued through the Hawke era. Irrespective of the political party in office in the Federal sphere, Biblical time measures constantly appeared.

The present 33rd Parliament is noted for the number of free-thinkers, (mainly Victorians) in its midst, yet their days are numbered by a mysterious power. I wonder if these free-thinkers would consider such 'numbering' as an invasion of their civil liberties?

The date of the coming elections has not been announced at the time of this writing, but a study of current events point oo December 8th as the great day, with the 15th. February 1985 as an important event, such as the opening of the 34th. Parliament.

After 40 years study, one is only interested in the time-cycles, and not political bias.

Australia. First
British Settlement.
Jan. 26,1788.

Bi-Centenary
Jan. 26, 1988.

200 years.

Hawke 'Labor' elected
March 5, 1983

1 7 8 8 days

or (6 x 153) + (2 x 286) solar

March 5, 1983 — 1278.3 days to severe tribulation — Sept. 3 1986.

W.W.2 began Sept. 3, 1939 — 60 x 286.1 = 17166 days Displacement

Chifley Govt. defeated. Dec. 10, 1949. — Dec. 8. 1984. — 10 x 1278.3 days. Tribulation.

P/M Hawke to transfer control of Ayers Rock to Aborigines Nov. 11, 1983. — 153 + (2 x 120)

P/M Hawke announced National Anthem changed April 11, 1984. — Dec. 7, 1984 — 2 x 120. Divine warning of trouble ahead.

Robert Hawke born Dec. 9, 1929 — Dec. 8. 1984. — 888 + (12 x 1600) = 20088 days.

We will leave it to the future for the interpretation of the above chart.

Roxby Down Uranium Mining Nov. 7, 1983. — Dec. 8. 1984. — 286 + one sixth of 666.

1260 (mean and solar), means severe tribulation, and 2300 and 286 denote cleansing, which is due to begin, ending with eventual displacement through Divine Judgment in the symbol of 1600.

GOD IS THE JUDGE.

(Written Sept. 1984.).



Recommended Reading

Below is a further sample of the many books available at the book shop in York Street. Such books show our varied interest in matters of the world. It can be surely said that the Kingdom of God is a subject that should appeal to everyone because of the many matters of interest.

Vatican, Moscow, Washington Alliance, Manhatton $10.50
Hope of the Resurrection, Rand. $2.00
World's Greatest Throne, Fox. $4.00
Thy Kingdom Come, Lovell. $3.00
Sound an Alarm, Rand. $2.00
Armageddon-Rendezvous with Destiny, Rand. $2.50
Five Sons of Judah, $1.40
Book of Jasher. $8.50
Life, Death and Resurrection, Fox. $10.50
The Bible and Segregation, Dickey. 40¢
Healing of the Mind, Brooks. $3.00
Israel's Task and Her Silent partner. 25¢
The Stars Declare God's Handiwork, Rand $1.50

Just how much time we have left to spread the Good News of the Kingdom is only known to our Heavenly Father. It is by acquiring the knowledge found within these and otherbooks that TRUTH will be kept alive. The suppression of TRUTH is nothing new. History can show many times when knowledge and understanding was restrained by the law of the land. Such a time could arise again within this land and other western countries. The prayers of His people need to be heard again.

British-Israel Bible Lesson

Chapter 44

PARABLES OF THE KINGDOM – 6
PARABLE OF THE DIVORCED WIFE

Read Hosea 1:1-11; 2:1-7, 14-23. The Prophet Hosea was unfortunate in his domestic relationships, but his sad experience appears to have been undertaken at God's command that he might provide an effective illustration of Jehovah's dealings with Israel. The children of Hosea and Gomer were named according to God's sentences upon His faithless people. The first was named Jezreel; "For I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the Kingdom of the House of Israel." The second was named Lo-ruhamah, or "not having obtained mercy"; "for I will no more have mercy upon the House of Israel; but I will utterly take them away." The third was called Lo-ammi, or "not my people"; "for ye are not my people, and I will not be your God."

Then Gomer, the wife of the prophet, is put away and divorced for her unfaithfulness, and Hosea's personal experience of married life becomes a striking parable of the wickedness of Israel and of God's dealings with them. Before we record the sequel, let us see how fitting is the parable, and how correctly it describes the National position.

When Jehovah came down to Israel at Sinai to be her King, He took the Chosen nation as His Wife and became Her Husband. This beautiful relationship is frequently referred to by the Prophets, and provides the key to the understanding of many Scriptures. When Israel was a slave-girl in Egypt, Jehovah loved her, redeemed her with the Blood of the Passover, delivered her from bondage and married her, making her His Royal Queen. When a woman is married she takes her Husband's Name, and so God gave His Name to Isra-el, which means "ruling with God", or "In partnership with God". Probably this gives us the true meaning of the third Commandment: "Thou shalt not take (or bear) the name of the Lord thy God in vain." In Isaiah 54:5 we read: "For thy Maker is thine Husband; the Lord of hosts is His name."

In the third chapter of Jeremiah the prophet argues fully the legal position as to a divorced wife, and shows that Jehovah is in a position of a Husband who is willing to forgive, and who is anxious for His Wife to return to Him. In other passages Israel and Judah are frequently spoken of as unfaithful wives or daughters, and their idolatries are condemned as whoredoms and adulteries.

The Parable of Hosea is therefore quite in harmony with the general teaching of Scripture concerning the wickedness of Israel, who as an unfaithful wife went away with other lovers, and left the Husband who loved her dearly. The parable proceeds to relate the story of Israel's divorce. "Plead with your mother, plead; for she is not my wife, neither am I her husband."

Jehovah goes on to exhort the wicked Israel to put away her whoredoms and adulteries with false gods, lest greater punishments come upon her. Referring to this divorcement of Israel, Isaiah writes to the daughter nation just established in the Isles (chap. 50) "Where is the bill of your mother's divorcement, whom I have put away?"

From this striking allusion it is clear that Isaiah knew of an Israel colony in the Isles, a daughter

of the mother nation in Palestine; he knew also of the parable of Hosea, who lived and wrote some sixty years earlier, and took up the allegory in this and other chapters of his book. The Marriage Covenant can be read in the 26th chapter of Leviticus, and by its provisions God undertakes to do for Israel all that a good and faithful Husband can do for his wife. If she will keep His Law and obey His Commandments, walking in His Statutes and Ordinances; if she will love Him with her whole heart, He will provide for her, protect her from enemies, bless her with wealth, health and give her all that love can bestow.

But if she will not hearken unto Him, despising His Statutes and disobeying His Commands, the Covenant provided for her punishment; and in accordance with these provisions the wife is put away from her Husband and her home to learn the lessons of her disobedience in the sorrows of exile and captivity.

The picture is a true one in all its details, and the reason is apparent why two of Hosea's children were named Lo-ruhamah, "not having obtained mercy", and Lo-ammi, "Not my people". They were the children of the prophet's unfaithful wife, representing the children of Jehovah's unfaithful wife, Israel. It is interesting to note that all our critics agree with this interpretation of the parable up to this point, but do not appear willing to follow the teaching to its conclusion. They all see Israel cast off, divorced, and sent into punishment, but there seems to be a general desire that the divorced nation should remain for ever in exile.

Any attempt to proceed logically with the teaching of the latter portion of the parable on similar lines is condemned as unreasonable, unscriptural and ridiculous. They freely quote the many passages which refer to Israel's disobedience and punishment, but they ignore entirely the numerous passages referring to Israel's National Redemption and Restoration.

Let us be fair in our study of the Word. If we hear it pronounce the sentences of deserved punishment, we should also hear its clear call to repentance; its promise of forgiveness and mercy. The same Jehovah who case Israel away said again and again that He would re-gather her, and bring her back to her Husband and her home. Look at some of the passages. In the chapter in which Hosea speaks of divorce, he also says:

"I will allure her into the wilderness, and speak comfortably unto her . . And it shall be at that day, saith the Lord, that thou shalt call me Ishi (my man, my husband) and shalt call me no more Baali (my Lord)" . . "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." (Hosea 2:14-20)

Although Jehovah cast Israel away from Him for a time, He loved her still, and in these tender words speaks of a day when they will be re-united in love; in fact, re-married, for it is the event which is taught by our Lord in the Parables which refer to the Marriage of the King's Son, the Marriage Supper, (Matt. 22:1-14) the Ten Virgins (Matt. 25:1-13). In Leviticus 26, after recounting all the punishments which will come upon Israel should she be unfaithful, the Lord says.

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God."(Lev. 26:44)

When Jehovah is prepared to forgive and restore Israel He changes the names of the children from Lo-ruhamah, "Not having found mercy", to Ruhamah, "having obtained mercy"; and form

Lo-ammi, "not my people", to Ammi, "my people". He refers to this change in the last verse of the second chapter of Hosea, where He says: "And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

Many pages could be filled with promises of a similar nature. All the prophets speak of Israel's recovery and return; they tell of the Messiah as the Redeemer of His people, and foretell in glowing terms a future age when the captivity will be over; when Israel will be delivered from her bondage; when she will come back to the Law of God, and obey His Commandments. They speak of Israel's greatness in the Latter Days, of her influence for righteousness over other nations, of her witness for truth and the Gospel, and foretell the time when she will actually "rule with God" as His Kingdom in the earth.

It should occur to the student that this story of Jehovah as the Husband to Israel provides the key to the vexed question as to which is the Bride of Christ, Israel or the Church. The woman who is divorced, redeemed, forgiven, and again betrothed, as Hosea foretells, is surely the Bride of our Lord at His Coming again. The language of her betrothal, quoted above, can only be applied to the woman who was cast off; and they cannot by any trick of reasoning be applied to the Church of Christ, which was not then in existence, and which was never divorced or put away.

The great act of Redemption was to restore Israel, through the death of Christ to Jehovah, her Husband and her Lord. She had once been united to Him in a Marriage Covenant, and soon, by the Love of her Husband and His Sacrificial act on the Cross, she is to reunite in a New Marriage Covenant at His Coming.

The Christian Church has preached Christ as Saviour, but has not understood clearly His Office of Redeemer. We have had no doubt about His Atoning Sacrifice for the sin of every man, but we have not taught the full Gospel of National Redemption, by which He restored His people to friendship with God, their Covenant-Partner before they were cast away. When Israel is re-married it will be found that only those who have accepted Christ as Saviour will participate in the National Restoration, for at the second Marriage the Union is to be based on Love, as every Marriage Union should be.

All the members of Christ's Kingdom will have His Law written on their hearts (Jer. 31:31-33) and will be filled with His Spirit. These who will not accept these conditions; the foolish Virgins, the Tares, the unprofitable servants, those without the Wedding Garment, and False Teachers, will be kept outside; and the Marriage will be a Glorious Success. There will be no more divorce, and no more unfaithfulness on the part of Redeemed Israel. "I will betroth thee unto me for ever", says Jehovah. She has been brought nigh by the Blood of Christ, and His Love has won her for ever.

The Law of Divorce as found in Deut. 24:1-4 was fully complied with by the death of Christ on the Cross. By His death, and His Resurrection, He can legally woo and marry the wife who was cast off, Jeremiah explains in the third chapter of his back how Jehovah is going beyond the ordinary requirements of the Law in taking His divoreed wife back again. His mercy is beyond our comprehension: and His Love too wonderful for us to understand.

British-Israel World Federation

BRANCH INFORMATION.

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Israel, Judah and the Jews

'The House of Israel' is not synonymous with the 'House of Judah'. The House of Judah and some of the Jews are *of* Israel, that is, descended from Jacob. The distinction we wish to emphasize is that while some Jews are Israelites, all Israelites are not necessarily Jews. In a similar way, all Scots are British, but all the British are not Scots. When the general blessings were apportioned at Jacob's death, the Messiah was promised, with the sovereignty, to Judah; but the 'multitude of nations' and the temporal grandeur of the birthright were given to Joseph. The House of Israel was to obtain these in the latter days, or the Christian era. Ten-tribed Israel was to be divorced under the Mosaic law and its identity temporarily lost to history,but known to God; it was to be recovenanted in Christ to enjoy the Israel birthright in the Isles of the Sea, to be His nation of evangelists in the world, and the inheritor of the Kingdom of God. The prophets display meticulous care in their address to the 'House of Israel', the 'House of Judah' and 'the inhabitants of Jerusalem' (the Jews). To apply to one 'House' a prophecy which refers to the other is clearly to misapply the message and confuse the issue. A careful regard of this distinction is prerequisite to the correct understanding of the prophetic Scriptures.

Prophecies Concerning

ISRAEL

Israel to have a change of name (Isa. 65:15).

Israel to be called by a new name (Isa. 62:2).

Israel to be called after Isaac (Gen. 21:12).

Israel to be blind to their identity (Rom. 11:25; Isa. 42:16-19).
Israel to be a multitudinous people (Gen. 13:16; 15:5).
Israel to become known as the righteous Nation that keepeth the truth (Isa. 60:21; 26:2).
Israel to become a Nation and a Company of Nations (Gen. 35:11).
Israel to make a new home in the Appointed Place—the Isles of the Sea (2 Sam. 7:10; Isa. 24:15; 49:1; Jer. 31:10).
Israel to be a Nation for ever (Jer. 31:35, 36).

Israel to have a perpetual monarchy (Jer. 33:17).
Israel to come under a new covenant (Jer. 31:31-34).
Israel to be called the sons of God (Hos. 1:10; Rom 8:14).
Israel was taken captive into Assyria by Shalmaneser, circa 721 B.C. (2 Kings 18:11, etc.).
Israel were to be immune from defeat in war (Isa. 54:17; Lev. 26:6-8).

THE JEWS

The Jews to be known by a change in physiognomy (Isa. 3:9).
The Jews have retained their old name unchanged.
The Jews' name to be a curse to them (Isa. 65:15).
The Jews still claim to be the chosen people.

The Jews to be bereft of children (Jer. 15:7).

The Jews to be a reproach and a proverb, a taunt and a curse (Jer. 24:9).
The Jews to be scattered in all the 'kingdoms of the earth for their hurt' (Jer. 24:9).
The Jews have been strangers in all lands (Jer. 15:4).

The Jewish Nation was broken in A.D. 70 (Dan. 9:24-27; Jer. 19:11).
The Jews have remained under the old law.
The Jews do not accept Jesus Christ as the Messiah.
Judah taken captive to Babylon by Nebuchadnezzar, circa 603 B.C. (2 Kings chs. 24 and 25).

The Jews are descended from the remnant of Judah which returned from captivity in the time of Ezra and Nehemiah.
The Jews have suffered endless persecution.

Israel had been removed from Palestine 700 years before the Crucifixion. When it occurred they were still absent, being at that time beyond the Euphrates, in their migration through Europe.

What We Believe

We Believe in God - the God of the Bible. (Exodus 3:4-14.)

We Believe in Jesus Christ, the only begotten Son of God. (John 1:14.)

We Believe in the Holy Spirit and His Mission. (John 14:26, Acts 2.)

We Believe in the atoning sacrifice of Jesus Christ on Calvary. (Matt. 26:28, Romans 5.)

We Believe in His ascension into Heaven. (Mark 16:19, Acts 1:9-11.)

We Believe in the bodily return of Christ (Acts 1:9-11) to take the throne of David (Isa. 9:7, Luke 1:32) and rule on this earth for a thousand years (Rev. 20:1-6); and that His Body, the Church, will be united with Him and reign with Him. (Eph. 5:24-33; Col. 1:24; 1 Cor. 15:50-58; 1 Thes. 4:14-18; Rev. 19:9).

We Believe John 3:16, "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

We Believe that personal salvation by faith in the atonement of Jesus Christ is necessary for all, Israelite, Jew and Gentile. (Rom. 3:22-25). Each one must be born again. (John 3:1-7). To confess Christ, who died that sinful men might live, is individually supreme above all else. (Matt 10:32-33. Rom. 10:9-13).

We Believe the whole Bible, both the Old and New Testaments; that it is the inerrant Word of God (11 Peter 1:9-21). We believe its history, its covenants, its promises.

We Believe in its Gospel of Grace (Eph. 2:1-8), which is the Gospel of Salvation to all men.

We Believe in, and seek to make known, the Gospel of the Kingdom (Matt. 4:23, 24:14).

We Believe that the Bible contains God's Plan for the remedy of all human ills, and that this plan is being worked out through the Bible people called Israel. (11 Sam. 7; Deut. 32:8).

We Believe that this people Israel, consisting of twelve tribes (Exod. 28:21; Rev. 21:12), the descendents of the twelve sons of Jacob, were chosen of God to be His 'peculiar people' and 'servant nation' through whom all the other nations of the earth are to be blessed. (Exod. 19:5; Deut. 7:6-8; Isa. 41:8, 42:6; Gen. 22:16-18).

We Believe that the differentiation between 'Israel' and 'Judah' is clearly marked in the Scriptures. (See 1 Kings 12; Jer. 3:6-11; Ps. 114:1-2; Ezek. 37; Zech 11:7-14; 11 Chron. 10). They are not interchangeable terms. To understand this is to possess the key to Israel Truth. (Ps. 114:2; 1 Chron. 5:1-2).

We Believe the time has come when the 'lost' Israel "nation and company of nations" (Gen 35:11) has been found and positively identified. Only one race today answers in every detail to the Bible picture of Israel "in the latter days," and that is the Anglo-Saxon-Celtic — the British Commonwealth of white nations and the United States of America. They possess what Israel was to possess and are doing what Israel was to do. The identities of this race with Israel are so many and so pronounced that one who re-reads and studies his Bible in the light of this great truth will make discoveries that will cause him to give this subject most serious thought, especially in view of what is happening in literal ful-fillment of Bible prophecy in the world today. The nations are in turmoil. The power of the Holy People (Anglo-Saxon-Israel) is being broken (Dan. 12:7). The old Babylonian social order is being overthrown, and the world is being prepared for the Return of the Lord Jesus Christ, for His reign upon the Throne of His father David, and the glorious restoration of the Kingdom of God on earth. (Zech. 14:9; Luke 1:32-33).